

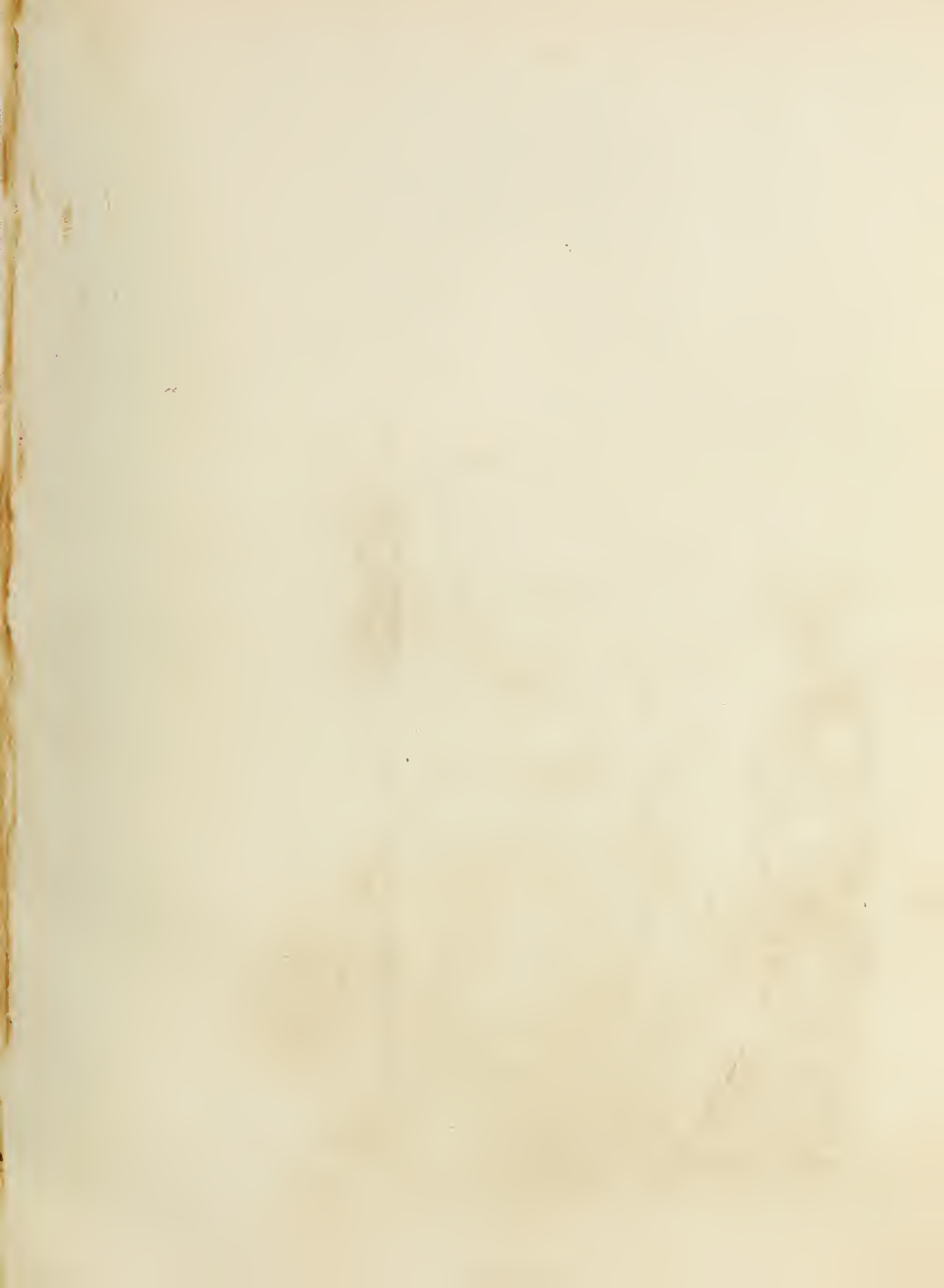


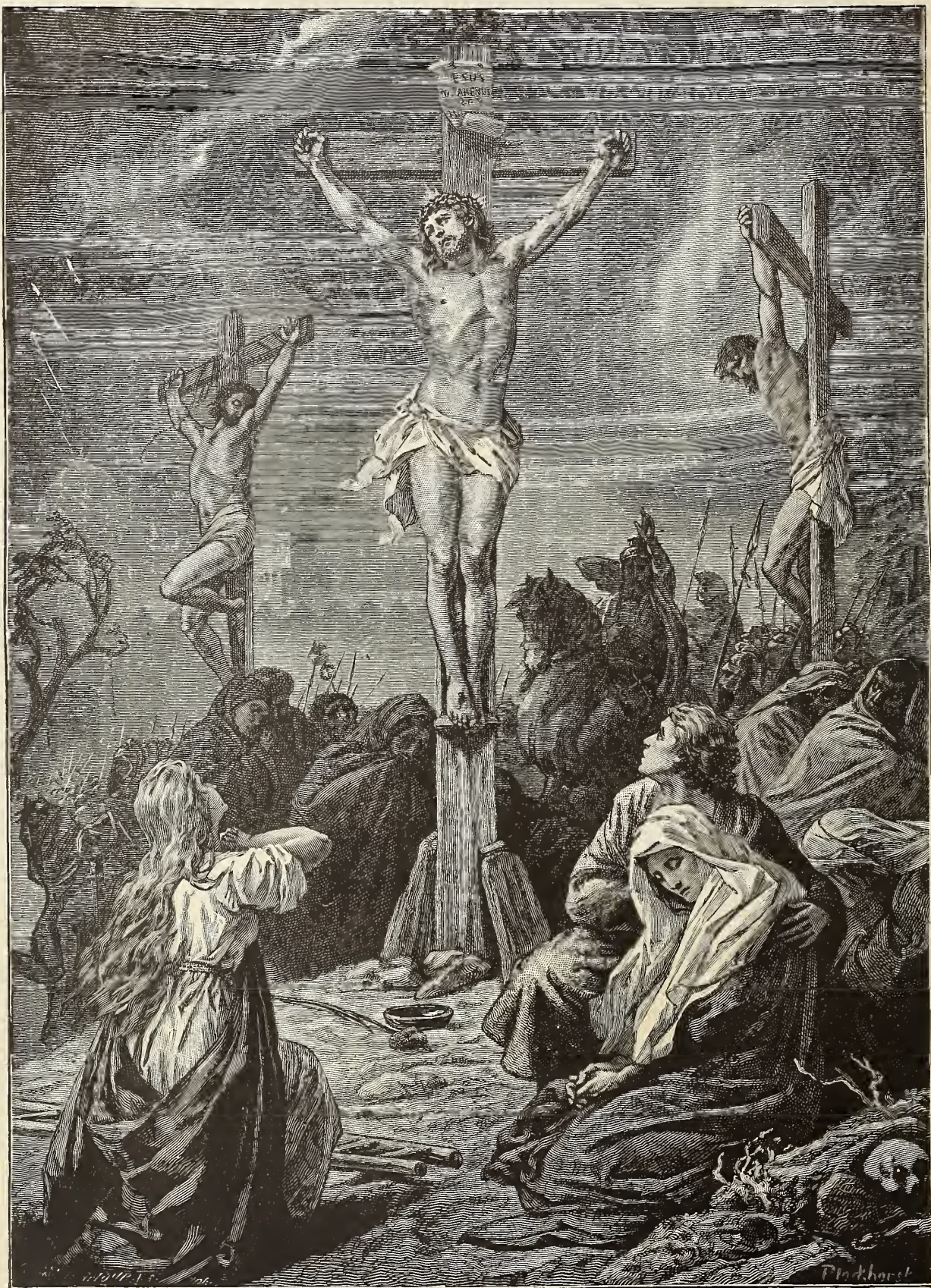
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"IT IS FINISHED."

ILLUSTRATED BIBLE SCENES AND STUDIES:

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THIRTEEN COMPREHENSIVE MAPS OF BIBLE GEOGRAPHY, COVERING ALL THE COUNTRIES OF
BIBLE HISTORY; WITH A CLASSIFIED PRONUNCIATIVE INDEX FOR EACH MAP;
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THE EXODE, OR EXODUS; JOB—HIS TEMPTATION AND VINDICATION;
THE CREATION, THE FALL AND THE FLOOD; THE TEMPLE; OUR SAVIOUR'S LIFE AND
LABORS; ST. PAUL—THE GREAT APOSTLE OF THE GENTILES; THE APOSTLES AND EVANGELISTS;
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DEDICATION.

To the cause of Christianity, which has stood the shock of opposition for so many centuries, which has called forth the purest and strongest efforts of men in every age, which has been the hope and joy of so many living and dead, and which is the chief subject of learning and discussion to-day, this book is dedicated by

THE PUBLISHER.

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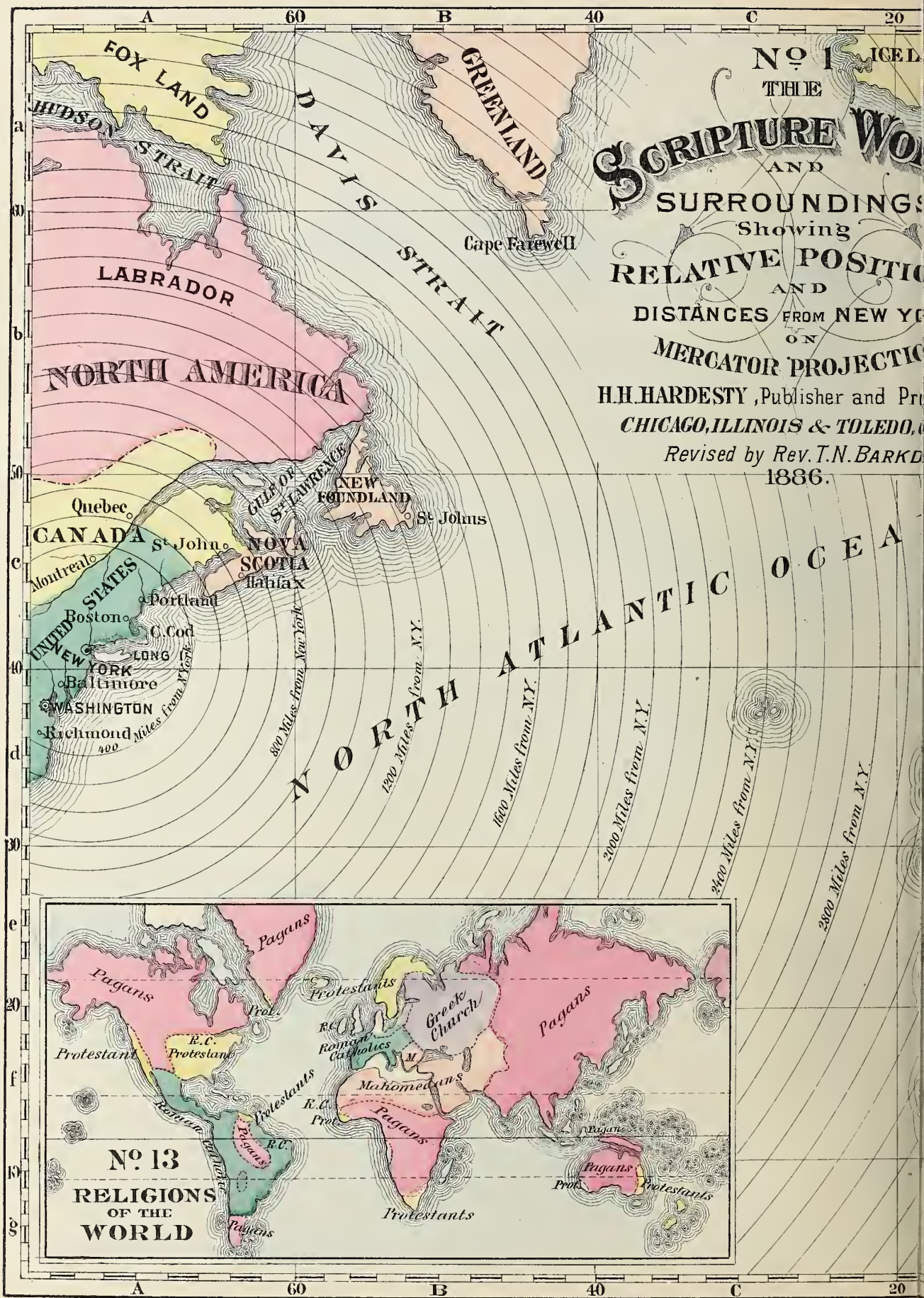
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NAZARETH.





No. 1.—Scripture World on Mercator Projection.

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BEL'GI UM.....	E—b
CAN'A DA.....	A—c
COR'SI CA.....	E—c
CRI ME'A.....	F—c
DEN'MARK.....	E—b
EN'GLAND.....	D—b
E'GYPT.....	F—e
FOX LAND.....	A—a
FRANCE.....	E—c
GER'MAN EM'PIRE.....	E—b
GREECE.....	F—d
GREEN'LAND.....	B—a
HAN'OVER.....	E—b
HOL'LAND.....	E—b
ICE'LAND.....	D—a
IRE'LAND.....	D—b
IT'A LY.....	E—c
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MO ROC'CO.....	D—d
NEW'FOUND LAND.....	B—c
NOR'WAY.....	E—a
NO'VA SCOT'IA.....	A—c
NU'BI A.....	F—e
PAL'ES TINE.....	F—d
PORT'U GAL.....	D—d
RUS'SIA.....	F—b
SAR DIN'I A.....	E—c
SCOT'LAND.....	D—b
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SWE'DEN.....	E—a
SWITZER LAND.....	E—a
TRIPO LI.....	E—d
TU'NIS.....	E—d
TUR'KEY.....	F—c
U NITED STATES.....	A—c

GULFS.

ST. LAW'RENCE.....	A—c
VEN'ICE.....	E—c

SEAS.

A'ZOF.....	F—c
BAL'TIC.....	E—b
BLACK.....	F—c
MED I TER RA'NE AN.....	E—d
NORTH.....	E—b
RED.....	F—e

RIVERS.

DAN'UBE.....	F—c
DNEI'PER (<i>nee'per</i>).....	F—c
DNEIS'TER (<i>nees'ter</i>).....	F—c
DON.....	F—b

EU PHRA'TES.....	F—d
LOIRE (<i>hwar</i>).....	D—c
NILE.....	F—e
SEINE (<i>sane</i>).....	E—c
TY'GRIS.....	G—d

ISLANDS.

COR'SI CA.....	E—c
CRETE.....	F—d
CY'PRUS.....	F—d
LONG.....	A—c
MAL'TA.....	E—d
SAR DIN'I A.....	E—c
SIC'I LY.....	E—d

CAPIES.

COD.....	A—c
FARE'WELL.....	B—c

STRAITS.

DA'VIS.....	B—a
GI BRAL'TAR (<i>je brawl tar</i>).....	D—d
HUD'SON.....	A—a
MES SI'NA (<i>see'na</i>).....	E—d

TOWNS.

AD RI AN O'PLE.....	E—d
AL EX AN'DRI A.....	F—d
AL GE'RI A.....	E—d
AM IS'US.....	F—c
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CY DO'NI A.....	F—d
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DA MAS'CUS.....	F—d
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ED'IN BURGH.....	D—b
E' LIS.....	F—d
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FLOR'ENCE.....	E—c
GAN'GRA.....	F—c
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GEN'O A.....	E—c
HAL'I FAX.....	A—c
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IS'SUS.....	F—d
JE RU'SA LEM.....	F—d
KO'NICH (<i>nick</i>).....	F—d
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O DES'SA.....	F—c
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PA LER'MO.....	F—d
PA'PHOS.....	F—d
PAR'IS.....	E—c
PER'GA.....	F—d
PER'GA MOS.....	F—d
PLYM'OUTH.....	D—b
PORT'LAND.....	A—c
QUE'BECK.....	A—c
RHODES.....	F—d
RHE'GI UM.....	E—d
RICH'MOND.....	A—d
ROME.....	E—c
SAL'A MIS.....	F—d
SAR'DIS.....	F—d
SI'DON.....	F—d
SPAL AT'RO.....	E—c
SPAR'TA.....	F—d
SMYR'NA.....	F—d
ST. JOHNS.....	A—c
STOCK'HOLM.....	E—b
ST. PE'TERS BURG.....	F—b
SU EZ.....	F—e
TAR'SUS.....	F—d
THES SA LON I'CA.....	F—c
TOU LOUSE (<i>too looz'</i>).....	E—c
TRO'AS.....	F—c
TYRE.....	F—d
VEN'ICE.....	E—c
VI EN'NA.....	E—c
WASH'ING TON.....	A—d
ZO'AN.....	F—d

The Bible Verified.

It is an old adage on extremes, "Too far east is west." Observation shows how an enemy, often, in the heat of his zeal, may overdo his work. This is seen in the recent violent attacks on Christianity, and especially on the Bible as a divinely inspired book, and the endeavor to throw doubt or discredit on its historic statements.

This is attacking Christianity in its stronghold, not only in the sense of a vital part, but at a point where it is able to offer a powerful resistance. Infidelity—bitter, bold, self-confident—sends out its boasting Goliaths, trusting in the invulnerability of its armor, the strength of its prowess, the superior character of its weapons, and the blighting influence of its taunts, unconscious that it exposes its vital part to the best weapons of its unboasting foe.

Perhaps the favorite argument of scepticism is that in the race of learning and knowledge in this enlightened age, Christianity has been left behind—the "last year's almanac" argument. It was long ago established that Christianity could not be overthrown by learning nor by logic. It is sometimes betrayed, as was its author, in the house of its friends. Its only weakness is in the inconsistencies of its professors, and it offers the only remedy for these. But it must be confessed that its advocates often offer for it a defense, because of their want of knowledge, quite too feeble for the merits of such a cause. The "Author and Finisher of our faith" has given a strong foundation on which to erect the superstructure of the Christian system; but if men build upon it with "wood, hay, stubble," they must expect their work to be *tried with fire*. The earthly, material type of the Church, ancient Jerusalem, was builded on the solid basis of Mt. Moriah, apparently to indicate not only the exaltation of the Church, but also the strength of the spiritual Mt. Zion. It was also girded in the same manner. "As the mountains are round

about Jerusalem, so the Lord is round about his people from henceforth, even forever."

GEOGRAPHICAL EVIDENCE.—The line of geographical evidence is a long and strong one for the defense of the Bible. History is a truthful teacher, when her statements are faithfully recorded and correctly interpreted. There are witnesses to the truth of history that neither die nor change, and their testimony is not to be contradicted nor set aside. That founded on the geography and the history of the Holy Land is of this type. The Bible has its "testimony of the rocks," as well as has science. Its record is made on mountain and in valley, on the shore of sea and rivers, and on every spot pressed by the foot of patriarch, prophet, or apostle, and especially of Him who came to the earth as the Saviour of them all.

The mountains of the Bible, those dusky sentinels with broad granite base, stand yet as God's silent, but unquestioned, witnesses of the truth of Revelation. Seas and rivers testify to the same. These waters flow and their boundaries stand amid the mutation of ages, although the mighty cities which stood upon their banks—that part of the work which was of man—are passed away, only enough of the human remaining to verify the truthfulness of the record. Yet some of the human monuments remain. Jacob's well was dug many centuries ago to water the patriarch's flocks, which fed on the plains of Samaria; but in the orderings of Providence it stood to furnish an occasion for a sublime lesson in many ages that were to follow, and as a perpetual memento of the veracity of His revealed word. The woman and the weary traveler have long since passed away from earth, but every tourist that traverses the land to-day finds that well, sits upon its curb, drinks of its water, and sees all about him the evidence, not to be accounted for by any superstitious awe, that he is on the same spot trodden centuries ago by the Redeemer of mankind, and as many

centuries previous to that purchased and named by him who dug the well, watered his flocks, and prophesied of the "Shiloh" who should come. These works of Nature, with what remains of those of men, are the sturdy testimonies of the literal fidelity of the sacred record.

The same is true of the cities. Jerusalem! What wonderful interest attends the very name! Not London, the commercial metropolis of the world, with her immense wealth and population: not Paris, with her beauty and grandeur; not Rome with her treasures of ages; none of the cities of the Orient, with their antiquities, or of the Occident, with marvelous vigor, will compare in interest with this ancient city, the metropolis of the religious world. So in some degree of Damascus, Hebron, Tyre, Babylon, cities whose beginning reaches back near to the infancy of our race, and for whose history we are chiefly indebted to the Scriptures.

The Jordan is the sacred stream of Christendom, as the Nile is of benighted Africa, and the Ganges of pagan India. The Jordan is the sacred stream, not only of the Jew, who has Moses and the prophets; of the Christian, who cherishes the memories of his Master's life on earth; of the cast out Ishmaelite, who has dipped his wandering and bloody foot in this river since the days of Hagar; but of the Moslem, faithful also, wide scattered over the world, who all deeply reverence the Jordan. No other river's name is known so long ago nor so far away as this, which calls up a host of past memories, from the Mohammedan on the plains of India, from the latest Christian settler on the prairies or Rocky Mountains of America, and from the Jew in every part of the globe.

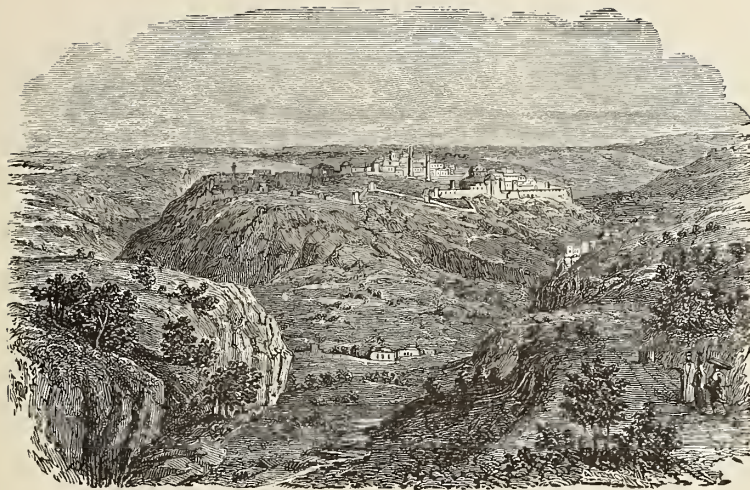
Nor is it only of the past that the names of Jerusalem and Jordan tell; for, in the more thoughtful hours of not a few, they hear these names whispering to them sweet, shadowy truths of the future, happier land, that "New Jerusalem," which lies beyond the "Jordan" of death.

NATURAL WAY-MARKS.—The Bible has set up these natural way-marks as monuments of Christianity, that generations coming centuries after may behold, read and believe. All along the line of her history, Christianity has dropped prophecies, which stand as challenges to the world of the truth or falsity of her records. If ful-

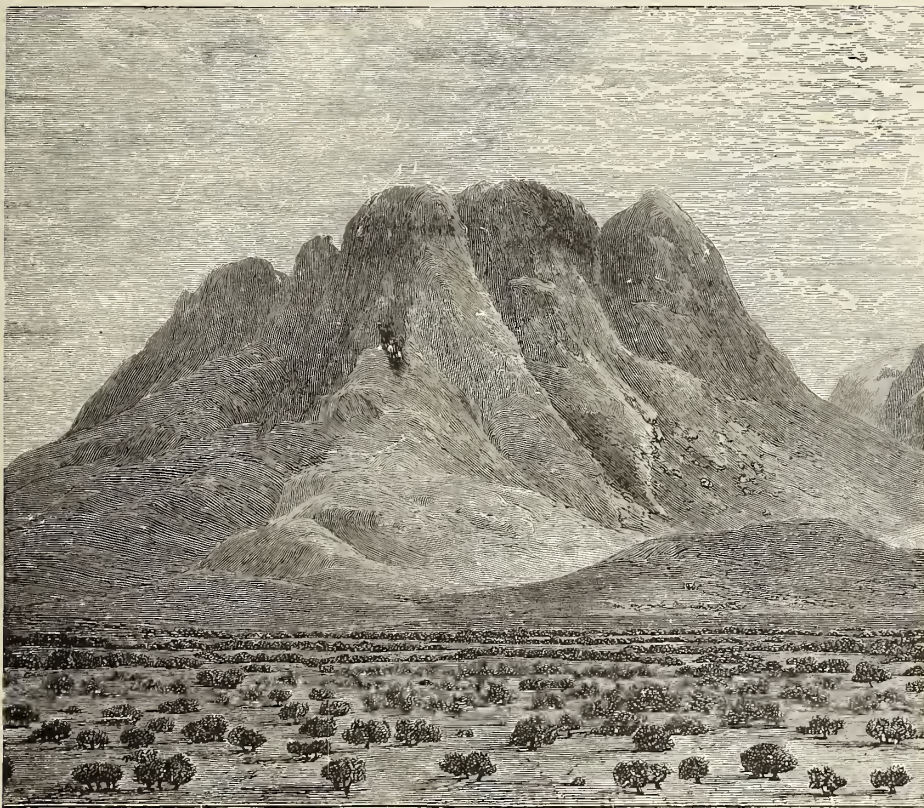
filled in the coming ages, they are witnesses which cannot be disputed; if unfulfilled, the system will go down with them. "Prophecy is history foretold, while history is prophecy fulfilled." The historian and the prophet, meeting, shake hands over the chasm of the ages, and bear united testimony to the truth of the earliest record.

SIZE OF PALESTINE.—Almost every feature of Palestine marks it as a land chosen by Providence as the theater of the world's great achievements, and a memorial land, where the divine name and truth shall stand recorded. In extent of territory it is small, surprisingly small, being in length less than two hundred miles, and in width less than one hundred in the widest part, while the northern limit is less than fifty miles. The whole land would make only one of the smaller sized States of our nation. This smallness of the Holy Land has been a subject of ridicule and sneers by sceptics, as Voltaire and others, who inferred the littleness of the Hebrews' God by the smallness of the territory he had given them for a possession. But such poor attempts at ridicule prove their own littleness by showing that they are uttered against the light of history and the revealings of divine Providence. The interest or importance of a country arises, not from its territorial extent, but from the people who form its living soul, from its institutions bearing the impress of mind and spirit, and from the events which grow out of the character and condition of its inhabitants. The history of many small countries, as Phenicia, Greece, early Rome, Venice, Holland, and especially England, possess an interest and importance to which that of countries ten times as great in extent cannot present the slightest claim.

THE LOCATION.—The location and topographical character of Palestine are such that merely human wisdom would not have chosen it as the scene of the astounding events of Bible history, and yet the lapse of ages has revealed the wisdom of the choice. Its hills and valleys, rivers and lakes, adapted it for division among the several tribes, who, while they preserved their distinct tribal divisions, yet constituted a confederated nation. The climate, owing to the situation midway between the equator and the polar



DISTANT VIEW OF THE HOLY CITY.



MOUNT SINAI.

circle, was both healthful and adapted to great fertility, so that "Palestine was enriched with all the fruits of the temperate and many of those of the tropical zone."

But more than this is the consideration that the country of the chosen people of Jehovah was to be the roadway of the nations. "The city of God was built at the confluence of three civilizations." Thus situated, she was literally "a city set on a hill," whose light was to shine on all the peoples around. Thus it was ordered that the great nations of antiquity, by their mutual wars, commerce and travels, their political intercourse, their armies, merchants, philosophers, envoys, were made frequently to pass through the country of the chosen people.

In calling the descendants of Abraham to be a "holy people," or Church, and to become thus the repository of sacred truth for the world, it was, doubtless, the divine intention to make them public to the eye of the surrounding nations. But had Abraham journeyed east or north instead of southwest from Mesopotamia, he would scarcely have been known in history. As it was, the Jews became the most conspicuous nation of the world. Assyria, Babylonia and Persia were on the northeast; Syria on the north; the nations of Asia Minor, Greece and Italy on the northwest; Egypt and Ethiopia on the southwest; the powerful Cushite (Arabian) nations on the south and east. After the coming of Christ, when God, by the institution of a new Church economy, superseded the Jewish polity, the "star of empire" began more rapidly to move its way westward. Europe then became the theater of great events, and its empires the prize of contending nations—not broken, however, until Paul had planted the seed of the gospel there—and Palestine was left, as she is to-day, a remote and neglected province, "as a cottage in a vineyard, a lodge in a garden of cucumbers, as a besieged city."

ADVANCE OF KNOWLEDGE.—The continual advance of knowledge, and especially of scientific knowledge, makes necessary the publication of new works, through which the new facts may be made known. The printing press is the scholar's trumpeter. In no department, perhaps, has science done more energetic and useful work, in all her active operations, than in ex-

ploring the sites of ancient cities or sacred localities, giving at every step confirmations or corrections of the history of the past, as well as new facts to reward the laborer's toil. Every observing reader has been struck with the fact that in all these discoveries nothing has been found to contradict a single statement of the Bible, but all has been in confirmation of its stated facts.

UNEARTHED FACTS.—Profane history speaks to us to-day with an emphasis made doubly strong by the unearthing of some of the identical sites concerning which its records were made. Nearly two thousand years ago the volcanoes of Italy buried several splendid cities beneath its rain of death. History made the record, and for centuries the site of the buried cities was lost. Then strong arms went out with spade and pick, and to-day the streets of Pompeii, with its forum, suburbs, baths, dwellings and theatres, its people and their customs, are all before our gaze. Classic art, long buried, is lifted out of her ashy grave, and steps forth from her winding-sheet of fire. So, too, the forum of ancient Rome, the palace of the Cæsars, the Mausoleum of Halicarnassus, the punic and other edifices of Africa, are dug up, and compelled to speak out in attestation of the veracity of those who penned their annals.

The truth of the Bible is being remarkably attested in the same manner. We repeat it with emphasis, the Holy Land is, providentially, a memorial land. It abounds with ruins, sites of places mentioned in the Scriptures, many of which have but recently been explored, and speak clearly and emphatically of the accuracy of the inspired historians. The invaluable work of the Palestine Exploration Fund, of the American Palestine Exploration Society, organized to thoroughly explore the Holy Land and the peninsula including Mt. Sinai, must not be overlooked. They have accomplished results which have confirmed the faith of the believer, and completely answered the objections of modern learned scepticism.

But outside of Palestine have these researches been carried with great interest and success. In the dark land of the oppression of God's ancient people, the land which once almost fed the world, where for fifty centuries the pyramids have

thrown their shadows on the ever drifting sands at their base, while thousands of generations have come and gone again, while dynasties and kingdoms have arisen and then fallen to rise no more, even here Christianity finds its monuments, along the Nile. Then far in the east, near the first homestead of man, in the "garden" where the Maker walked and talked with the parents of our race; the great "plain," where man left the monument of his folly and his fall; the thrones and palaces of luxuriance in those kingdoms of regal splendor; the magnificent palaces of the false gods; the mighty cities of the earliest civilization; the history of the peoples, and the monuments they have left to testify of their existence and customs, their greatness and littleness, their strength and weakness—these dumb witnesses are made to speak for the truth after the silence of ages.

We need not regard it as an evil day upon which we have fallen that infidelity has awakened again to the attack, after her batteries had been silenced so long, and is again bringing every possible influence to bear against Christianity. It is grand to live in such a time, to feel pulse, heart, and brain all stirred afresh, and to bear a part in the conflict on this moral battle-field. There is nothing new in the assaults now being made on the strongholds of Christian faith; it is coeval with the race. There are some new phases in the method of attack. New tactics adopted by the foe demand a corresponding line of defense. Hence, anything bearing on the question of the validity of the Holy Scriptures is and must be of paramount interest. The Bible is not only the armory of the Christian, but his magazine as well.

The historical line of argument for the authenticity of the Scriptures as the revealed word of God, and helps to a clearer understanding of the teachings of the Bible, must be made prominent on the defense. Scepticism may deny the experience which Christians offer in evidence as something that it has never felt; it may not see with its blinded eye the things "unknown to feeble sense, unscen by reason's glimmering ray;" it may substitute fallacy for syllogism in logic and feel self-satisfied at least with the argument; it may offer its purest morality and benevolence as a substitute for experience in

religion; but as it claims science, which is the knowledge of facts, as the strong plea now of the avowed enemies of the Bible and its religion, its defenders must be prepared to bring up arguments from the unchallenged records of history and the unchanging face of nature, giving voice to these to speak of the divine Author who has given man two harmonious revelations of Himself—Nature and the Bible.

HISTORICAL BOOK.—It should ever be remembered that the Bible is largely a historical book, a history of God's dealings with men, and, like any other history, its events should be studied with reference to *time* and *place*. The chief difficulty in the study of history is the confusion of its events in the mind. This is most effectually overcome by giving to each occurrence its proper locality and appropriate associations, as the law of association is the strongest element of memory. Besides, the eye is the most important avenue to the mind. The Bible student who, with good maps of the countries before him, follows the footsteps of our Saviour in his journeyings, and the places mentioned in connection with the lives of patriarch, prophet, or apostle, gains a vivid realization of the story, akin to an actual experience. It is no longer to him "like a tale that is told;" he has *seen* as well as *heard*.

Any productions that will meet this present necessity of Bible study, combining the qualities of clearness, correctness, and attractiveness, will be welcomed by the intelligent and pious as a help to the better understanding of what they fully believe, and want to aid others in understanding and believing. The history and geography of the Bible are correct, and at points where men have stumbled and doubted, there only needs new light—the light of truth—to be thrown on the page that has possibly been obscured by ignorance, or wrested by wrong interpretation, to remove all confusion, and thus dissipate all doubt.

This subject is here dwelt upon and emphasized, and presented in various phases, because it has not been accorded the prominence that its merits demand as part of the cumulative evidence for the truth of Christianity and the Bible.

To call special attention to this kind of evidence is the object of the following few pages.

BABYLON.—One of the most recent travelers in that country, and a very intelligent and observing man, says he found descendants of the Hebrew captives residing in Hillah, who have their synagogue and strictly observe their Sabbath and Jewish customs of religion; and they have also carefully preserved their pedigree, and trace their lineage clearly to the prince and prophet of Judah. In the town of Kifl is a mausoleum, built in memory of the prophet Ezekiel, in which is a collection of books, many of which date back to the second temple, and some to the first temple. That Ezekiel was there is evident from his own words. Ezekiel 1: 1-3.

AMONG THE DISCOVERIES made at Babylon was a statue in granite of a lion, near ten feet long and high, standing over the prostrate form of a man. Here was evidence that the Jews were in Babylon, and hence the truth of the record the Bible makes of the captivity—not conclusive evidence, to be sure, but such as would be pointed to with much satisfaction, and be considered strong, if it as clearly confirmed secular history or a scientific statement. Layard discovered near the same place some bowls, made of terra cotta ware, and written on the inner side with Hebrew characters, in ink, with the writing remarkably well preserved. This writing has been interpreted by the archeologist of the British Museum, who gives it as his opinion that it was written by Jews. This opinion is confirmed by the statement of Dr. Newman that “the Hebrew captives were corrupted to believe in the divinity practiced by the Chaldeans, and inscriptions were written in ink on the inner surface of charm bowls; the writing was then dissolved in water, to be drank as a cure against disease, or as a precaution against the arts of witchcraft and magic.” As the writing on these bowls remains fresh and distinct to this day, it is probable that they had been prepared and laid aside against the coming of the evil day. So these inscriptions confirm some of the errors, which we learn from other sources, the Jews are said to have held. Thus God makes even the wrath of man to praise Him, while the remainder of wrath he restrains.

RUINS are found corresponding in character with the descriptions profane history gives us of the celebrated Hanging Gardens of Babylon,

one of the Seven Wonders of the ancient world. It was an artificial mountain covering three and a half acres, near four hundred feet high, covered with trees, plants and flowers, built within the walls of Babylon, by king Nebuchadnezzar for his beautiful queen Amytis, who longed for the mountain scenery of her native Ecbatana, in Persia. Concerning this Jeremiah prophesied: “Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolated forever, saith the Lord.”

Another of the witnesses is the Tower of Babel, which for size and interest is scarcely exceeded by the pyramids of Egypt, while its history extends far back of them, making it the oldest historic monument known to man! Its ruins to-day are a majestic pile 700 feet in diameter and 250 feet high. It is found to have been built of the finest burnt brick, and laid with mortar, or cement so tenacious that the bricks are often more easily broken than separated. Dr. Newman says, “The most eminent antiquarians in Babylonian researches regard this ruin as the Tower of Babel.” Moses was the first to record the facts of its history, but it has been described by others also, secular historians, Herodotus, Pliny, Strabo, and their statements have been confirmed by more modern travelers, as Rich, Buckingham and Layard, and by the latest and most distinguished explorers of our own day. The record of Moses in regard to the Tower of Babel is so brief and concise that it may here be given in full: “And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone and slime for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children



THE TOWER OF BABEL.

"From thence did the Lord scatter them abroad upon the face of all the earth."

of men builded. And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth. And from thence did the Lord scatter them abroad upon the face of all the earth."

OTHER CONFIRMATIONS.—These statements of the inspired penman are confirmed by the writers cited, and others, and also by many important facts disclosed in this age by the very latest researches. This region is conceded to be the original plain of Shinar; there are no stone quarries in all this section, but of the soil of mixed clay and sand they make bricks as hard as stone, and this whether they are "burned thoroughly" in kiln or in the sun; bitumen is found in that vicinity which makes the cement, or "slime," for mortar; the names "Babel" and "Nimrod" are familiar among the people there; scholars very generally agree that Nimrod began to build this tower, confirming the Bible record: "And the beginning of his kingdom was Babel." One of the latest travelers there sat on the summit of this mound and read the history of it as written by Moses, saw its literal fulfillment, and gave expression to his thoughts in these words: "What memories they recall! The wanderings of the descendants of Noah; the ambition and kingship of Nimrod; the high resolve to build a tower which no flood could submerge; the displeasure of the Lord; the confusion of tongues; the dispersion of the people; the lapse of ages which followed; the completion of the tower by Nebuchadnezzar; its vast proportions and unrivaled magnificence; its destruction by Xerxes; the desire of Alexander to restore it to its former glory; its subsequent desolation for two thousand years, a lair for the lion and a den for the leopard; and its present imposing aspect, seen by the traveler of to-day, as seen by Alexander and Xerxes three hundred years before the Christian era." The conclusion reached by this tour-

ist is irresistible, that whoever was the builder of this tower, at whatever time it was constructed, and for whatever purpose it was reared, two facts are significant: there is no other such ruin in the land of Shinar; and, if this is not the Tower of Babel, it is a ruin without a name, and whose history is lost in the distant past.

BIRS NIMROUD.—This tower, or the majestic ruins of what was once the tower, is now called "Birs Nimroud" by the Arabs, in honor of the "mighty hunter before the Lord." The object of the builders seems to have been a safe retreat in case of another deluge; yet it afterward served the purposes of a burying place of royalty, a temple for the worship of Belus, and an observatory for the Chaldean astronomers. As the sacred temple of the god Belus, it was probably the repository of "the gold and silver vessels which Nebuchadnezzar had taken out of the temple which was in Jerusalem."

But volumes might be written on the glory of ancient Babylon and its present fallen condition. A prophecy of the unfailing Word said, "Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant," and the traveler in that land to-day finds "heaps" where once that mighty city stood.

The same interest attaches to the history of Nineveh, to the towns connected with the Bible account of Abraham, and all the lands of the exile, as well as Babylon and the royal palace of Chaldea's kings at Shushan. These places, traced upon the map hereafter mentioned, carry with their very name a power to awaken thought and stir the soul, and give a zest to read all that can be known of this tragic land.

EGYPT.—Turning to Egypt, we find that it bears as important a part in Bible history. And this because of its being the dwelling-place of Israel for over two hundred years, and the marvelous events of the exodus, and also of the temporary sojourn of the infant Jesus, with Joseph and Mary, and other events of Scripture history.

NILE.—Its greatest natural wonder is the Nile, whether we consider its sources, which are being sought to the present day, its length, its delta, its singular overflow and consequent utility, or the astounding events along its shores. The title given it by a celebrated traveler and author,

"A river of the North under a Southern sun," indicates a character which marks it as one of the most famous rivers of the world. Its sources and its length are not yet satisfactorily ascertained, although the recent explorations of travelers, especially of Henry Stanley, have opened to the world a new history of the Nile, and of the country through which it flows. That part of it connected with Bible history and the exodus of Israel is well known. At an ordinary stage of water the Nile has not sufficient depth of water for vessels above the smallest size; but during the inundation the depth of water is forty feet, and the largest vessels can ascend to Cairo. In the latter part of June the mountain waters of Abyssinia, and other sources, begin to arrive, and the river continues to rise until the end of September, when it has attained its maximum. This height is retained about two weeks, during which the entire land is converted into a red, muddy sea, while the only prominent objects above the waste of waters are the towns, date trees, and the dikes, which latter serve as foot-paths for those who travel by land. This condition of the country is referred to by the prophet Amos (8: 8) when he uses a strong figure for the overflow of Israel.

INUNDATION.—What would be regarded by other nations as a general calamity, a general inundation of the country, is the distinguishing blessing of Egypt, where rain seldom falls; and the blessings of the season are measured by the height of the overflow, except occasionally an unusual rise causes great damage to the land. The nilometer, which measures the height of the waters, is a gauge of the dispensations of Providence for that season, and a rise of about twenty-four feet marks the standard of blessing. Six feet above this standard, injury ensues; as many below, the harvests fail and Egypt suffers a famine. The water of the river is charged with mud, which is deposited during the inundation over the tillable portions of the country to an average depth of about one-twentieth part of an inch each year. This is most beautifully referred to in the latter half of the sixty-fifth Psalm. Notwithstanding its waters are so turbid, they, strangely, are sweet and wholesome, and are freely drunk by the people, among whom the saying is proverbial that he who has drunk of

the waters of the Nile will always want to return and drink again. This fact gives peculiar force to what was said concerning the plague of blood: "The Egyptians shall loathe to drink of the water of the river."

When the waters subside, the wet, black soil is sown with all possible alacrity, and is soon covered with a luxuriant growth of herbage, ripening into golden harvests to reward the sower's toil, furnishing "seed to the sower and bread to the eater," and illustrating the beautiful promise of the Scripture in reference to the rewards of charity, "Cast thy bread (seed) upon the waters, for thou shalt find it after many days."

IRRIGATION.—The overflow of the "river of Egypt" is beneficial to the country in two respects: the rich slime is deposited on the surface of the land, rendering it highly fertile; and the canals and pools are filled with water, by which the higher grounds are irrigated during the ensuing spring. The manner in which irrigation is performed is usually by a wheel or endless belt connected with a series of buckets, after the manner of grain elevators, and worked either by animals or the feet of men. This explains the meaning of Moses when he says to the Israelites, "The land whither thou goest to possess it, is not as the land of Egypt whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it, is a land of hills and valleys, and drinkest water of the rain of heaven."

FIXED EVIDENCE.—Both the history of Moses and the ancient monuments still existing in Egypt, show that agriculture, legislation, and the arts and sciences had then reached quite a high degree of perfection. Great buildings bearing the inscription, "No native has been engaged in its construction," testified to the pride of the Pharaohs. The Israelites, who should have enjoyed the hospitality guaranteed them by the law of hospitality to strangers, were treated as slaves, and divine Providence has so ordered it that the imprint of their oppression may be seen upon their monuments to this day. There is to-day to be seen, among the ancient sepulchres of Beni-Hassan, a representation of the labors of the Israelites, and in these figures

the characteristic differences between their features and those of the Egyptians is very apparent.

PYRAMIDS.—A reference to Egypt would not be complete without alluding to those gigantic monuments of pride and ambition, the Pyramids. They are about seventy in number, and have inspired the wonder and admiration of the world in all ages of their history. They are at once the oldest, having been built about 2,500 years B. C., and the largest standing structures of antiquity, the largest covering about thirteen acres, and having been originally about five hundred feet high. It is now no longer doubted that they were designed to serve the two-fold purpose of royal sepulchres and to preserve the name and honor of the kings to future generations. Each king of Egypt seems to have begun his reign by erecting his pyramid sepulchre, and the length of his reign may often be ascertained by the degree of completion to which his work arrived, for it stopped at his death and another was begun. There is supposed to be in Job 3: 14, a reference, the only allusion in the Bible, to the pyramids. They stand in the vicinity of Memphis, near Cairo, too high to be covered by the drifting sands, too strong to be torn down, too heavy to be carried away, as have been Egypt's obelisks to adorn the cities of London, Paris, Rome, and New York.

The pages of the world's history may be challenged to furnish anything more tragical in outline or interesting in detail, than the history of Israel in Egypt and the departure from it, and their journey, all points being traced and followed on the map in this volume, until they reach the promised land.

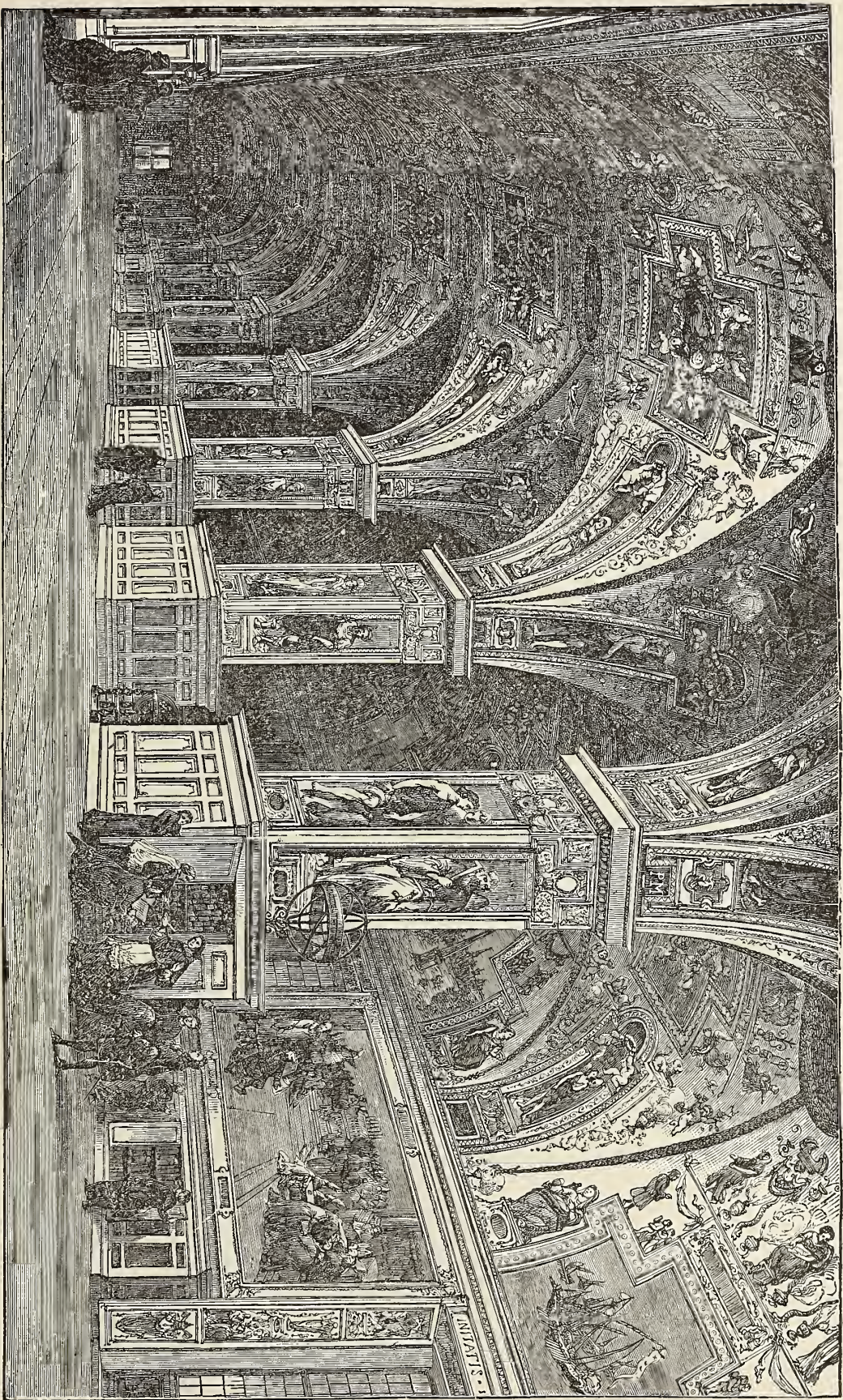
SCRIPTURE FULFILLMENT.—There is more of Scripture fulfillment in the history of Egypt than can here be given, and only a few points are noticed. The fall of Egypt began with the expeditions of the Assyrian kings, Esarhaddon and Nebuchadnezzar, kings of Babylon. Ezekiel describes the terrible devastation of the country by these kings, in the 30th chapter of his prophecy. After enumerating her allies, "those that uphold Egypt," who were destined to fall, he prophesies that she shall be desolated "from Migdol to Syene"—from her northern to her southern border. He states that the destruction should commence in Noph (Memphis), the me-

tropolis, and reach to Pathos, in Upper Egypt. Afterwards a fire should be kindled in Zoan, in Lower Egypt, and the desolation should extend from the city of Sin, on the Mediterranean, to No (Thebes), in Upper Egypt, and thus all the splendid cities in Lower Egypt should be destroyed. The point of power and terror in these prophecies is found in their geography. Jeremiah predicts the same overthrow of this great nation by the Chaldeans, and fixes the date of its occurrence—after the battle of Carehemish, when the armies of Pharaoh-Necho were defeated by the Assyrians, at the gate of the Euphrates. The prophet Nahum refers to it in his threatening against Nineveh: "Art thou (Nineveh) better than populous No (Thebes) that was situate among the rivers, that had the waters round about it?"

Because secular historians do not mention this expedition of Nebuchadnezzar against Egypt, some sceptical ones have questioned the truthfulness of the Bible record and fulfillment of the prophecies; but again science and discovery have come to the rescue and confirmed the Scriptures, by finding an indubitable monument of the fact in the ruins in old Cairo, which once bore the name of Babylon, showing that the city must have been built by the Chaldeans, who gave it that name.

PECULIARITIES OF PALESTINE.—This line of argument might be extended to almost any limit, but must now be confined to noticing a few special features of Palestine. The first view of the country is said by all to be interesting and exciting in the extreme. Those are the veritable mountains and plains, rivers and lakes, if not the same cities and trees, of the most interesting country, to the Christian, especially, on the face of the earth. Not so because of its extent, or superior soil or climate, much less for its present advancement in art or civilization—quite the contrary—but because it is the theater of many of the most important events in the history of man, and particularly because here once pressed the feet of Him who came from heaven, who was at once the Son of man and the Son of God. It is not strange that the first glimpse of the Holy Land should awaken peculiar feelings in the traveler's bosom.

MEDITERRANEAN SEA.—The first sight of



THE VATICAN LIBRARY. ROME.

Palestine is usually caught while rolling on the blue waters of the Mediterranean, known in Scripture as "The Great Sea." Every part of this sea has been freighted with unusual interest by its associations with Bible history. It is a sea of rich classic memories, too, as Dr. Butler observes; where, long ere the Anglo-Saxon race was known as a power on earth, there sailed the rich-laden ships of nations that are now in their graves. Here the vessels of Tyre's merchant princes, when she was the mart of nations, were found bearing the luxuries of the east to the borders of the Atlantic. Here the fleets of Egypt, of Carthage, of Greece, of Rome, and of the Moslem, sailed, when such names as those of Alexander, and Cleopatra, and Cæsar and Hannibal, and the Crusaders, filled the ears of the world with their deeds of commerce or of conquest. On these waves the fate of nations has once and again been decided, and the horrid trade of war frequently reddened them with human gore. Here Jonah, unfaithful to his mission, sought to fly "from the presence of the Lord," and, ere he could arrest his blind career, sank into these depths and found himself in the "belly of hell." Here St. Luke, and Timothy, and Titus, sailed, and here the great apostle of the Gentiles was "in perils of waters," suffered shipwreck, and gained a wonderful deliverance. Within sight of this sea a large portion of the Holy Scripture was written; and, above all, on its eastern shore Our Saviour once walked, and from it drew some inimitable illustrations, when teaching on the coast of Tyre and Sidon.

The voyage along the coast gives a fine profile of the country, and it is a constant surprise to visitors to find it so hilly, and the water-courses such deep indentations in the land. Long before reaching the harbor the lofty peaks of Mt. Lebanon may be seen, lifting their snow-capped heads ten thousand feet above the level of the sea. The snow upon its summit never melts but in the hottest months of summer, while some remains all the year round in places which the sun's rays can not reach. From base to summit it carries the climate of the various zones. The Arabians say of this mountain, that "winter rests on its head, spring plays upon its shoulders, while summer slumbers at its feet."

MOUNTAINS OF THE BIBLE.—"Let them which

are in Judea flee to the mountains." Each one of these is charged with thrilling interest, and each holds in its rocky bosom the testimony to the truth.

MT. ARARAT, whereon the ark rested, rises to the height of 17,750 feet. It was ascended, after great toil, by Professor Parrott, in 1829, probably then trodden by the foot of man for the first time since Noah stepped upon it from the ark to survey the desolations of a deluged world. MT. CARMEL, the bold promontory on the Mediterranean coast, forming the bay of Acre, is the termination of a range six miles long, and whose highest peak is 1,860 feet. Its summit was the scene of a trial between Elijah and eight hundred prophets of a false divinity, as to whether Jehovah or Baal was the true God. MTS. EBAL and GERIZIM, in Samaria, rise about 800 feet above the level of the plain, having a valley less than one thousand feet in width between them. Here was performed the grand ceremony of reciting alternately the blessings and curses of the law by the priests, while the people in the valley between responded with a thundering "Amen." MT. HOR, rising 4,800 feet, was the scene of Aaron's death. MT. TABOR, a beautiful mountain, standing alone in the border of the great plain, south of Nazareth, was the traditional spot where the Saviour was transfigured before his disciples, but later investigations give the honor of that sublime event to another place. MT. SINAI, a wild, desolate region of peaks and precipices, ravines and water-courses, was a fitting place for the startling transactions there, where "the Lord descended in fire," and gave his law to Moses and to man. MT. HERMON, the prominent, grand, snowy peak of Lebanon, was, beyond doubt, the scene of the transfiguration, where saints and disciples met to hold converse with Him who belonged to both worlds. MT. MORIAH is made immortal as the spot where Abraham offered Isaac in faith, afterward one of the hills on which Jerusalem was built, the site of Solomon's Temple, the veritable Calvary, where a greater than Isaac was offered up and not released, but died, cut off for sins, sins not his own. MT. ZION, many times referred to in the Scriptures as the "holy hill," beautiful for situation, was another of the four hills upon which Jerusalem was built. THE MOUNT OF

OLIVES, deriving its name from the number and beauty of its olive trees, sacred as the frequent resort of our Saviour for meditation and prayer, is to-day the burial place of the Jews in Palestine. The graceful Tabor and lofty Hermon are selected by the psalmist as the representatives of all the mountains of the Bible (Psalm 89:12). The reader and lover of the Bible should become familiar with the location and history of every one of these mountains, for they speak important truths through the silence of the ages. Study of our maps will stamp upon his mind indelibly the location of each of them.

TREES OF THE BIBLE.—Even the trees of the Bible are monuments of the events recorded in the Book. The name of "Moreh" was given to an oak near Shechem, where Abraham first halted when he entered Canaan. The people of Palestine held the oak and terebinth in very high esteem. They held counsels beneath their branches, erected altars there, and there buried their distinguished dead. This would often give proper names to the trees, as Allon-Bachuth, "oak of weeping," at Bethel, where Deborah was buried. Many other instances will be recalled, illustrating the historical argument. Trees furnished the subject of many striking comparisons in the Old Testament, to illustrate the character of men; and in the New Testament they are woven in the beautiful parables of Him who spake as never man spake.

PLEA FOR PROGRESS.—If there is one cause above another that demands the use of the best means in accomplishing its intended purposes, that cause would seem to be that of reading and teaching the sacred Scriptures, whether is considered the interest that attends the Word itself, or the important ends to be compassed on the minds and hearts of men. But progress in this direction has not always kept pace with the wonderful activities of the age in other respects.

It was remarked by our Saviour, in his time, that the children of this world are wiser in their generation than the children of light. It is a reproach upon Christian people in this day that all mere worldly enterprises are pushed forward with so much more vigor and sagacity than are exhibited in efforts of a religious character. This disparity is nowhere more painfully ap-

parent than in the means respectively employed in secular and religious education. Spiritual culture is a product, of which the Sabbath School has become a factor hardly less important than the pulpit itself; but in efficiency and methods it compares but poorly with institutions for general education. In secular schools, in teaching that wisdom which is "foolishness with God," we secure the most experienced and accomplished teachers; and the latest and best productions in text-books and apparatus are carefully and judiciously selected. Under such wise management our public and secular schools have become models of classification, system, method; and their usefulness has kept even pace with their discipline. The Sunday School and religious instruction do not always show the same wise adaptation of means to ends. A want of thorough organization and classification, and inefficient teaching, and most wretched facilities for Bible study, with a general looseness and lack of system in every part of the school, are some of its most common faults.

LITERATURE.—There is, perhaps, no feature of the Sunday School that has been more sharply criticised than its literature; and there is much justice in the criticism. The catechism, with its carefully prepared formulas, has been set aside, it may be wisely, but its place has been too often filled with a very poor quality of fiction. While it is true that much of Sunday School literature is "powerful weak," yet it is also true that much criticism of this, as of other things, may be given that is mere captious fault-finding, pointing out defects without suggesting improvements. The library, and all pertaining to its literature, is an important adjunct of the Sunday School; and such a useful agency should not be thrown away because it has sometimes been abused. This will apply to every system of Lesson Helps, to periodical publications and to apparatus, as well as to library books, maps, etc.

It should never be forgotten that the office of the Sunday School, of the Christian family, and of the church as well, is to impart religious instruction, and to this end to teach an accurate and familiar knowledge of the Scriptures. The BIBLE, therefore, should be *the* book in every Sunday School library; and all other books and

helps should be regarded as valuable in proportion to their tendency and ability to illustrate and attract toward its pages. There is a place in the Sunday School for every book, picture, chart, map, or other appliance, which makes more vivid the story of the life and death of our Saviour, or which helps to explain the history, trials and conquests of His people. With a little care the trash may be supplanted with works of this character.

A prominent reason why more of the valuable and profitable has not taken the place of the worthless in our Sunday Schools and families, is a want of care in looking for the best things of this kind, and, what is more, a certain false economy—shall we say downright penuriousness?—that makes the fatal mistake of buying things that are *cheap*. Happily the mistake is being discovered, and as better counsels prevail, there will be a demand for that which is fresh and really good, even at a larger price, knowing that in these things, as in anything else, “the *best* is always the *cheapest*.” The growing demand is producing the supply, and some really excellent things are being now put before the world, and cheap, too, not in the sense of being of very little cost and of less value, but of a rich return for the money invested, for that which has cost much of time and research to prepare. The maps accompanying these pages are a production of this kind, which needs only to be seen to be appreciated and approved.

REAL EASTERN LIFE.—The progress of actual travel, says a learned traveler, in the Orient, is slow; but not too slow for enjoyment and instruction. A whole day is required for a distance that can be traversed by railway in an hour. The mode of traveling in the Desert, the Holy Land, and in parts of Egypt, is the same as in the days of the patriarchs, more than three thousand years ago; and that is one of its peculiar charms, which will be broken when modern civilization shall have penetrated the East, but which helps to preserve the reality of that country to us through the passing, changing ages. We engage a dragoman, who provides the outfit and acts as interpreter between the traveler and the Arab servants. We take with us a caravan of Bedouin, with tents, provision and cooking apparatus. There are no turnpikes, no carriages,

no hotels, except a few in the large cities, kept by Europeans. The Arab inns, or khans, are destitute of all comforts required by civilized people. In the Orient all is primitive and novel to Europeans and Americans. Their first impression is wonderment at the strange sights of men and things, which appear to them like a masquerade or fancy fair gotten up for their amusement. The Orientals, judged by Western habits, do everything the wrong way; they eat with the fingers; they sit, not on chairs, but cross-legged on the floor, or the earth; they keep their women veiled and out of public sight; they write on their knees, and from right to left; they take off their shoes in the mosk, or church, and keep on their caps; their tools, as saw or plane, they draw toward them, instead of push. Any scrap of cotton, or linen, or silk, of any color; a blanket, a shawl, a sash, a shirt, loosely thrown over the body, serves them as a dress; but they always look picturesque, and have a native courtesy and dignity which contrast favorably with their otherwise degraded and beggarly condition.

Modern civilization is monotonous; it has a tendency to level distinctions and to impress a uniform type upon men of all classes of society; it sets up the dumb idol of fashion, which rules supreme over crowned monarchs and republican presidents. In the East there is much more independence and variety; there the Arab, the Turk, the Armenian, the Maronite, the Copt, the Jew, the Nubian, the Bedouin, the dervish, the priest, the official, the merchant, the mechanic, the barber, the dragoman, the donkey-boy, the runner, the singer, the serpent-charmer, the fruit-seller, the water-carrier, the slave, the beggar,—all appear in their distinct individuality and costume; each consults his own taste or whim, and is never disturbed by the ever-changing fashions of Paris.

What is the use of traveling in the East? queries some reader. Does it repay for all the time, the money, the fatigue, the vexation and annoyance inseparable from it? The ready answer is, the benefit of travel depends upon the disposition and preparation of the traveler. Such preparation is especially necessary in the East. Multitudes of travelers return as ignorant and empty as when they start; while others,



THE JUDGMENT OF SOLOMON.

Then the king answered: "Give her the living child. She is the mother thereof.

from the study of books, may become as familiar with foreign nations and countries as with their own. The more knowledge the traveler carries out with him, the more he will bring back.

SUBSTITUTE FOR TRAVEL. — Fortunately, it is not necessary for the majority of readers to visit Bible lands in order to understand the Bible, any more than it is necessary for them to know Greek and Hebrew. Some of the best Biblical scholars and commentators never visited the Holy Land. Dean Howson prepared the geographical sections which gave the great work, "Life and Epistles of St. Paul," such a wide popularity, wholly from books. Even the founder of the science of comparative geography, Carl Ritter, never saw Palestine and the Sinaitic Peninsula, which he so fully and so accurately described. A proper study of the geography and history, the customs and people, the time and circumstances under which the events transpired that are recorded in the Scriptures, makes it almost as real to the reader as seeing it for himself by travels in the Holy Land. A thoughtful traveler fills his memory with a gallery of photographic pictures more valuable than books, and yet he reproduces those scenes in a series of views in books and maps, to make the scenes almost as vivid to the reader or student as they are to himself. Afterward, whenever he reads of the visits of Abraham, Joseph, and Jacob to Egypt, of the miracles of Moses, of the wanderings of the Israelites, of Hebron, Bethlehem, Nazareth, the Dead Sea, the river Jordan, the lake of Gennesaret, Mt. Hermon, the cedars of Lebanon, Jerusalem, Bethany, Gethsemane, Calvary, Mt. Olivet, the places are familiar to him and the scenes rise up before his mental eye with a vividness which they never had before.

The present ruinous condition of those countries may diminish the poetry, but the impression of the reality is only deepened by the view around us. Palestine has been termed, and not inaptly, "the fifth Gospel;" its present condition is a comment on the truth of the whole. It is the framework in which the canonical Gospels are set. Perfect familiarity with the country and its history and customs is of more practical value in Bible interpretation, to make it natural and attractive, than a course of lectures

from learned professors in Berlin or Oxford, valuable as they may be. The best thing, of course, is to combine the most thorough theoretical study with personal observation on the spot; but this can be enjoyed by only a favored few, whose time and means will allow them such a privilege; yet any reader can now enjoy the benefit of the travels and observations of those who have visited the place, by the outlay of a very small amount of either time or money, if he has the ambition and energy to use what others have prepared and written for his good. A sound and correct historical understanding of the Bible has gained much from the researches of scholarly travelers, and will gain still more in time to come. The Holy Scriptures have a human body, as well as a divine soul; they strike their roots deep in the soil from which they sprang, while their ideas soar to heaven; they are thoroughly oriental, and yet wonderfully adapted for all mankind and in all ages of the world.

THE WANTS MET. — There can be no question but that the essential conditions spoken of in the preceding pages are chiefly met, more fully than anywhere else, in the set of MAPS that are inserted in this work. This is a valuable addition to a family work of this kind, something entirely new, no such feature being found in any other like publication. Careful attention is invited to the following points in regard to the maps:

The necessity and satisfaction of a good map to an intelligent reader or student need not be argued. Since, in our own country, during our civil war, so many friends at home read the papers with map in hand, following the army in which some member of the household was fighting or falling, the people of *this country* have learned to appreciate the value of a map. Much more is this true in reading of countries far away, and of which we know so little. There is exciting interest, as well as vast importance, in the study of Bible history and geography — but *only so with good helps*. Without such helps it is dry, tedious and unsatisfactory.

ACCURACY AND NEWNESS. — Of Bible maps now on the market, nearly all are copies of antiquated publications, compiled before the Ordinance Survey of Palestine and other Bible countries was

made, and hence have not the advantage of the recent important discoveries and explorations. Hence, many of the geographical and historical discrepancies of the Bible, and so-called "Mistakes of Moses." These MAPS are *all new*; they are compiled from the latest and most reliable authorities, and take in all the essential facts of the latest researches. Each map in the series is the result of years of research by experienced engineers and Bible scholars. The engraving is first-class, done by a competent artist and under the supervision of the publisher, who has had thirty years of experience in the business. The coloring, or rather *painting*, is all done by hand, at large expense, which gives that sharp, positive appearance peculiar only to painting.

SPECIAL FEATURES.—While there are some features of these maps that are possessed by others, it is but candor and justice to the publisher, and to the public, to say that there are improvements and important advantages in them over all others. As they are the **LATEST**, they are also the **BEST**. One of these improvements is an **INDEX OF PLACES**. To a person not familiar with Bible geography, this is an advantage that can not be over-estimated, and to all readers it is a *great saving of time!*

In reading of what happened to Paul at Lystra, many would not know whether Lystra was in Palestine, Asia Minor, or Assyria; but by taking up the map of Paul's Travels and glancing down the Index to L, it is seen that Lystra is found in square K—e, and in a moment the place is seen, and the connection between the events at Lystra and those at Derbe, Antioch and Iconium, as recorded in Acts, 14th chapter, are plain and full of intense interest. And so of many other places. The reader has not to search a large map over to find a place and then perhaps fail; but has all the advantage of the great amount of time and care it required to prepare the Index.

Another special advantage is in the **CLASSIFICATION** of names and places on the Index, so that the reader can find all the mountains, or rivers, or cities, etc., in the list under that head.

But a feature that was the fruit of much careful effort, and one that will be much appreciated, is the **PRONUNCIATION** of every word on all the maps (excepting the Arabic names on

that of Modern Palestine) according to the latest and best authorities. With the syllables divided and accents marked as they are, any one can easily pronounce those "dreadful" Bible names, and soon become familiar with them. Uniform and correct Bible pronunciation among divines, teachers and students of the Bible is something greatly to be wished, and it is believed that this work will contribute much toward that end.

Another feature that will prove of great value is that of indicating by concentric circles the distances of all Bible places, and modern geographical places also, from the selected center. On one map the center is Jerusalem; on another the distances are measured from the great commercial metropolis of our own country, New York. It is a great satisfaction in reading to know just the distance Jerusalem is from Rome, or from Babylon, or how far any of these places is from New York. To ascertain any of these the reader does not have to stop and find a rule, or something else, to measure the scale of miles, but has only to count the circles from the center to that place, and he knows it all.

The **ENGRAVED JOURNEYS** on the several maps, with the names and numbers of the stations or stopping places, will prove a great satisfaction, not only to younger students, but to advanced ones as well. To trace these journeys will give young persons an unfailing source of pleasure, and awaken a new relish for the study of the Scriptures.

FOR GENERAL USE.—These maps, for every-day reference in general secular reading, are worth far more than their cost in their educative influence in a family, being convenient, plain, and attractive. With a set of these in hand a child can get an intelligent idea of what he reads, especially of foreign news.

THE EXPENSE.—It is little expense to reproduce in smaller form a copy of some antiquated map, and such copies may be sold cheap. They cost little and are worth little. But these MAPS are new in every particular. A great amount of time and labor and large expenditure of money have been necessary to compile, engrave and publish a work adapted to the present wants of the Bible reader, the family circle and Sabbath School worker, in this age of advanced thought and correct information.

Such a work is produced in this series of maps, and yet they are sold at a price no higher than many of those inferior articles of not one-tenth the cost or value of these. A set of wall maps, covering the territory and advantages of this set of MAPS, would cost at least one hundred dollars, besides being very inconvenient to use.

THE MAPS SEPARATELY.—The reader's attention is called to the peculiar character and advantages of each map:—

NO. 1.—SCRIPTURE WORLD ON MERCATOR PROJECTION.

The two peculiar advantages of this map are to show, first, the relative *position* of any place in the Scripture world to our own country; and, secondly, the *distance* of any given point from New York. The former is seen at a glance, with its latitude and longitude. The distance is calculated almost as quickly, as concentric circles are drawn, each representing one hundred miles, and these are marked every four hundred miles, so that the reader does not need to count the circles even, except those between the circles that have the number of miles from the center marked upon them. As an instance, every one will be interested in knowing the distance of Jerusalem from New York. A glance at the map shows that Jerusalem is very near to the circle midway between that marked "5600 M. from N. Y." and that marked "6000 M. from N. Y.," which shows that it is only a few miles over five thousand eight hundred (5,800) miles from the metropolis of our country. As to its relative position, the map shows it to be eight degrees of latitude, near five hundred miles, south of New York. Babylon, it will be observed, is about four hundred and twenty-five miles from Jerusalem, and directly east, as it falls on the same parallel of latitude. Rome falls exactly four thousand seven hundred miles from New York, and but two degrees farther north. St. Petersburg, in Russia, and Suez, in Egypt, fall on the same circle, and are hence the same distance from New York. London, England, is found to be four thousand one hundred miles, and a trifle over, from New York. In like manner the uses of this map may be multiplied an hundred-fold.

NO. 2.—SCRIPTURE WORLD, GIVING DISTANCES FROM JERUSALEM.

Much that is said of No. 1 is true also of No. 2. If No. 1 is so valuable for general reading, No. 2 is indispensable for intelligent and satisfactory Scripture study. All Scripture history centers in Jerusalem, the metropolis of the Christian world. It was recognized as the world's religious capital from the time of David to that of "David's greater Son;" and "Beginning at Jerusalem" was the order of work under the gospel dispensation. A circle of less than fifty miles radius will cover all the territory traveled by Christ on earth, excluding the flight into Egypt when he was an infant. The mission of the apostles was much wider. Paul crossed the Rubicon of the world, and carried the Christian banner over not only Palestine and Syria, but over all Asia Minor and the Islands of the Egean Sea; and not stopping there he sailed over the boundaries of continents and went as far west as Greece and Rome.

How far must Paul go from Jerusalem in order to "appeal unto Cæsar"? Look at the map; it quickly and accurately tells; 1,450 miles in an air line. How many miles he zigzagged about the coast of the Mediterranean, or how many while "driven up and down in Adria," no one can tell. How far away was that "cloak" which Paul left at Troas, and which he wrote to Timothy to bring to Rome to cover the shivering form of the prisoner, "Paul, the aged," as he lingered in Nero's prison? Timothy carried it and the "books" and "parchments" over 700 miles!

Rameses, the starting point of the exodus of Israel, was by our map exactly 200 miles from the capital of the promised land. The distances which the Jews were carried in the captivities, the journeyings of Abraham, the location of Mt. Ararat, where the ark rested and where Noah disembarked to begin anew in the world. These and all other questions of Bible history are invested with a new interest and profit when studied with the aid of such a map.

NO. 3.—OLD TESTAMENT PALESTINE.

The country is there represented as it was in the history recorded of that time. The allotments of the tribes of Israel, the surrounding nations



SAMUEL ANOINTING SAUL.

“Samuel took a vial of oil, and poured it on his head.”

with which they so often warred, the cities as they then stood and were visited by patriarch, king and prophet; the cities of Refuge, both east and west of Jordan; cities of various classes here marked by different characters; Scripture reference to important events of Bible history, and dates of battles fought at these points in later times, make this map invaluable to the reader of the Old Testament, who desires to be thoroughly furnished in his work. These places stand as God's monuments and historical arguments in this first volume of His Revelation to man.

NO. 4.—PALESTINE IN NEW TESTAMENT TIMES.

It is no less satisfactory and instructive to see the Holy Land as it was in the days when Jesus and his disciples and apostles trod its shores. The Tribes had ceased to hold their allotted parts; the captivities and captures of this land, a land the prize of all nations, had changed the political divisions of the country, and our map shows it as it was under Roman rule, with the four important divisions of Judea, Samaria, Galilee and Perca made prominent.

Another feature of this map that will give much pleasure and profit is the JOURNEYS OF JESUS, as here engraved, with the several routes numbered and the direction of travel indicated by darts, with a list of places visited by the Saviour, and a reference to the place in Scripture where the record of the fact may be found. To follow up the several journeys, with Bible and this map and index in hand, would give a most pleasing chronological outline of the life of Christ on earth. To mark out and engrave these journeys of Jesus and prepare the Scripture references, cost much time and labor, and both young and old will be delighted with it, and profited by it.

NO. 5.—LANDS OF THE EXODUS.

The most interesting portion of Old Testament history, undoubtedly, is that connected with the sojourn of Israel in Egypt, their deliverance from its bondage, their journey to Canaan, and final possession of the promised land. When the typical meaning of all this is considered, the wanderings and trials of this world, the final deliverance from its sins and sufferings, and the entrance into the land of rest, wherein is the "New Jerusalem," the interest greatly increases

in the literal history. Every step of the way is a marvel and a miracle, and we want to see it all.

What a wonderful journey! From Egypt, the granary of the world, their asylum in famine, the land of the Pyramids, the Pharaohs, and the Ptolemies; the notable passage of the Red Sea; down the coast of the Gulf of Suez; the long halt at Sinai, where, amid thunderings and lightnings terrible, God gave His law to man; by the fountains which were opened in the desert for their refreshment; where bread fell from heaven to feed them when they were famishing, and meat came to them on feathery wing; where fiery serpents destroyed them when they disobeyed; where foes met them and were defeated; where the spies were sent out and returned with the grapes of Eschol; the sad turning back when on the very borders of the promised land, and the thirty-eight years of wandering again; the final joyful journeying Canaanward, from the Gulf of Akaba; the perilous passage through Edom and Moab; the halting at Nebo, while Moses should "view the landscape o'er" and die; the crossing of the Jordan; the place where the ark rested in Canaan, and where shouts went up when they had safely passed the miraculous water-gates, as they did at both ends of their journey;—every place has wonderful associations and lessons, and we must trace them at every step.

THE ROUTE OF THE ISRAELITES, with every station named and numbered, and the direction of travel shown by darts, with a list of the stations, is a feature of this map that is pointed to with pride as a very useful acquisition to Bible learning. It was made the subject of study and careful research for a full year by an experienced Bible scholar, when the International Sunday School Lessons covered this portion of Bible history, has been revised and improved by him up to the present date, with all the latest observations of travelers to assist him, and it is believed to be as correct as it can be made. With this map before the Bible reader, the wilderness of Zin is made to bud and blossom like the rose.

NO. 6.—COUNTRIES OF THE EXILE.

If the history of the Exodus and possession of the promised land was full of interest, that of the Exile and return are scarcely less so. As this country has been, until recently, but little

explored, a Bible map of it is comparatively a new thing. Since the recent travels and explorations of eminent men, especially of Rev. Dr. Newman, of Washington, D. C., who traveled a thousand miles on horseback through this country, and gave the world his intelligent and interesting observations among the "Thrones and Palaces of Nineveh and Babylon," this section of the Bible lands has become of the same intense interest as other portions. Such histories possess more thrilling interest than any "Arabian Nights Entertainment," and Persia and Assyria will for some time be the scene of fresh biblical interest, and such a map as this better appreciated, as the history of Daniel and the captives, of Nebuchadnezzar and Xerxes, is studied more and more.

The location of the GARDEN OF EDEN, man's primeval home, is fixed according to the most reliable authorities. The relative position and distances of the palace of Shushan, the scene of the touching events in the life of beautiful Queen Esther; Nineveh and Babylon, those marvels of history, the distance and direction of the captives on their going out and return, are some of the things which render this map of such great value.

On this map are also those striking and instructive illustrations of the MOUNTAINS OF THE BIBLE, giving a draft, or picture, of the mountains, with the actual height of each, and their comparative height with each other. By this it is seen that Mt. Ararat mounts up over 7,000 feet above all the sacred mountains, while Carmel is the lowest of all but one.

The other illustration is the actual and the comparative length of the RIVERS OF THE BIBLE, from Kidron, the shortest, to the majestic "river of Egypt," still the puzzle of the traveler, the marvel of the world. The illustration also shows the waters into which all Bible rivers empty. The sacred Jordan, with its serpentine course, stands fourth in the order of length, though second to none in the interest that gathers about its name. These illustrations are far more interesting to the young than a table of dry figures of distances and heights.

NO. 9.—JERUSALEM.

The sacred city, revered alike by Christian, Mohammedan and Jew, is here correctly and

neatly engraved, with walls and streets marked, and the quarters of the different sects distinguished, and with every prominent place in the city named or numbered, so that it may be referred to in the list. To visit this holy city, to feel the inspiration of saying, "Our feet shall stand within thy gates, O Jerusalem," is the acme of interest felt by travelers in the East to-day. Many can never enjoy this privilege, and must substitute for it the study of a map and histories which represent it as it is.

Few things at the world-renowned Chautauqua Assembly attract so much attention as the literal representation of the holy land by the Park of Palestine, where mountains are marked by mounds, seas and rivers shaped into proper proportions and filled with water, cities made of marble blocks in the proper places, and everything so real, though on a scale of an acre to one hundred miles. But the long lingering of the multitudes in the Park is before the city of Jerusalem, built a *fac-simile* of the holy city as it stands in Palestine to-day, with elevations and depressions, walls and streets, minarets and towers, mosks, etc., etc., all true to life.

The draft of this map is after that model, with criticisms and corrections made by one who has several times visited Chautauqua and become familiar with all the wonders there. With this map and the accompanying Index and Explanations, one can soon become as familiar with Jerusalem as with the city in which he lives. The Haram esh-Sherif, the Noble Sanctuary, encloses the site of the ancient Temple, and the Mosk of Omar covers the mystery of mysteries, the sacred rock. The Church of the Holy Sepulchre covers that tenderest spot of earth, "the place called Calvary," where Jesus was crucified. The wailing place of the Jews, and almost every place of interest, is here pointed out.

NO. 10.—ENVIRONS OF JERUSALEM.

After seeing the city, one wants to take a view of its surroundings. "Mountains are round about Jerusalem." It is built on mountains. From its elevation the view is grand. The best view of the city is from Mt. Olivet, on the east.

Our map shows the celebrated Valley of Jehoshaphat, with the "sweet-flowing Kidron;" the sacred Mount of Olives and Garden of Geth-

semane, the favorite retreat of Jesus for rest and prayer; Bethany, where, in the home of Mary, Martha and Lazarus, the Master found a loving welcome and more than repaid the hospitality with his heavenly benedictions,—the spot where last his feet touched earth as he took his heavenward flight. There are objects of interest in every direction. The Water Works of Solomon are shown, standing after the lapse of twenty-nine centuries; so, also, castles, towers, churches, springs, pools, tombs, ruins and roads in every direction from the city,—the way the Saviour went to Bethlehem, to Jericho, to Emmaus, to Egypt, or to Nazareth in Galilee. The interest in the environs of Jerusalem is equal to that of the places within its walls and gates.

NO. 11.—MODERN PALESTINE.

There is more interest in this map than appears upon the first view. After studying the Holy Land as it was in the days of the Old Testament, then as it was in the time of Christ, and seeing the holy city and its wonderful surroundings, a strong desire arises to see the country as it is to-day, under Turkish rule, and even to know, if we can not pronounce, the present names of the places named in the Sacred Records. Many of the Bible names can never be changed. Jerusalem is called by the Turks *El Kuds*, "The Holy," but it is called by the world JERUSALEM, and will be to the end of time. Yet, for intelligent reading of the history and travels of to-day, there must be some knowledge of the present names of places in Palestine. The traveler writes or speaks of visiting *Amwas*, and the pleasing associations of the place, and unless we know that he means Emmaus, we lose the pleasure and profit of his observations. So of *Bahr Lut*, the Dead Sea. The Term *Wady* is used very often with travelers and explorers, but their ideas are unintelligible until we know that it means a dried-up water-course. So of *Tell*, a hill, and *Nahr*, a river, and many others. To make plain and practical this map, which looks like one of some foreign language, not only the ever-useful Index is given, as in all the maps, but there is added to this a glossary of Arabic names, and often a glance at that will give the meaning of the word, and the spot of its location, and all the old ideas will spring up that cluster round the

Bible name, and the thought will be the fresher from having been concealed, and from the small effort made to reveal its meaning, on the same principle that children always enjoy the old game of "hide and seek."

Palestine is a land of *ruins*, and a prominent feature of this map is that it shows the Ruins, Churches and Convents—in short, the land as it now exists. Towns are represented by a certain character, ruins by another, convents by a picture of a house, and churches by the same with a cross upon it. The well of Jacob is found upon the map, because the well dug by the patriarch more than 3,600 years ago, is still there!

No matter who may possess this land, or what names may be given to its places, the interest in it will be the same until it is again possessed and beautified by the people of God, which will be done, but by no one—neither Jew, Mohammedan nor Pagan—who does not recognize JEHOVAH as God, or receive as the Saviour, JESUS, whom He hath sent.

NO. 12.—TRAVELS OF ST. PAUL.

Enough has been said on the other maps to show the great value of this. If the others are very important and interesting, this is indispensable. The amount of information that is here thrown into one map is really marvelous. Full and complete as it is in detail, the Index makes it as plain as A, B, C. Extending from Mt. Ararat to Rome in one direction and from the Danube to Cairo in the other, it is quite a complete Bible map of itself, and yet covers no more territory than is required by its title. Few persons, having tested it, will be willing to part with it at any price.

PAUL'S CONVERSION.—As Paul was "not a whit behind the very chiefest apostles," so his life looms up in grand proportions, and his labors and teachings are second only to those of the Master himself. Between Jerusalem and Damascus, on a certain day, a light from heaven, brighter than the sun at noonday, fell upon the vision of St. Paul, and afterwards the scales fell from his eyes. A new light also dawned upon the world that day, for wherever Paul traveled, though sometimes his footsteps were marked with blood, yet they opened a pathway for the fallen sons of men to follow. After his active ministry began,



CHURCH OF THE HOLY SEPULCHRE, JERUSALEM.

Antioch in Syria was the point of departure, when he turned away from the Jews to preach the gospel to the Gentiles.

The engraved ROUTES OF TRAVEL on Paul's missionary tours is a very valuable feature of this map. The several journeys are engraved and numbered so as to be easily traced, the Scripture reference to the fact is recorded, and a full list of the stopping places on each journey given in the Index. The value would be doubled of reading the life and labors of St. Paul in the New Testament, or as given in the pages of this book, with such a map as this in hand. No one can arise from its perusal without being impressed with the intense interest that attaches to the proper reading of the Scriptures, and the strong proof of their inspiration in the literal fidelity of their historical statements.

If these MAPS do not advance these two ends, these worthy purposes, it is difficult to see how learning and labor can be used to advantage.

NO. 13.—RELIGIONS OF THE WORLD.

This is a chart found on No. 1, and fills to excellent advantage a vacant corner on that map. It is a map of the two hemispheres, on Mercator's projection, showing the location and relative strength of Paganism, Mohammedanism, and the various branches of the Christian religion—the Greek and Roman churches, and Protestantism.

As long as "the dark places of the earth are full of the habitations of cruelty," there will be an open field for Christian workers. This map well represents the fields, and those who are occupying them. This is an excellent missionary map, and, enlarged upon a black-board, would afford an impressive illustration for a missionary lecture or sermon. This map, unlike the others, will necessarily be liable to change as the gospel spreads, for the dark portions will brighten up and the shadows grow less under the enlightening influence of the Sun of Righteousness, until

all the nations come under His sway and under the REIGN OF GRACE.

Having thus carefully and at great expense prepared the help to Bible reading and study these maps afford, resting the verification of the Bible confidently on its own correct interpretation, let us ponder on this estimate of the Book of books, the words of one of the most profound scholars America ever produced, one who read many books in many languages, the best fruits of minds of genius in all ages. Said John Quincy Adams in his letters to his son: "Let us, then, search the Scriptures; and, in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from in this study. The Bible contains the revelation of the will of God. It contains the history of the creation of the world and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared on the earth. It contains a system of religion and of morality, which we may examine on its own merits, independent of the sanction it receives from being the word of God, and it contains a numerous collection of books, written at different ages of the world, by different authors, which we may survey as curious monuments of antiquity, and as literary compositions. In what light soever we regard it, whether with reference to revelation, to literature, to history or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue. * * * For pathos of narrative, for the selection of incidents that go directly to the heart, for the picturesque of character and manner; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur and sublimity of imagery, for unanswerable cogency and closeness of reasoning, and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied and so profoundly meditated upon as the Bible."—*Rev. T. N. Barkdull.*

No. 2.—Scripture World.

DIVISIONS.

AL BA'NI A.....	K—b
A RA'BI A.....	J—f
AR ME'NI A.....	J—c
AR ME'NI A MI'NOR.....	I—c
AUS'TRI A.....	F—a
BAB Y LO'NI A.....	K—e
BI THYN'I A.....	G—b
CA'NAAN.....	H—d
CAP PA DO'CI A.....	H—c
CA'RI A.....	G—c
CAR'THAGE.....	B—c
CHAL DE'A (<i>kal</i>).....	J—d
CI LIC'I A (<i>lis</i>).....	H—c
COL'CHIS.....	J—b
COR'SI CA.....	B—b
CRI ME'A.....	H—a
E'GYPT.....	G—e
E THI O'PI A.....	H—g
FRANCE.....	A—a
GA LA'TIA.....	H—c
GREECE.....	E—c
I BE'RI A.....	K—b
IL LYRI CUM.....	D—b
IT A LY.....	C—b
LIB'YA.....	E—e
LY CA O'NI A.....	H—c
LYC'I A.....	G—c
LYD'I A.....	C—c
MAC E DO'NI A (<i>mas</i>).....	E—b
ME'DI A.....	L—d
MES O PO TA'MI A.....	J—d
MOE'SI A.....	E—b
MYS'I A.....	F—c
PA'DAN A'RAM.....	J—d
PARTH I A.....	L—d
PAPH LA GO'NI A.....	H—b
PER'SIA.....	L—d
PHE NIC'I A.....	H—d
PHRYG'I A (<i>frij</i>).....	G—c
PI SID'I A.....	G—c
PONTUS.....	I—b
SAR DIN'I A.....	B—b
SAR MA'TI A (<i>she-a</i>).....	J—a
SCYTH'I A.....	M—b
SHI'NAR.....	J—d
SIC'I LY (<i>sis</i>).....	C—c
SU SI AN'A.....	K—d
SYR'I A.....	I—d
THRACE.....	F—b

MOUNTAINS.

AP'EN NINES.....	C—b
AR'A RAT.....	K—c
BAL KAN'.....	E—b
CAU'CA SUS.....	J—b
CAR'MEL.....	H—d
HER'MON.....	I—d
HOR.....	H—e
HOREB.....	H—e
LEB'A NON.....	I—d
SER'BAL.....	H—e
SINAI.....	H—e
TAU'RUS.....	I—c
VE SU'VI US.....	C—b

SEAS.

A DRI ATIC.....	C—b
BLACK.....	H—b
CAS'PI AN.....	L—b
E GE'AN (<i>je</i>).....	F—c
I O'NI AN.....	D—c
PER'SIAN (<i>gulf</i>).....	L—c

ISLANDS.

CO'OS.....	F—c
COR'SI CA.....	B—b
CRETE.....	F—d
CY'PRUS.....	H—d
LES'BOS.....	F—c
MAL'TA.....	C—d
PAT'MOS.....	F—c
RHODES.....	F—c
SA'MOS.....	F—c
SAR DIN'I A.....	B—b
SIC'I LY (<i>sis</i>).....	C—c

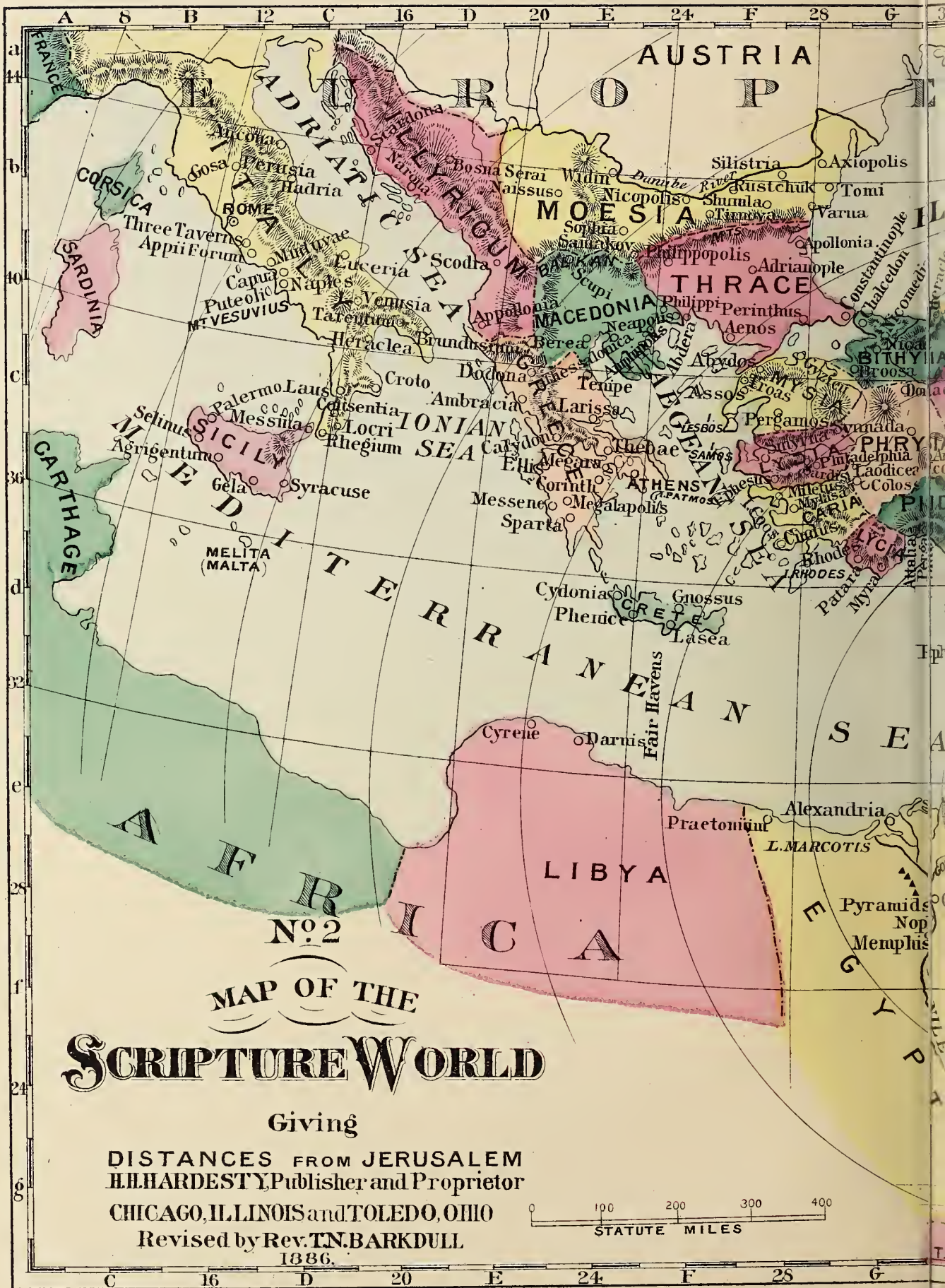
RIVERS.

A RAX'ES.....	K—c
CHE'BAR (<i>ke</i>).....	J—d
DAN'UBE.....	E—b
EU PHRA'TES.....	J—d
PO.....	B—a
TI'BER.....	C—b
TI'GRIS.....	J—c

TOWNS.

AB A'VA.....	J—d
AB'DE RA.....	F—b
A BY'DOS.....	F—b
AD'RI AN O'PLE.....	F—b

A ENOS.....	F—b
AG RI GENTUM.....	C—b
AL EX AN'DRI A.....	G—e
AM'A THUS.....	H—d
AM BRA'CI A.....	E—c
AM PHIP'O LIS.....	E—b
AM'I SUS.....	I—b
AN.....	H—b
AN CO'NA.....	C—b
AN CY'RA.....	H—c
AN'TI OCH (<i>Syria</i>).....	I—c
AN'TI OCH (<i>Pisidia</i>).....	G—c
A POL LO'NI A.....	F—b
AP POL LO'NI A.....	D—b
AP'PI I FO'RUM.....	C—b
AR AB KIR'.....	I—c
AS'CU LUM.....	C—b
AS'SOS.....	F—c
ATH'ENS.....	E—c
AT TA'LIA.....	G—c
AX I OP'O LIS.....	G—a
BAB Y LON.....	K—d
BE'ER SHE'BA.....	H—e
BE RE'A.....	E—b
BER O'E'A.....	I—c
BE RY'TUS.....	H—d
BRAN DU'SI UM.....	D—b
BROO'SA.....	G—e
BOS'NA SE'RA I.....	D—b
CAIRO (<i>ki</i>).....	G—e
CAL'NEH.....	K—d
CAL'Y DON.....	E—c
CAP'U A.....	C—b
CAR'THAGE.....	B—c
CHAL'CE DON (<i>kal</i>).....	G—b
CHAL'CIS.....	I—d
CITI UM.....	H—d
CNIDUS (<i>ni</i>).....	F—c
CO LOS'SE.....	G—c
CON STAN TI NO'PLE.....	G—b
COR'INTH.....	E—c
CON SENTIA.....	D—c
CROTO.....	D—c
CY DO'NI A.....	E—d
CY RE'NE.....	E—d
CY TORUS.....	H—b
DA MAS'CUS.....	I—d
DAN.....	H—d
DAR'NIS.....	E—d
DER'BE.....	H—c
DO DO'NA.....	E—c





NO. 2.—SCRIPTURE WORLD.—CONTINUED.

DO RA LÆ'UM.....	G—c	MEG AL AP'O LIS.....	E—c	SCAR DO'NA.....	C—b
EC BAT'A NA.....	K—c	MES SE'NE.....	E—c	SCO'DRA.....	D—b
EC BAT'A NA.....	L—d	MEL I TE'NE.....	I—c	SCU'PI.....	E—b
E DES'SA.....	I—c	MEM'PHIS.....	G—e	SE BAS'TE.....	I—c
EL/LIS.....	E—c	MES SI'NA (<i>see'na</i>).....	C—c	SE LEN'CI A.....	H—c
EPH'E SUS.....	D—b	MI LE'TUS.....	F—c	SE LI'NUS.....	C—c
EP I DAU'RUS.....	D—b	MIN TU VÂ'E.....	C—b	SES'A MUS.....	H—b
E'THAM.....	H—e	MIT Y LE'NE.....	F—c	SHUM'LA (<i>shoom'la</i>).....	F—b
E'ZI ON GE'BER.....	H—e	MY LAS'SA.....	F—c	SHU'SHAN.....	K—e
FAIR HA'VENS (<i>harbor</i>).....	F—d	MY'RA.....	G—c	SID'E.....	G—c
GA'ZA.....	H—e	NA IS'SUS.....	E—b	SID'ON.....	H—d
GAN'GRA.....	H—b	NA'PLES.....	C—b	SIL IS'TRI A.....	F—a
GAR'DI UM.....	G—b	NA RO'NA.....	D—b	SIN.....	H—e
GE'LA.....	C—c	NE AP'O LIS.....	F—b	SIN'O PE.....	H—b
GNOS'SUS (<i>nos</i>).....	F—d	NI CA E'A.....	G—b	SMYR'NA.....	F—c
GO'SA.....	B—b	NI CO ME'DI A.....	G—b	SO PH'I A.....	E—b
GY ZI'EU.....	F—b	NI CO'PO LIS.....	F—b	SPAR'TA.....	E—c
HAD'RI A.....	C—b	NIN'E VEH.....	J—c	SU EZ'.....	H—e
HA'LAH.....	K—d	NOPH.....	G—e	SY E'NE.....	H—f
HAM A DAN'.....	L—d	PAL ER'MO.....	C—c	SYN NO'DA.....	G—c
HA'MATH.....	I—d	PA'PHOS.....	H—d	SYR'A CUSE.....	C—c
HA'NAH.....	J—d	PATE RA.....	G—c	TAD'MOR.....	I—d
HA'RAN.....	I—c	PER'GA.....	G—c	TA REN'TUM.....	D—b
HE'BRON.....	H—e	PER'GA MOS.....	F—c	TAR'SUS.....	H—c
HE LI OP'O LIS.....	I—d	PE RIN'THUS.....	F—b	TEM'PE.....	E—c
HER A CLE'A.....	D—b	PES'SI MUS.....	H—c	THE BA'E.....	E—c
HER A CLE'A.....	G—b	PET'RA.....	H—c	THEBES.....	H—f
I CO'NI UM.....	H—c	PHE NI'CE (<i>fe-nj'se</i>).....	E—d	THREE TAV'ERNS.....	C—b
IS'SUS.....	I—c	PHIL A DEL'PHI A.....	G—c	THES SA LO NI'CA.....	E—b
JE RU'SA LEM.....	H—e	PHIL IP'PI.....	F—b	TIR NO'VA.....	F—b
JOP'PA.....	H—d	PHIL IP OP'O LIS.....	F—b	TO CAT' (to kät').....	I—b
KAI SAR EE'VEH.....	H—c	PO LE MO'NI UM.....	I—b	TO MI' (<i>mee</i>).....	G—b
KHAR'POOL.....	I—c	PRA E TO'NI UM.....	F—e	TRA PE'ZUS.....	I—b
KO'NESH BAR'NED.....	H—e	PU TE'O LI (<i>tee'o-lee</i>).....	C—b	TRIP'O LI (<i>lee</i>).....	H—d
LA O DI CE'A.....	G—c	RA ME'SES.....	H—c	TRO'AS.....	F—c
LA RIS'SA.....	E—c	RHE'GI UM.....	C—c	TY A'NA.....	H—c
LA SE'A.....	F—d	RHODES.....	G—c	TYRE.....	H—d
LA'US.....	D—c	ROME.....	C—b	UR.....	I—c
LOC'RI.....	D—c	RUST CHUK' (<i>roost-chook'</i>).....	F—b	VAR'NA.....	F—b
LY'STRA.....	H—c	SÄ MÄ'KO.....	E—b	VE NU'SIA.....	D—b
MA'RAH.....	H—e	SA MA'RIA.....	H—d	WID IN'.....	E—a
MA'RASH.....	I—c	SAL'A MIS.....	H—d	YOZ GAT' (<i>gat</i>).....	H—c
MEG'A RA.....	E—c	SAR'DIS.....	G—c	ZO'AN.....	G—e

Religions of the World in all Ages.

Religion is one of the eternal facts of humanity. Hunger and thirst are not more closely related to the physical nature than is the sentiment of religion to man's spiritual constitution. It is difficult to give an exact definition of the word religion. It would be equally difficult to define Beauty; but its existence is none the less certain. Religion is that feeling of the human mind which arises from the contemplation of the wonders and harmonies of the universe. It led David the Psalmist to exclaim: "The heavens declare the glory of God; and the firmament showeth his handiwork." It is that irrepressible longing of the heart that reaches out after those who have—through the gate of death—passed beyond mortal vision. It is that adoration which arises spontaneously toward the author of all things. In heathen lands it is superstition and gross fear, excited by the various phenomena of earth and sky, as the earthquake and the lightning, storms and eclipses. As in enlightened countries astrology has become astronomy, and alchemy chemistry, so superstition has evolved into religion. It has been flippantly said that we have religions because we first had priests. But this is as far from the truth as it would be to say that we have a science of medicine, or a science of law because there were first doctors and lawyers. The ills that flesh is heir to made medicines and physicians a necessity; and the relations of men to each other, and the necessities which gave rise to rules of conduct, made laws and lawyers indispensable. And man's eternal questionings, from age to age, concerning the whence and the whither of the soul, and its highest well-being for time and for eternity, has created religion, and religious teachers.

But as the sentiment of religion was awakened in the human mind in the earliest periods of its development, it is not strange that many errors were associated with its existence.

That there is a superhuman power has been a general belief of mankind; but the conceptions which the different peoples of the globe have formed of the Infinite, have partaken largely of the character of the people who originated them. It is written that God made man in His image. But mankind have often made God after their image. But it should ever be borne in mind that the early struggles of mankind to form some image, to originate some conception of the Infinite, have contributed greatly to enlarge and invigorate their mental powers, and render possible that grander thinking which came in later ages of the world. The Christian religion could not have been planted in the world until the soil of humanity was prepared for it. The most valuable harvest cannot be produced on wild and uncultivated soil. Hence Christ appeared in the fullness of time. But before his advent, all over the globe, the sentiment of religion had found expression, which varied according to the circumstances attending its awakening and development. Among the fierce and warlike races, God was conceived of as a mighty king subduing the nations of the earth to his will and pleasure. Among milder races he approached the character of a father. Paul informs us that there were some among the gentile nations of the earth who, though they had no knowledge of the divine law, were still able to live according to the precepts of the law, having no other guide than that inner nature upon which, as the great apostle to the gentiles tells us, the law is written as by the finger of God.

The aim of Bishop Butler in his great work in defense of Christianity, *The Analogy of Natural and Revealed Religion*, is to show that the truths of the Christian religion, so far from being opposed to reason, are in perfect harmony with it. He shows that the idea of a God, of immortality, of punishment of sin, are the natural products of the human understanding. He

says that a father would not leave his children without that instruction which is necessary to their temporal and eternal welfare, hence the need of a revelation. And after pointing out the harmony between the deductions of the most enlightened reason and the doctrines of religion, he declares that the truths of revelation are but the republication of the truths of natural religion. We ought not to be surprised, therefore, when we come to look into the different religions that have prevailed among mankind, to find there is so much of truth in them, so much of moral beauty.

When Paul went to Athens he saw there an altar with this inscription: "To the unknown God." And he said to the Athenians, in his celebrated discourse on Mars Hill, "whom ye ignorantly worship, him declare I unto you." He did not come to them with another God. He perceived that they already acknowledged The Highest. They had many gods. But there still remained with them the feeling that there was a power infinitely above the gods made of gold and silver and precious stones graven by art and man's device. This unseen and infinite power Paul proclaimed to them; not as a new thought or doctrine, but as a thought that, rightly contemplated, should drive out all other gods from their thoughts, and make them followers of the one true and living God.

The fact that the Jewish nation was subjected to a peculiar discipline, and that Judaism is more directly connected with Christianity than any other of the religions that preceded the advent of Christ, has led to the very erroneous supposition that all other nations were left in utter darkness. Such an inference is an imputation on the divine goodness, and moreover, a most absolute contradiction to the well-known facts of history. For the moral law, as the scriptures assert, is engraved on the fleshly tablets of the human heart. It is true that among the lower and undeveloped races of men this inscription is overlaid with ignorance and passion, waiting to be revealed in after ages. And in nations where it was once recognized it was often blotted out by pride, wealth, love of conquest, luxury and other passions. But even in the most corrupt times, there were always a few sages and moralists, who proclaimed to the

world those grand ethical truths which are the common possession of all the great religions of the world.

Among these is Confucius. He was born 551 before Christ. His influence through his writings, on so many millions of human beings, is greater than that of any man who ever lived, excepting the writers of the Bible. Many beautiful and noble things are related concerning the character of Confucius, of his courage in the midst of danger, of his humility in the highest position of honor. His writings and life have given the law to Chinese thought. He is the patron saint of the great empire. His doctrine is the state religion of the nation. His books are published every year by societies formed for that purpose, who distribute them gratuitously. The number of temples erected to his memory are very great; one of them occupies ten acres of land. The following are some of his sayings: "Without virtue both riches and honor seem to me like the passing cloud." He was humble. He said: "I cannot bear to hear myself called equal to the sages and the good. All that can be said of me is, that I study with delight the conduct of the sages, and instruct men without weariness therein." "The good man is serene," said he, "the bad always in fear." "I daily examine myself in a three-fold manner: in my transactions with men, if I am upright; in intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct." The great principles which he taught were chiefly based on family affection and duty. He taught kings that they were to treat their subjects as children; subjects to respect the kings as parents.

Another of the great religious prophets of ancient times was Saky-muni, the founder of Buddhism. He was a prince, but while yet in the flower of his youth and highly accomplished in every kingly faculty of body and mind, he began to turn his thoughts toward the life of a hermit. In fact, he seems to have gone through the deep experience out of which the great prophets of the world have always been born. The evils of the world pressed on his heart and brain; the very air seemed full of mortality; all things were passing away. Was anything permanent? Anything stable? Noth-

ing but truth; only the absolute, eternal law of things. "Let me see that," said he, "and I can give lasting peace to mankind. Then shall I become their deliverer." So, in opposition to the strong entreaties of his father, wife and friends, he left the palace one night, and exchanged the position of a prince for that of a mendicant. The following are the eight steps of the way of life of Buddha.

1. Right belief, or the correct faith. 2. Right judgment, or wise application of that faith to life. 3. Right utterance, or perfect truth in all that we say. 4. Right motives, or proposing always a proper end and aim. 5. Right occupation, or an outward life not involving sin. 6. Right obedience, or faithful observance of duty. 7. Right memory, or proper recollection of past conduct. 8. Right meditation, or keeping the mind fixed on permanent truth.

Buddhism has made all its conquests honorably, by a process of rational appeal to the human mind. It was never propagated by force, even when it had the power of the imperial rajahs to support it. Certainly it is a very encouraging fact in the history of man, that the two religions which have made more converts than any other, Buddhism and Christianity, have not depended for their success on the sword of the conqueror or the frauds of priestcraft, but have gained their victories in the fair conflict of reason with reason. Buddhism is a religion of humanity. In its origin it broke down all castes. All men of whatever rank can enter its priesthood. It has an unbounded charity for all souls, and holds it a duty to make sacrifices for all. It abolished human sacrifices, and indeed all bloody offerings, and its innocent altars are only crowned with flowers and leaves. It also inculcates a positive humanity consisting of good actions. It is a duty of the Buddhist to be hospitable to strangers, to establish hospitals for the sick and poor, and even for sick animals, to plant shade-trees, and erect houses for travelers. Mr. Malcom, a Baptist missionary, says that he was resting one day in a small village in Birmah, and was scarcely seated when a woman brought a nice mat for him to lie on. Another brought cool water, and a man went and picked for him a dozen good oranges. None sought or expected,

he says, the least reward, but disappeared, and left him to his repose. Such facts illustrate the truth uttered by Paul when he said that the moral law is inscribed on the human heart.

Another of the religions of the orient and of ancient times is that set forth in the Zend Avesta-Scriptures, originating with Zoroaster, who lived about three thousand years ago.

Plutarch's account of Zoroaster and his precepts is very remarkable. It is as follows: "Some believe that there are two Gods,—as it were, two rival workmen, the one whereof they make to be the maker of good things, and the other bad. And some call the better of these God, and the other Dæmon; as doth Zoroastres, the Magee, whom they report to be five thousand years elder than the Trojan times."

This Zoroastres, therefore, called the one of these Oromazes, and the other Armanius; and affirmed, moreover, that the one of them did, of anything sensible, the most resemble light, and the other darkness and ignorance; but that Mithras was in the middle betwixt them. For which cause the Persians called Mithras the Mediator. And they tell us that he first taught mankind to make vows and offerings of thanksgiving to the good God.

If there was a Good Being over all, as Zoroaster devoutly believed, there was also a Spirit of Evil, of awful power, to whom we were not to yield, but with whom we should do battle. In the far distance he saw the triumph of good; but that triumph could only come by fighting the good fight now. But his weapons were not carnal. "Pure thoughts" going out into "true words" and resulting in "right actions," that was the whole duty of man.

A few extracts from the Zend Avesta will best set forth the spirit of Zoroaster's teaching: "All good do I accept at thy command, O God, and think, speak, and do it. I believe in the pure law; by every good work seek I forgiveness for all sins. I keep pure for myself the serviceable work, and abstinence from the unprofitable. I keep pure the five powers—thought, speech, work, memory, mind and understanding. According to thy will am I able to accomplish, O Accomplisher of Good, thy honor, with good thoughts, good words, good works.

"I enter on the shining way to Paradise; may

the fearful terror of hell not overcome me! Praise to the Overseer, the Lord, who rewards those who accomplish good deeds according to his own wish, purifies at last the obedient, and at last purifies even the wicked one of hell."

A small body of the followers of Zoroaster still exist in Persia, and also another body in India. They are a good, moral, industrious people. Some of them are very wealthy and very generous. One of their number gave during his life a million and a half in charities for hospitals, schools, etc.

"Who," says Dr. James Freeman Clarke, "can estimate the power of a single life? Of Zoroaster we do not know the true name, nor when he lived, nor where he lived, nor exactly what he taught. But the current from that fountain has flowed on for thousands of years, fertilizing the souls of men out of its hidden sources, and helping on, by the decree of divine providence, the ultimate triumph of good over evil, right over wrong."

Any account of the different religions of the world would be incomplete without some notice of the ancient Egyptians and their religion.

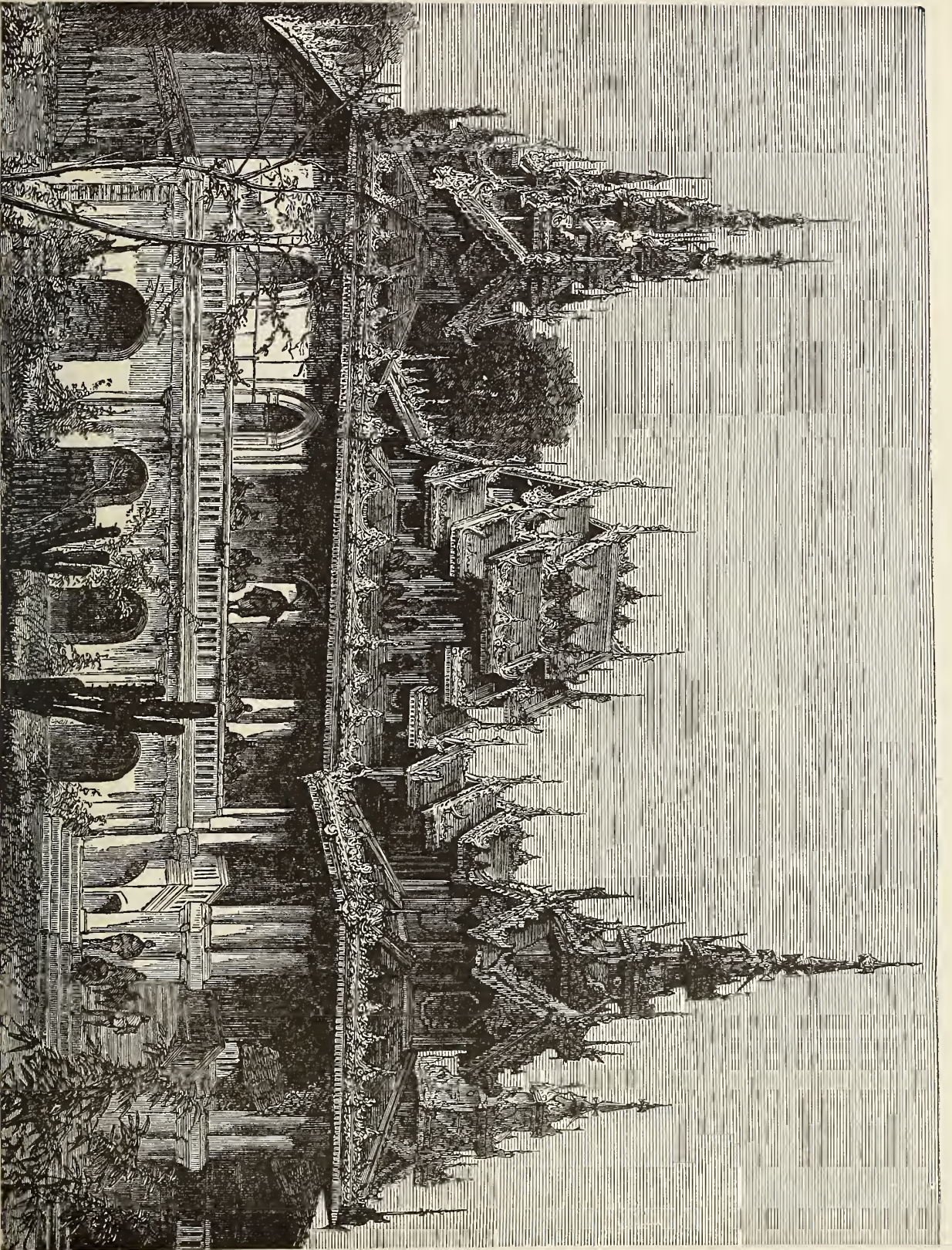
Egypt was the source of much of the knowledge and refinement and civilization that prevailed in ancient times. It has been called the world's university; where Moses and Pythagoras, Herodotus and Plato, all Philosophers and Lawgivers, went to school. The Egyptians knew the time of the revolution of the earth; they could calculate eclipses of the sun and moon; were partially acquainted with many of the sciences and arts. Their pyramids are still the wonder of the world. The grand and massive character of their architecture is unsurpassed. Bunsen says that "the Egyptian writing is at least as old as Menes, the founder of the empire, perhaps three thousand years before Christ." No other human records go back as far. Lepsius saw the hieroglyph of the reed and inkstand on the monuments of the fourth dynasty, and the sign of the papyrus roll on that of the twelfth dynasty, which was the last but one of the old Empire. The discoveries of modern Egyptologists, such as Wilkinson and Mariette, with regard to the civilization of the ancient Egyptians, strike the modern mind with astonishment, habituated, as it has been, to regard the arts and

inventions of the present as all of recent date. We feel as we read these marvelous accounts that there is scarcely any thing new under the sun.

The Egyptians were prominent among all ancient nations for their interest in religion. The origin of much of the theology, mythology, and ceremonies of the Hebrews and Greeks was in Egypt. "The Egyptians," says Wilkinson, "were unquestionably the most pious nation of all antiquity. The oldest monuments show their belief in a future life. And Osiris, the judge, is mentioned in tombs erected two thousand years before Christ."

There is a papyrus roll in the imperial library at Paris which M. Chabas considers the oldest book in the world. It is an autograph manuscript written before Christ, from three to four thousand years ago, by one who calls himself the son of a king. It contains practical philosophy like that of Solomon in his proverbs. It glorifies wisdom, as do the proverbs. It says that "man's heart rules the man;" that the "bad's man's life is what the wise know to be death;" that "what we say in secret is known to Him who made our interior nature;" that "He who made us is present with us though we are alone." Is not the human race a unity, when this Egyptian, four thousand years ago, talks of life as Solomon spoke one thousand years after in Judea, and as Benjamin Franklin spoke three thousand years after Solomon in America?

The ancient Greeks had no sacred scriptures or bible. There was no priestly caste. Any Greek could offer sacrifices and prayers as well as the priest. Jupiter, the chief god of the Greeks, was but a man of immense strength and power. Indeed, all their gods were but a kind of reflection of their great heroes. Olympus, the heaven of the Greeks, or rather the dwelling-place of their gods, was a confine of this earth. It was a precipitous and snow-capped mountain, or range of mountains, full of deep glens and extensive forests, less than ten thousand feet in height, though covered with snow on the top even in midsummer. Heraclitus sums up the Greek theology in these words: "Men are mortal gods; the gods are immortal men." "The Greek," says Clarke, "fancied the



A BUDDHIST TEMPLE IN SIAM.

gods to be close to him on the summit of the mountain which he saw among the clouds, often mingling in disguise with mankind; a race of stronger and brighter Greeks, but not very much wiser or better. The Greek, by intercourse with Greek gods, became more a Greek than ever." This same writer says, the Greeks "made their gods to suit themselves, and regarded them rather as companions than as objects of reverence," and he calls this "a delicious religion," yet he acknowledges that it did not guide and restrain. "It allowed the Greeks to think what they would, and to do what they chose." According to our modern ideas, there would be in such a faith very little support for religion. Yet the Greeks were really a devout people. Every event in their lives was consecrated by religion. The instinct of prayer was especially strong. They prayed at sun-rise and at sun-set and always at their meals. These latter were, in fact, acts of worship. "The worshiper prayed standing; to the gods above with hands lifted and expanded; to those of the sea he held them stretched out before him; and lowered them when he invoked the powers of the underworld." All the festivals of the Greeks were religious. Their famous games, their gymnastic and literary contests, were in honor of their gods. They so far regarded these gods as companions as to throw kisses to them, and some of their most famous wits, notably Aristophanes and Lucian, have not hesitated to laugh at them. Lucian, it is true, belongs to the Græco-Roman period, having flourished during the second century of our era. But he was a typical Greek, and his ridicule of Zeus and Hermes shows how the current mythology must always have affected a certain class of minds. The divinities were treated with reverence by Pindar and the great tragic poets; with the possible exception of Euripides, who is said to have doubted the existence of the gods, but to have revered their providence. Sophocles, the most religious, and regarded by many as every way the greatest of these poets, said: "There is in truth one only god, who made heaven and earth, the sea, air, and winds." His description of the unsleeping, undecaying power and dominion of Zeus, is worthy of some Hebrew prophet —

Spurning the power of age, enthroned in might,
Thou dwell'st 'mid heaven's broad light;
This was in ages past thy firm decree,
Is now, and shall forever be.

There is some dispute among scholars as to whether Apollo or Zeus (whom we have learned from the Latins to call Jupiter, or to confound with the Roman deity) was the principal divinity of Greece. The weight of authority seems to be in favor of the former. One of the most popular elements of the Greek religion was the consulting of oracles by means of questions addressed to the gods through their inspired prophets. It is certainly true that the oracle of Apollo, at Delphi, was much more frequently consulted and much more famous than that of Zeus, at Dodona. But the deepest religious significance seems to have attached to the Eleusinian mysteries. The dramatic symbolism of these rites probably represented the renewal of the earth after the death of winter. Strangers were excluded from these mysteries, but "every person of Greek race had the right of appearing as a candidate for initiation; neither age nor sex was a disqualification. He who presented himself for admission must prove his freedom from guilt, and must thenceforth lead a life unstained by impurity."

The imagination of later writers, not speaking from personal knowledge, ran riot in description of terrible ordeals and scaring sights undergone by the candidates before the final splendors burst upon their eyes. There was probably much exaggeration in this. The ritual of these mysteries seems to have been symbolical "of the passage through death to life, first in the case of the fruit-bearing earth, and then of the soul of man." The chief value of these mysteries appears to have been their influence in keeping alive the hope, if not the belief, of immortality. On the whole, we may say that up to the time of Alexander the Great, the Greek religion was humane and inspiring.

After the death of the great Macedonian, a change passed over Greek life. The conquests of Alexander suddenly threw into circulation the accumulated treasures of the Persian Empire. Of this sudden increase of wealth, the shrewd, versatile Greek managed to get the lion's share. The usual, perhaps inevitable, results

followed, and nothing suffered more than religion. To the enervating luxury of the Orient was added a strong infusion of Asiatic modes of worship. New divinities were introduced, and their rites were generally of a grossly impure character. It was these latter, belonging to what are called the "naturistic religions," with which the Israelites came in contact. It is their debasing practices, by turns cruel and licentious, that the prophets bitterly denounce, but by which the people were strangely fascinated. The fundamental principle of these religions was the worship of the powers of nature. We must make proper allowance for the votaries of this nature-worship. Men were overwhelmed by their sense of the irresistible power of the elemental forces at work around them. The first chapter of Genesis is a protest against, rather a deliverance from, this fear. It showed man that nature was not God, but the creation of Jehovah, and the servant of man. He, as God's child, was to have dominion over all these forces. The sun was to light him by day and the moon by night. But apart from divine instruction, it seems natural for man to worship the sun as both the nourisher and the destroyer of life. Scientific mythologists say that all idolatry can be traced back to sun-worship, or the worship of light. For this reason many think Apollo, the sun-god, was the principal divinity of the Greeks. To all thoughtful minds at that time the mystery of birth and becoming was the deepest secret of nature. The origin of life lay hidden for them, and is it not so with men of science now, in the mystery of sex? This is at the root of the pagan worship of nature. It appears in some of their most innocent and beautiful, as well as their most foul and debasing ideas and symbols. They had male and female gods who married and had families, as human beings do. The sun, the god of day, was generally represented as the husband of the queenly moon. Sometimes the food-producing earth took the place of the moon. But these gods were represented as possessing, or possessed by, all human passions and desires. So, as this mythology developed, though starting at first perhaps without thought of evil, the voluptuous and cruel elements gained the supremacy. The combination is not difficult to explain. The same sunlight that in spring made the flowers

bloom and the grass grow, in summer withered the herbage and turned the land to powder and dust. The union of indulgence and heartlessness, however explained, especially when consecrated by religion, was fatal to all sweetness and purity of life.

So the miasm of nature-worship spread all over the ancient world. For all the religions of antiquity with which the three historic nations, the Greeks, Romans, and Jews, came in contact, were more or less naturistic. The primitive faith of Greece, and also of Rome, was obnoxious to this charge, though not so much so as the religions, including of course, the worship of Babylon, Syria, and Asia Minor. These latter, later on, greatly corrupted both Greece and Rome.

The Hebrew faith was the one clear contradiction to the worship of nature. For even the religion of Zoroaster was infected by it. The nearest neighbors of the Israelites to the northwest, and their next of kin in point of language, the Phenicians of Tyre and Sidon, were deeply immersed in nature-worship. Their Baal and Ashteroth, supposed to represent the sun and moon, were a frequent snare to the chosen people of God. The groves, or the Ashera, as the revised version (more accurately) reads, are spoken of with deserved abhorrence by the writers of the Old Testament. The Ashera seem to have been images of Ashteroth, and objects of not only idolatrous but lascivious worship. The Phenicians were the great commercial and colonizing people of those early ages. Their position has been compared to that of the Dutch Republic in the 17th century of our era. The Tyrian merchants long maintained their supremacy, while that of the Dutch traders and navigators was comparatively short-lived. Tyre did not lose all prestige until about the close of the 13th century of our era, nearly nineteen hundred years after the destruction of Jerusalem by Nebuchadnezzar. In the days of the kings of Israel and Judah, Tyre was in the height of her glory, as may be seen in the glowing description of her prosperity given in the 27th and 28th chapters of Ezekiel. Wherever the Phenicians planted colonies, or with whatever people they traded, they introduced their horrid rites. Human sacrifices formed at least an occasional part

of their offerings to their gods. The influence of Tyre and Sidon upon Israel was very great, perhaps greater and more injurious than that of any of the other surrounding nations. Jezebel, whose name has come to be the symbol of every thing that is evil in woman, was the daughter of a king of Sidon. She was very active in introducing idolatry into Israel.

The worship of Assyria had a family likeness to that of Phenicia. Not only did all these Asiatic religions belong to the naturistic class, but from the Euphrates to the eastern shores of the Mediterranean, they appear to have had a common origin. Many of their divinities were the same, though often the names were slightly different. Thus the Ishtar of Assyria is easily identified with Ashteroth or the Astarte of the Sidonians. The sculptures of Nineveh, with their human-headed lions and bulls, recovered by Layard and Botta, give no indication of such licentious worship as was common in Phenicia, and not unknown in Greece. But we have satisfactory evidence from other sources that in Assyria as elsewhere, nature-worship led to shameful practices, which were sanctioned with the seal of religion. Human sacrifices seem to have been entirely unknown. The religious sentiment was very strong, and costly offerings were often made to the gods. The religion of Assyria was the daughter of that of Babylon, and the latter is said to have been a reform or an improvement of a primitive Accadian faith, which latter, it is claimed, is the most ancient of all the religions of the world. The Assyrians have preserved for us, in the royal library at Nineveh, a collection of the prayers and other sacred texts of these Accads, or Shumiro-Accads, as they are more exactly termed, who dwelt around the shores of the Persian gulf. From these it would appear that their religion was what is called Shamanism, — the belief, perhaps, in a Supreme Being, but certainly that the government of the world is committed to a number of secondary gods. Besides there are hosts of demons, which assail man in every possible form. They are everywhere present and bring nothing but ill-luck. "They fall as rain from the sky, they spring from the earth, they steal from house to house, doors do not stop them, bolts do not shut them out, they creep in at the doors like serpents, they blow in

at the roof like winds." "The chief end of man" was to escape from their influence. This could only be done by magic, by incantations and spells. These took the place of worship. The ministers of such a religion are not priests, and certainly not preachers, but conjurors and enchanters.

If this be primitive religion, and it is a very ancient form of heathenism, it presents a melancholy spectacle. What a burden life must have been when man was haunted everywhere and continually by such fears. "Men," it has been well said, "were like poor children who have been terrified by silly nurses into a belief in ogres and a fear of dark rooms." How enormous the power of those who alone understood the charms by which these demons could be controlled. And how great the interest of these latter in the continuance of such fears. This may throw light upon the command Moses gave to Israel not to suffer a witch to live. The witch of the Bible was not a withered old hag riding a broomstick, but a shrewd, unscrupulous, crafty practitioner of what is called "the black art." The sorcerer, whether man or woman, and the term "witch" in the English Bible, is applied to both sexes, was to the pious Hebrews an apostate from God, who set up the worship of demons in opposition to that of Jehovah. It was treason, and so punishable with death. This demon-worship also brought men into bondage to the most abject superstition that has ever cursed the world. He who has any adequate knowledge of the suffering caused by the belief in evil spirits, will not wonder that the law of Moses so sternly condemned all magic arts. The practice of sorcery, with the belief on which it rests, is not confined to the lower races of men, though greatly prevalent among them, being, in fact, nearly all the religion they possess. But the civilized nations of antiquity were under the sway of the same delusion. Egypt with all its boasted, and indeed genuine, wisdom was the slave of this superstition. To this the amulets and books of incantation now in our possession, abundantly witness. Even the Chaldean reformers, who improved the primitive religion of the Shumiro-Accads, did not emancipate them from the fear of demons. They became themselves subject to the same bondage, if not already entangled in it. Even in the palmiest days of

Babylonian civilization we find such superstitious notions as the following: "If a gray dog enters the palace, the latter will be consumed by flames." "If a black dog enters the temple, its foundation will be shaken." "If a dog vomits in a house the master of that house will die." Yet with all this folly there was a firm faith in the reality of spiritual existence and in the immortality of man. But to the credit of the Bible, it must be remembered that it gave no sanction either to the fear of demons or to trust in magic. It was Moses who said: "There shall not be found among you any one that useth divination, or an observer of times, for all that do these things are an abomination to the Lord." It was Paul, who at Ephesus caused those who used "curious arts" to burn the books that contained their incantations. The influence of the Bible, rightly understood, has always been against these cruel superstitions, so foolish, but for which man seems to have an unnatural craving.

The original religion of Rome was simple and practical. It was something to be done rather than something to be thought or believed. Indeed the worshiper's opinion or conviction was a matter of indifference if only he properly performed the prescribed rites. The ceremony itself was all that had any value. But this was so important that "the change of a single syllable, the omission or wrong pronunciation of a single word, was a dishonor to the deity, and rendered the whole service worse than worthless." There was no room for communion with God in the Christian sense of the phrase, nor even for that intercourse of the worshiper with the divinity to which the Greek mythology gave often such beautiful expression. We are apt to confound Greek and Roman religion. We do not stop to think that the Latin writers read in our schools and quoted in our literature flourished in a comparatively late period of Roman history, after the influence of Greece had suppressed the old Roman forms of worship. These latter were not abolished or superseded. They were driven back into retired localities, or used only upon certain traditional occasions when the ancient formulas were repeated in a language now no longer understood by the scrupulous observers of the required ceremony. The Romans themselves endeavored to identify their gods with those of

Greece. But the difference between the primitive and the imported deities is obvious upon the most cursory inspection. The Zeus of the Greeks we have seen dwelt upon Olympus, a precipitous and snow-capped mountain or range of mountains. The Jupiter or Diespiter, the chief Roman god, had his abode in the heart of the city, on the Capitolium or Capitoline hill. Here was the center of the religious life both of the empire and the republic. And from association with this spot in ancient Rome come all our ideas of the sacredness of a nation's capitol, as the symbol of national life.

In the earlier days the religion was essentially domestic. "The house was the only temple, the hearth the only altar, the family the only worshipers, and throughout the whole period of Roman history, in the highest sense of the term, the father the only priest. Every household had its own gods, its Lares and Penates, the gods of the store-room and the tomb, of life and death. Besides these the Romans had gods in great abundance. An intensely practical people, they instinctively applied the modern scientific principle of the division of labor to their gods as thoroughly as to their own affairs. They had a god for every thing that happened or ought to be done—a god Vaticanus who taught the child to cry, and Fabulinus who taught it to prattle. There was a god of thieves and one of drains and evil smells." That the old Romans showed their desire to appease these particular divinities of evil smells by deeds more than by words, the remains of their magnificent aqueducts, some of them in use at the present day, give substantial proof.

But the most distinctive element of their national worship was the careful preservation of the sacred fire upon the altar of Vesta. This bore some resemblance to the fire-worship of Persia, but was purely of native origin and had its own peculiar marks. It was the last of the old Roman rites to yield to the progress of Christianity. Six Vestal virgins, as they were called, were chosen by the sovereign Pontiff to guard this sacred fire. They must be perfectly sound in body and mind, born of free parents, and at the time of their selection were between the ages of six and ten. They took a vow of chastity and consecration, which was rigidly en-

forced during the period of their service, which lasted for thirty years. Ten years were spent in learning the duties of their office, ten in performing them, and ten in teaching them to others. "Clad in simple attire, with short-cut hair, scrupulously modest in their deportment and chaste in their life, they spent these thirty laborious and consecrated years within the precincts of the temple." At the end of their term of service they were at liberty to return home and even to marry. But they generally remained single, as public opinion was strongly against their marriage. If the Vestal virgin broke her vow of chastity she was buried alive and her paramour was beaten to death. The sacred fire was kept burning night and day on the altar of Vesta, and the temple in which it was enshrined must be always scrupulously clean. This fire was the symbol of the purity of the home, and the extinction of the flame for any cause was regarded as a great national calamity. This regard for home life was strengthened by the position of the father as the priest of the household. The two combined gave marriage a peculiar sacredness in the eyes of the ancient Romans. Polygamy was unknown. So also at first was divorce. For the first five hundred years of the Republic there is no record of a dissolution of marriage except by death. True, the wife was completely under the power of her husband. But she seems to have been generally treated with respect, sometimes even with tenderness. Children certainly were taught filial reverence, both for father and mother. Shakespeare correctly reports this in his tragedy of *Coriolanus*. And to this sacredness of the family, this purity of the home, we trace much of the all-conquering power of the Roman republic.

But this Roman strength had no root in itself, no enduring vitality. It was a form, perhaps the best, of nature-worship. It could not withstand the influence of the Greek mythology. It did not yield without a struggle, and the result was a compound which has been called Græco-Roman, of which it has been said, "that Greece learned from Rome her cold-blooded cruelty, Rome learned from Greece her voluptuous corruption." To this was added the grosser nature-worship of Egypt, Asia Minor, and Syria, so that Juvenal could justly complain that the Orontes

had overflowed into the Tiber, and Rome had become the sewer into which all moral filth emptied itself.

To mark the difference between the republic and the empire, compare two of Shakespeare's greatest dramas, *Antony and Cleopatra* with *Coriolanus*. The latter, later in point of composition, presents faithfully the earlier period, the date being about 489 B. C. Look at *Volumnia*, the mother of *Coriolanus*. It was from such mothers came the men who conquered the world, and whose influence is still felt among the nations of Europe, and on the then unknown continent of America. By the side of the matron stands the maiden,

The moon of Rome; chaste as the icicle
That's curdled by the frost from purest snow,
And hangs on Dian's temple.

Put over against these *Cleopatra*, whom one has called not strongly "a queenly harlot." Contrast also *Antony* with *Coriolanus*. An interval of something over five hundred years separates between the death of the two heroes. It is the influence of woman in both cases, but what difference in character. "It is the heaven of Italy beside the hell of Egypt." Yet *Cleopatra*, it must be remembered, was of Greek parentage, though queen of Egypt. There can be no better illustration of the influence of orientalized Greece upon the primitive simplicity of Rome.

The most disastrous results of this corruption was its effect upon that home life, which had been the strength of republican Rome. Marriage was neglected and despised. Divorce became common. Seneca tells of women who counted the years by the number of their husbands, and Juvenal of one who had eight husbands in five years. Some of these were divorced, he said, before the marriage garlands had faded. Augustus strove to check this frightful disintegration of the family, as did some of the later emperors. But the disease was too deeply seated in the vitals of society. The old faith was gone, and there was nothing to take its place. The worship of the genius of Rome, and of the emperor as its representative, was a mere make-believe. Could Rome have maintained her primitive simplicity, had it been possible to do so on the basis of nature-worship, her dominions might have continued indefinitely. As it was,

she did but prepare the way for the coming of the King of kings, whose kingdom shall have no end.

It is a relief to turn from Rome to Germany, from the decaying civilization of the empire, to the fresh, vigorous life of those whom the Romans stigmatized as barbarians. The latter were in some respects greatly superior to the former. They scorned and abhorred the profligacy of the degenerate Græco-Roman society, with all its refinement and luxury. They had preserved that sacredness of the marriage tie, which Rome lost in the days of the Cæsars. Much of the strength of not only our domestic, but our civil institutions, our free, self-governing life in America to-day, has been transmitted to us from our Pagan ancestors. For we are the direct descendants of some of these Gothic, or as they are generally termed, Teutonic, tribes, whose invasions of the Roman empire changed the map of Europe and determined the whole subsequent course of history.

We are concerned here only with their original religion. This was a form of nature-worship, having some resemblance to those of India and Persia, but marked by a very different spirit. Its mythology never degenerated into the voluptuous corruption which characterized and still characterizes the Brahminic religion of India. It was never oppressed by that indolent, dreamy, contemplative spirit which belongs to the Asiatic type of nature-worship. The gods of the Norsemen, of the strong, free, resolute Germans, were not quiet philosophers, or mild, benevolent sages, nor even graceful, luxurious voluptuaries, but bold, restless, energetic warriors. "The haughty joy of victory" was their chief delight. It is this element of resolute activity which has enabled the Teutonic mythology to leave its ineffaceable stamp upon the language of every-day life. One might almost say literally *every-day*, for four out of the seven days of the week, in our English tongue, bear the names of Saxon gods. Tuesday is the day of Tius, who is the northern Mars, or god of war, but whose name corresponds to the Greek Zeus, the Latin Jupiter or Diespater, and to the Dyaus of India. As war was the chief occupation of the Norsemen, their Zeus was the god of war. Wednesday is the day of Woden, or Odin, the chief god of the Teutonic mythol-

ogy, the omniscient ruler of heaven and earth. Thursday is Thor's day. Thor, the god of thunder, the friend of mankind, and the slayer of evil spirits. Friday is the day sacred to Freya, the Saxon Venus. The stories told of these and other northern gods are quite interesting, and some of them very beautiful. They have only recently become an object of general study. We confine ourselves here to a very brief account of Thor and Woden.

The latter is better known in our literature as Odin, this being his Scandinavian name, though he is the same divinity whom the Anglo-Saxons called Woden. He is the spirit that pervades the universe. He sustains all things, animate and inanimate. The fruits of the earth are his gift. He was, we might almost say, in the language of an Apostle, "the giver of every good and perfect gift." He was god of truth and justice, and by a not unnatural transition, he divided with Tius, the Scandinavian Tyr, the honor of being the god of war. For our pagan ancestors believed that men should do battle for the right, and not for their own passion or caprice. So in the heavenly city of Asgard, the Norsemen's new Jerusalem, Odin holds his court in his famous palace of Valhalla, and welcomes all who have been warriors, especially those who have fallen in battle. Here the heroes feast in the tumultuous fashion they enjoyed on earth. Odin himself was a warrior, and was represented as an imposing figure in a large white mantle, riding a white horse.

Thor was the son of Odin, and god not only of thunder, but of force. He has a wonderful belt which doubles his strength. He carries in his hand his terrible hammer, symbol of the thunder-bolt, which he throws at his foes, and which immediately returns to his hand. He is represented as a young man with a red beard, the color of flame, and when it thundered, the people said, "Thor is blowing through his beard." Though so strong, or perhaps for that very reason, Thor was a good-natured god. He was the special friend of the farmer, the laborer, and even of the thrall or bondman. The serf, the toiler, could not be admitted to Odin's Valhalla, where the warriors gathered for their wild wassail. But he was welcome to Thor's palace of Bilskirnir, a splendid mansion with 540 floors, with

room for all. By these myths or stories about Thor and his kindly use of his mighty power, our simple-minded ancestors intended to express their belief, their faith, that the tremendous forces of nature, in spite of their occasional destructive effects, worked on the whole for the good of man. At the same time they seem to have been well aware that there were other agencies at work more powerful than wind or storm, or even the forked lightning. Thor was sometimes beaten, we might say, at his own game. He certainly found those who were more than a match for him. This comes out especially in the legend, at once amazing and suggestive, which is told of Thor's journey to Jotunheim, to visit his enemies, the giants, Cold and Darkness. The account is given by Anderson, in his *Norse Mythology*, with great fullness of detail. Here is a part of the story.

Thor and his companions had to pass through a great forest, in which they wandered till night set in. Then they looked around for a place to sleep, and found a large house with a wide door that took up one end of the building. Here they entered and laid down to rest. In the night there was an earthquake that frightened them, and they took refuge in what seemed an adjoining chamber, and slept without further disturbance. In the morning Thor awoke, and going out discovered a giant sleeping near the house. Girding himself with his girdle of strength, as the giant just then awoke, Thor asked his name. The man answered his name was Skrymer. "What," he asked in turn, "have you done with my mitten?" Then Thor and his friends perceived that what they thought a house was the giant's mitten, the thumb being the chamber where they had taken refuge. This Skrymer, a mythological representative of the wind, traveled with them all that day. But the next day he left them, and Thor and his companions journeyed on till they came to the land of the Jotuns or giants, and entered Utgard, the city of the king Utgard Loke. No one was allowed to remain here who could not distinguish himself by some great achievement. Thor's companions were subjected to various tests, and weighed in these balances were found wanting. Afterwards Thor himself met a similar fate. Then the king somewhat scornfully said: "We have a trifling

game here with which we exercise none but children. Young men think it nothing to lift my cat from the ground, but you are not what we took you for." Thereupon a large gray cat ran out upon the floor. Thor put his hand under the cat's body and did his best to raise it from the floor. But the cat bent its back all the more as Thor put forth his strength, and he could only get one of its feet lifted a little. Then Thor was very angry and challenged some one to wrestle with him. The king called in his nurse, a little withered old woman, who soon brought Thor down on one knee. It was afterwards explained to him what he took for a cat was really the serpent Midgard, that mysterious creature of evil, that encompasses the whole earth. The old woman was Old Age, which sooner or later will lay every man low. In the previous contests with his companions Fire had eaten more than one of them, and Thought had outran the other. So in those old days men expressed their convictions as to the great mysteries of life, with which men everywhere must deal as best they can.

This Norse religion had a strong hold upon its votaries. Plutarch, the great Pagan moralist, who was a contemporary of Paul and John, tells us that during the reign of Tiberias some Greek sailors becalmed on the Egean sea heard a mysterious voice, bidding them proclaim aloud: "Great Pan is dead!" Odin and Thor did not die so easily. Their worship still flourished in Norway and Iceland eight hundred years ago. Our Saxon ancestors were not brought within the pale of the Christian church till about A. D. 627, some four or five years before the death of Mohammed. The Goths were the first of these Teutonic peoples to yield to Christian teaching. Ulphilas, who has been rightly called their apostle, was carried away captive by them some time during the reign of Constantine the Great. He translated portions, perhaps the whole, of the Bible into their language, inventing, as so many missionaries have since done, an alphabet for that purpose. This language is now called "dead," because for centuries it has ceased to be used in the intercourse of living men. But nearly all of the New Testament and fragments of the Old have been preserved or recovered, and are of great value to the critical student of the



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Bible. This Gothic version is also of interest to all who use the English and kindred languages, because it is, so far as is now known, and is likely to remain, the earliest form of that Teutonic speech from which our own tongue is derived. So that the apostle of the Goths can not be said to have died and left no sign.

It is difficult to fix a date for the acceptance of Christianity by the different Germanic tribes. Indeed what spiritual process can be so noted in the calendar? But their conversion is thought by many to have been the greatest conquest ever achieved by Christianity. It was indeed a severe test of the self-denying spirit of the gospel; even in the imperfect form in which it was then held by its professed disciples. Could it tame these fierce wild dwellers in the depths of the forest? The new religion seemed to have little in common with their traditions, their hopes and aspirations. The German was told, as a bishop is said to have actually required of a royal convert, to "burn what he had adored and adore what he had burned." Clovis, a genuine German, though called in history a Frank, when he was told the story of the crucifixion of Christ, indignantly exclaimed: "Had I only been there with my Franks, I would have taught those Jews a better lesson." It is well to observe that the same tenacity with which these races then adhered to their ancestral religion very naturally characterizes the attachment of their descendants to Christianity. We believe, too, that this Teutonic mythology should be studied by us with more care, if we study any heathen mythology, than that of Greece or Rome. For, as Carlyle says, "it is the creed of our fathers; the men whose blood still runs in our veins, whom doubtless we still resemble in so many ways."

There is probably no religion now in vogue, and perhaps never was, with which we, of the 19th century, are so little in sympathy as with the Brahmanism of Hindostan. Buddhism seems to many much more attractive. Yet the Vedic theology demands respectful consideration. It is venerable in its antiquity. It is hard to tell how old it is, for India, before the time of Alexander the Great, may be said to have no history. The Hindoos kept no record of events, nor cared to keep one. Their religion made them indifferent to history, if it did not

condemn the historic spirit. But modern European scholarship (including some noted American names, especially that of Prof. Whitney, of Yale), by the study of Sanskrit, has fixed the date of the Rig Veda, the Genesis of the Hindu religion, at about 1400 B. C. But these hymns, for the Veda is mainly a collection of hymns, look back to a still earlier antiquity, the dim outline of which we are unable to trace. Philologists, and students of mythology, are deeply interested in these records of an ancient faith. Those who have no care for such faded memorials of an antique religious life, may have their sympathies stirred by the thought that Hinduism, greatly changed no doubt, yet claiming to be the same as of old, is to-day the professed faith of millions of our fellow-men. There is no reason to doubt their sincerity, if obedience and self-denial, if the expenditure of time and money, can show that men are sincere. And these people, too, equally with the worshipers of Odin and Thor, are of one blood with us. "Their blood," it is true, "still runs in our veins." Our relation to the Hindu is more remote than to the Teuton and to the Norseman, but it is none the less clear.

It is one of the marvellous triumphs of modern science that by the simple study of words, such scholars as Schlegel, Grimm, and Bopp have been able to show beyond all question, that the German, the Saxon, the Kelt, the Latin and the Greek were all of common lineage with the old Persian and Sanskrit races, and that the home of our common ancestry was, ages ago, in the cool, temperate highlands of Central Asia.

This Vedic religion must have in it, we may be sure, some elements of power, to so long retain its hold upon such a people. It seems to owe much of its permanence to its rigid enforcement of caste. Whether this is accidental, or essential to the religion of the Hindoos, we need not inquire. Some say the Rig Veda found the people divided into these various classes. In accordance with its own essential fatalism, it impressed the seal of invincible necessity upon the existing condition of society. It built an impassable wall around every man's lot in life. It did and does much worse. It not only made it impossible for any one, no matter how exceptional his natural gifts, to rise to a higher level,

but it made it easy in many ways for even the highest to fall out of their proper rank, and to sink as an outcast below the lowest of the established grades. It is well known that the Brahmans are the highest caste. They are said to have emanated from the mouth of Brahm, the supreme god of the Hindoo system. The other classes came, some from his body, some from his arms, and the Sudras, or lowest caste, from his feet.

How far this scheme was due to the contrivance of the Brahmans it is difficult to determine. It is evident it gives them an enormous advantage. Nor do they scruple to use their power. How could it be otherwise. The system is now not only regarded as of divine appointment, but it has come down from time immemorial. The Brahman is the priest, almost the god of the lower castes, especially of the Sudras. He may strike these latter, tread upon them, take what he will from them; they must not, will not, resist. He is twice born, he alone is allowed to read or repeat the words of their sacred books. And he must be careful not to do this where one of the servile clan will overhear him. Nor must he teach such an one the formula by which alone sin can be expiated. If a low caste man is sick, the "sovereign'st thing on earth" for him is to drink some water to which a Brahman has touched his toe, or to swallow some dust which has had a similar consecration. Carlyle thinks it strange that our ancestors believed those old tales about Odin and Thor. But they would never have submitted, we may be sure, to such lordly domination as that of the twice-born Brahman. Yet an impartial observer tells us the Sudras seem to feel no degradation in their subjection to those above them, especially to the members of the highest caste.

Some excuse for this is to be found in the mental and even physical endowments of these Brahmans. They are not men to be despised. Indeed, upon the score of intellect, apart from moral character, we need not be ashamed to acknowledge that kinship with them, which linguistic science claims to have demonstrated. Here is the testimony of Rev. M. A. Sherring, long a missionary at Benares, in the employ of the London Missionary Society. For his intelligence and accuracy the writer of this article can vouch

from personal acquaintance with him during a visit to this country. "For many ages," he says, "the Brahman, perhaps from the outset of his career, when with other Aryans he first entered the plains of India, has been intellectually in advance of the rest of the Hindu race. Again, the Brahman is not only a thinking but a reading man. He has been the author of Hindu literature. Light of complexion, his forehead ample, his countenance of striking significance, his lips thin, and mouth expressive, his eyes quick and sharp, his fingers long, his carriage noble and almost sublime, the true Brahman, uncontaminated by European influence and manners, with his intense self-consciousness, with the proud conviction of superiority depicted in every muscle of his face, and manifest in every movement of his body, is a wonderful specimen of humanity walking on God's earth." Mr. Sherring thinks he has had his day, but that the fault is his own. He has been too proud and self-satisfied to improve his opportunities.

And if this be so with the divine Brahman, what must be the lot of the millions who have toiled for and worshiped him! This venerable, sacred institution of caste rests upon the Hindu population of India, as Enceladus, in the Greek myth, was held down by the weight of Mount Ætna. Only Eneeladus was restless, and sometimes turned upon his side, causing the mountain to flame and the earth to quake. But the Hindus are quiet and seem contented. When we look more closely into their religion we see the reason of this, and we discover a far more fatal bondage than the iron rigidity of caste. Their religion is fatalism reduced to a complete system. Brahma is pure force, ever-acting, indestructible energy. There is no freedom for god or man. For the latter the life that now is, has been determined by a preceding life, and every life is but a single link in a chain forged by Brahma, who himself acts of necessity. "The human person is a transitory shape or vehicle, which incarnates the soul and carries it through innumerable cycles, until its course is complete, and it is absorbed into Brahma." There is no room for morality, as there is none for freedom or responsibility in such a system. And so Brahmanism is sensual, impure, idolatrous. It has made gods of plants, animals, mountains,

the Ganges, the Indus, the Lotus flower, and practically, as we have seen of the Brahman, allowing him to gratify all his passions without restraint.

Whatever may have been the character of the original Hindu faith, whatever may be written in the Vedas, to-day this religion is stained with the grossest impurities and cruelties. This results, logically, from its fatalism, its indifference to character, from its very philosophy, apparently so spiritual, so opposed not only to sensual indulgence, but even to physical enjoyment itself. This worship of pure force has not only made man content with the bondage of corruption, it makes him apathetic under the greatest evils. This seals its fate wherever the light of Christian civilization can reach it. It seems only to need the railroad and electric light, the microscope and the telephone, to scatter the glamour with which the twice-born Brahman has been so long, and even for his own good so fatally, invested. Accordingly the missionary already quoted says: "Education and other influences are treating the Brahman roughly. His prestige is rapidly on the decline, and is only maintained at its ancient pitch in remote villages and in the fastnesses of superstition in great cities." Brahmanism, it is plain, is doomed to disappear even if Christianity does not supplant it. But it will be a lasting disgrace to England, and indeed to all Christendom, if the Gospel in its purity and simplicity does not come in to fill the void which must be caused by the destruction of a faith so venerable, so powerful, which to-day commands the allegiance of nearly fifty millions of our fellow-men.

Let us pass from the fierce heat of India to the tropical regions of our own continent. Central America is an inviting field to the student of Comparative Mythology. Here, if anywhere, the religious sentiment must have developed itself without the intrusion of foreign elements. What forms has it assumed, what laws has it obeyed? Our knowledge is not sufficiently complete, it is not so thoroughly scientific as to enable us to answer the latter question. As to rites and ceremonies, we find at some points a striking resemblance to the old world religions, especially those of Asia. Much of this lies upon the surface of their religious life. An old chronicler

came to the conclusion that "the devil hath used the same manner to deceive the Indians as that wherewith he had deceived the Greeks and Romans and other gentiles, giving them to understand that these notable creatures, the sun, moon, stars, and elements, have power and authority to do good or harm to men." The native religious tendency seemed strongly inclined to gloomy and cruel rites. Human sacrifice was common to all these nations, and particularly frequent in Mexico. A curious refinement of cruelty was connected with the feast of Quetzalcoatl, the brother of the god of war. A year before the festival the noblest-looking of those who had been captured in war was selected as the representative of the god. He was instructed in every accomplishment, supplied with every luxury, arrayed in royal apparel, and waited upon with the utmost deference. All ranks worshiped him as in stately equipage he moved about the streets. Twenty days before the beginning of the feast he was married to four of the fairest of women, and every possible entertainment was provided for him. But at the appointed time he was slaughtered at a temple outside of the city and his head held up by the priest of the sun. Another strange blending of ferocity and tenderness was found in the sacrifice of little children by casting them into boiling whirlpools, while at the same time it was believed that these same children after death dwelt in the city of Tloclan, the source of the rivers and of all that enriches the earth, where all is lovely and all endures. There these children play in never-ending youth and never-clouded joy. Once a year they are permitted to revisit the earth. With all its cruelty this Aztec religion was not indifferent to piety and morality. Penitence for sin and a holy life were enjoined upon the worshiper. There was an ablution which reminds one of our baptismal service, and those who submitted to the rite, it is said, were spoken of as having been "born again."

Readers of our BIBLE STUDIES will be interested in the story of the greatest of Aztec kings, Nerahualcoyoti of Tercuco. It is almost a complete parallel to that of David, the king of Israel. When a youth this good prince was the victim of his king, much like that of Saul toward David, and his adventures resemble those recorded

in the first book of Samuel. The Aztec David was a soldier, successful in war, and made his kingdom respected by all surrounding nations. He was a poet also, "the sweet singer" of his Israel, and is called in history "the poet-king." His later days were darkened by one great sin, the same with that of David, and involving similar treachery. Only once did this great prince offer up a human victim upon the altar which for years he had kept unstained by man's precious blood. It is related of this king that he built a nine-storied temple with a starry roof above, in honor of the invisible deity called Tloquenahuaque, "he who is all in himself," or Ipalnemoan, "he by whom we live," who had no image, and was propitiated, not by bloody sacrifices, but by incense and flowers. Like David, when he died he bequeathed his crown to the only son of his favorite queen, and charged him in the presence of the assembled nobles to seek after the one living and true God. It is a grateful surprise to find in this far away, isolated region, among a people so enslaved by cruel superstition, one who takes rank with Socrates in Greece, with Confucius in China, and with Sakyamuni in India. They show that the Creator has not left himself without a witness, but in every nation he that feareth God and worketh righteousness is accepted of him. Yet such teachers only serve to make the darkness by which they are surrounded more dense and hopeless. How thankful ought we to be that God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son!

Mohammedanism is the most powerful antagonist Christianity has ever encountered. No other religion ever made such rapid conquests at the outset, or swept so irresistibly over such a breadth of territory. But the triumph of Islam was due largely to the physical force it employed. This puts the success of Mohammed in striking contrast with that of the Apostles. The imperious alternative of the sword or the Koran, or, at best, of slavery or conversion, secured the submission of the affrighted nations, who from the seventh century onward were startled by that war-cry of "the faithful": "There is no God but God, and Mohammed is his prophet."

The disciples of Christ had only the sword of the Spirit. That, at least, was the only weapon their Master allowed them to employ. And they seem for centuries to have borne in mind our Lord's stern rebuke of the too officious zeal of Peter: "Put up thy sword again into its place." The non-resistant teaching of the New Testament may serve in the judgment of some to explain the spiritless acquiescence with which so many Christians at first met the fiery onset of Islam. But there was no reason why they should not die for their faith, though forbidden to fight for it. And many did, as those distinguished as "martyrs" had done before them. Yet Christendom as a body seems to have been paralyzed for some reason by the first fierce outburst of Mohammedanism. Even in Europe, as F. D. Maurice says, "for the first ninety years Christians could do little more than wonder at its amazing and, as it then seemed, fatal progress in Asia and Africa. Before the end of a century, it obtained a settlement in a corner of their own continent."

Look at the map of "Religions of the World" in this volume, which on many accounts deserves careful study, and remember that within less than a century after the death of Mohammed his followers not only occupied substantially all the territory now assigned them on that map, but acquired Spain, that corner of Europe to which Maurice refers. Then began the long struggle between Saracen and Frank, Turk and Teuton, which may be said to have practically closed with the famous unsuccessful siege of Vienna by the Sultan Suliman the Magnificent in 1529, though Spain was not recovered to Christendom till the very year of the discovery of America by Christopher Columbus. The Crimcan war, a little more than a quarter of a century ago, the more recent conflicts, and the constantly impending outbreak of hostilities between Russia and Turkey, all go to show that the power of Islam is by no means broken. To this must be added the East Indian mutiny of 1857, all the trouble with Afghanistan, and the disasters to English arms in the Soudan, yet fresh in our minds. For in all these, alike to Turk, to Arab, and to Afghan, there has mingled a strong infusion of religious fanaticism.

It is hardly possible for us to appreciate the

terror or the rage with which the Saracen, and after him the Turk, inspired Europe even down to the close of the 16th century. When Frederick the Wise, the friend of Luther, was elected Emperor of Germany in 1519, he declined, and recommended Charles V., as a younger man was needed, for said he, "the Turk is at our doors." This is the cause, or the explanation, of much of that bitterness of Christian writers toward the Moslem, of which Bosworth Smith, in his *Lectures on Mohammedanism*, complains. We have of course inherited something of this, yet are happily in a condition to-day, especially in America, to inquire calmly for the secret of the power of Islam.

In doing this it is impossible to avoid a comparison between Christ and Mohammed. The devoutest believer in the divinity of the former need not shrink from putting them side by side, considered simply as men. There are some marked superficial contrasts between them. Mohammed lived nearly twice as long as our Saviour, dying in his sixty-second year. He was forty years old when he began his career as a religious teacher. So he spent seven times as long and a much riper period of life in disseminating his views. Into the question whether he was a deluded enthusiast, a deliberate impostor, or afflicted with a species of insanity, we do not enter. It is acknowledged by all his biographers that at times he suffered from something resembling epilepsy. It was probably simply a kind of hysteria, impairing only temporarily, if at all, the normal action of his mind. On one point, and that the most central and vital in his teaching, we believe him to have been sincere. He was possessed by a strong conviction that he had a message from God to man. In respect to this he had that great, deep, genuine sincerity which Carlyle says "is the first characteristic of all men in any way heroic. Not the sincerity that calls itself sincere; ah no, that is a very poor matter indeed;—a shallow, braggart, conscious sincerity; oftenest self-conceit mainly." Carlyle adds that the Great Man is conscious of insincerity or imperfection. On this principle perhaps we may account for the fact that Mohammed thought it right, at any rate did not refuse, to employ intrigue and duplicity to advance the truth.

That he not only used but enjoined war—bloody, relentless war—for the faith, is notorious. How unlike Him who came simply to bear witness to the truth! Yet we must do Mohammed the justice to acknowledge that he not only fought but suffered for what he believed to be the truth. Early in his career, when he had but few followers, his enemies, many and bitter, endeavored to induce his uncle, who, though not a convert, protected the prophet, to cast him off. Abu Talib sent for his nephew and urged him not to involve them both in ruin. Mohammed was deeply affected by this appeal, but could not, dare not, withdraw. "Though they gave me the sun in my right hand," he said, "and the moon in my left, to bring me back from my undertaking, yet will I not pause till the Lord carry my cause to victory, or till I die for it." With that he burst into tears, and turned to go. His uncle called him back and said: "Go in peace, son of my brother, and say what thou wilt, for, by Allah, I will on no condition abandon thee."

Left an orphan at an early age, and brought up by his grandfather, Mohammed had little of what we call education. It is doubtful whether he could read or write, and he knew nothing of the teachings of the world's great masters, its sages and philosophers. In this respect he resembles our Saviour, and the influence which both the Arab and the Jew—for it is manifest that our Lord sprung out of Judah—have left upon the world, is all the more wonderful on that account. Bluff old Samuel Johnson, though too dogmatic and sweeping as usual, was not altogether out of the way, after all, in saying, "There are two objects of curiosity—the Christian world and the Mohammedan world." Certainly, no other two, or ten, religions have so shaped history and molded the characters of men. For 1300 years Mohammed has been revered by myriads of men as the prophet of God, and is so regarded by not less than one hundred and sixty millions of human beings, whose number is constantly increasing. And for a still longer period Christianity has exercised a wider and mightier sway. How does it stain the pride of human learning that these two unlettered men, untaught of earthly masters, have secured such immense influence, such sincere regard!

But Mohammed, though no scholar, had in early manhood that invaluable discipline of travel of which our Lord had no experience. True, we know not what may have occurred during these long years of silent subjection to his parents in their humble home at Nazareth. But Mohammed we know made frequent trips with caravans to Syria, and may, for one in his rank in life, be called a great traveler. The advantage of this in enabling him to deal with and influence men is obvious. He was also what we would call a successful business man. His first wife, the wife of his youth, considerably older than himself, was a widow when he married her. He won her regard by the integrity and ability with which he had managed her affairs. In and through this management he must have received a training, the value of which our readers will understand without a word of explanation. But our Saviour was, to all outward appearance, simply an obscure mechanic, growing up, in a retired village, among rude people, without the advantages of travel or other extended intercourse with his fellow-men.

There is a darker contrast between Christ and Mohammed. We do not speak of it because we delight to blacken the character of the latter. But fidelity to truth demands the distinct mention of this difference. The "years that breathed beneath the Syrian blue" were clearly sinless. Turn to the simple, straightforward, yet beautiful account of the life and labors of our Lord, given elsewhere in this volume. We may say with Browning, in his *Epistle of the Arab Physician*, "Dost thou think" what a heart beats here? Jesus stands before us, holy, harmless, undefiled, and separate from sinners, yet full of divine sympathy with sinful man. With what calm tranquillity did he ask his accusers, "Which of you convinceth me of sin?" With Mohammed all this is sadly otherwise. His life, if not stained with what we may justly call crime, shows great moral weakness. Of course he is not to be judged by too high a standard. But there is an evident lowering of the standard as circumstances change, and especially as worldly success is secured. How different from our Lord, of whom Bishop Heber says with equal truth and beauty that his

"years with changeless beauty crowned
Were all alike divine."

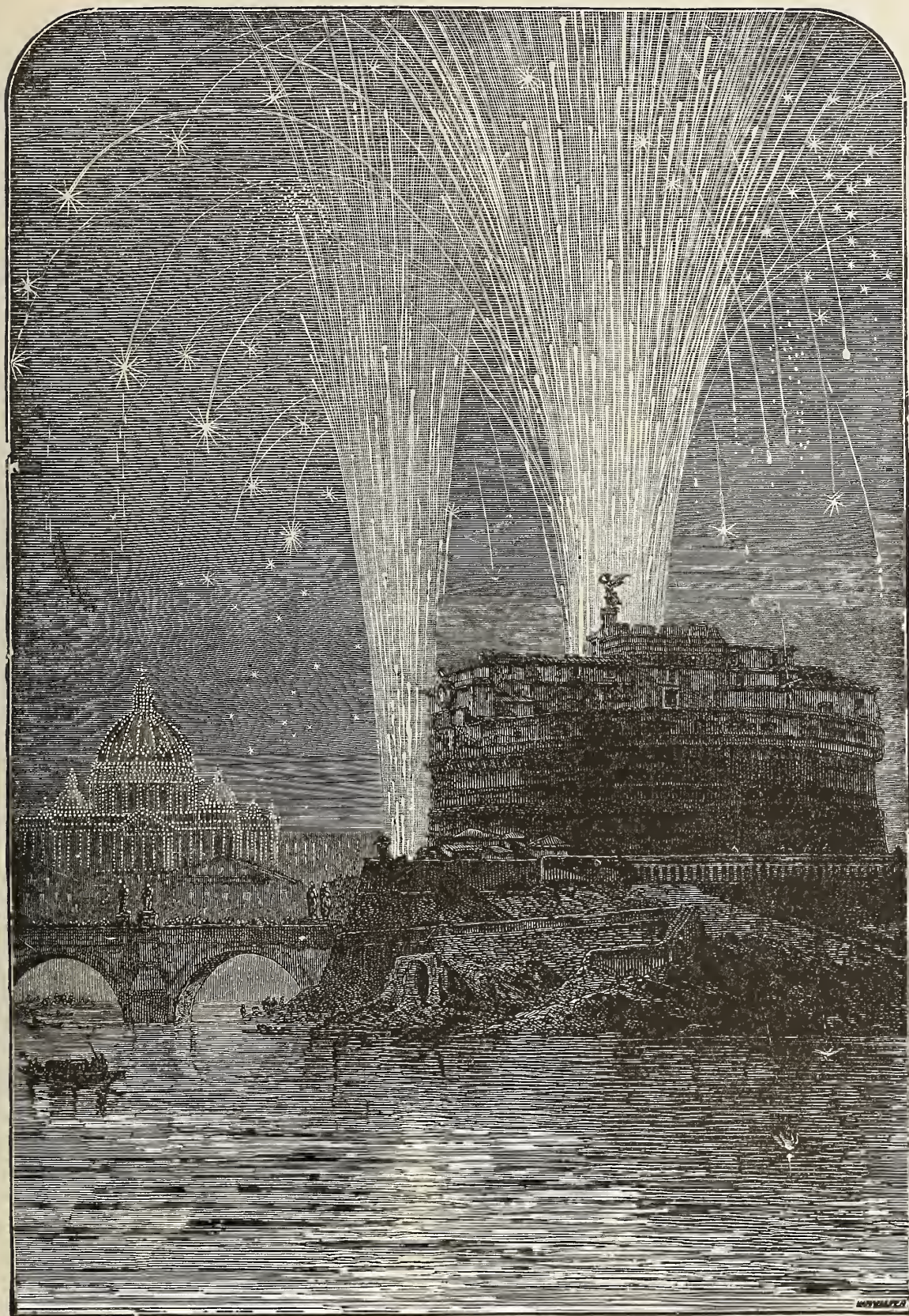
It is not claimed, it is true, for Mohammed in the Koran, that he was without fault. He does not pretend to be what he is not, Carlyle says. This candor is certainly to his credit, as is also his "candid ferocity," of which the same grim writer speaks. It is perhaps the misfortune of Mohammed that we know so much about him. No other founder of a great religion stands out so distinctly visible in the white light of history. Bosworth Smith says we know as much of Mohammed as we do of Luther and Milton. His youth, his appearance, his kindred, and his habits, are set before us by his contemporaries with the minute fullness of detail which characterizes the advocate or the adversary of a new faith. We have his dreams and thoughts, the growth of the revelation he believed or claimed he had received, as it shaped itself in or to his thought. How different from the wise reserve, the at times impressive silence of our Gospels! It might have been better for the reputation of the prophet had "something sealed the lips" of his disciples as it did those of the evangelists. As it is, he stands before us a strong, lofty, resolute, but by no means faultless, leader. He himself confessed that he was a sinner, needing mercy and forgiveness. What then was the secret of his power? He believed in one living and true God, maker of heaven and earth, and of all things visible and invisible. This is, and always has been, the faith of his followers, the creed of Islam, which, by the way, is the proper name of the religion which we call Mohammedanism. Its votaries do not give it this latter title, nor did Mohammed sanction its use. Of the significance of the term Islam we shall speak in a moment. We wish now to emphasize the fact that the God of Islam is the God of our Bible, our own God, the God in whose hands our breath is, and whose are all our ways. We who are Christians often overlook this. Some are even ignorant of it, and also of the fact that Mohammed acknowledged both Moses and Jesus to be prophets like himself. Our missionaries among the Mohammedans sometimes complain that we at home, with that half-knowledge which is often the most dangerous form of ignorance,

will persist in talking of Allah, as if he were not the El, the Almighty of the Old Testament. And recently a Jewish rabbi, with something of the same imperfect understanding of our Christian faith, has claimed Christianity and Mohammedanism as the two daughter-religions of Israel. The faith of Islam has indeed a close affinity with the Judaism of the early Christian centuries. But we are chiefly concerned now to note that the power of Mohammed and his immediate successors lay in their belief, and in their sincere, passionate proclamation, of the unity of God.

This was not only their gospel, but their battle-cry. It came to the countrymen of Mohammed as a revelation. Their religion was idolatry of a very low type, almost fetishism, mixed with that Shamanism, or sorcery, spoken of elsewhere in this book. It seems strange that Christianity had taken scarcely any hold upon them. But the Eastern church was deeply sunk in superstition. Its votaries were themselves but little better than idolaters. The Jews were burdened with an oppressive ritual, and their teachers, their rabbis, were lost in the mazes of traditions which the Apostle contemptuously calls "old wives' fables." To all this the stern, clear, simple faith of Islam formed a striking contrast. And, even when not carried at the point of the sword, it had a mighty attractive force. "It seized on these Arab hearts like an inspiration; it roused them by its breath out of death to a vigorous national existence; it made Cosmos in their chaotic world; and wherever they bore it, it kindled a fierce enthusiasm. The Moslem rang it out like the blast of a war-trumpet, and everywhere it stirred, persuaded, quickened, and organized the peoples prepared for its message. The way in which it was caught from lip to lip, and repeated, re-echoed, age after age, through the Moslem world, shows how deeply it had stirred the hearts and imagination of a vast section of the human race. It is the one master-key to the history of the Moslem conquest, and to the elevating, purifying, and stimulating influence which, while the doctrine was young, Mohammedanism exerted on the nations which composed its empire, and, through them, on the whole world." And whatever vitality

there is in this religion to-day, is due to the teaching and belief of this same truth.

But while Mohammedanism showed this great vigor at the outset, and still possesses much strength, it also contained, and still contains, an element of great weakness. It is a system of thorough fatalism. It believes in God, but not in man. It leaves no room for the play of man's will, nor indeed of scarcely any of his faculties. To the conscience it makes a strong but illogical appeal. Illogical, because to the will, that master-power of the soul, it allows no genuine freedom. Every thing is fixed by the will, the decree, of God. No man can change his fate, or act otherwise than he does. On this point Islam resembles Buddhism and Brahmanism, but with a very decisive difference. Brahmanism is pantheistic; and Buddhism, if not stark atheism, is at best pantheistic also. Pantheism teaches that God is every thing and does every thing, as every thing is a part of God. There is therefore, there can be, no distinction between right and wrong. Mohammedanism, on the contrary, believes in a personal God, who is just and righteous; may be said to believe in nothing else. The strength of Mohammedanism, we repeat, lies in this faith. Its mistake, its defect, was in teaching that man's sole duty was to submit to the unalterable will of God. This is precisely what Islam, the proper name of their religion, means:—Submission. The effect of such a faith in weakening energy and depraving character it is not necessary to show. The whole history of the Mohammedan empire illustrates and confirms the statement that fatalism is a fatal mistake; deadly to all the highest interests and noblest impulses of humanity. No matter where or by whom it is preached, its end is death. It took time, centuries, for this to be demonstrated in the case of the Saracen and the Turk. It is of the nature of fundamental error, of a wrong philosophy, to work slowly. It takes time to infect the sources, the springs, of activity and to deprave moral standards. But the end is sure to be reached in time. Then they who have sowed the wind, reap the whirlwind. The sins of the fathers are visited upon the children. Let the Agnostic theories of our day prevail—and they are only a thinly disguised Buddhism,



ILLUMINATION OF ROME.

not possessing even the moral earnestness of Islam—and government of the people, by the people, and for the people, will perish from our land.

To the narrowness, the weakness, of its theology, Islam added, perhaps unwittingly, another injurious influence. In making Mohammed the apostle, the prophet, of God, it sanctified all his faults and sins. He did not, as we have seen, claim to be free from sin. But the faithful felt at liberty to follow his example somewhat closely. Especially when, as in the case of his marrying several wives, he had a special revelation, preserved in the Koran, justifying his conduct. This had, it would seem, much to do in fastening on Mohammedanism that debasing system of polygamy, with whose corrupting influences the people of the United States have been made sadly, not to say shamefully familiar by the existence of Mormonism under the protection of the American flag.

It must not be inferred from our casual reference to the Koran that it was altogether a matter of "private interpretation." It was not written entirely for the convenience of Mohammed. It contains, so say scholars who are familiar with it, no small amount of exalted morality and some sublime poetry. It is to the ordinary reader entirely without order or arrangement. The different parts have been thrown together without any attempt at systematic arrangement. In our Bible the division into chapters and verses is an after-thought, a comparatively recent invention of man, purely a matter of convenience for reference and quotation. But the Koran was revealed in chapters which are called Suras,—the word Sura meaning a row of bricks in a wall. The whole book was sent down in a complete form to the lowest heaven, and was then revealed piecemeal to Mohammed by the angel Gabriel. The prophet repeated it to his followers. He never committed any portion of the Koran to writing. It is said he did not know how to write. It is doubtful whether he ever learned to read. The story is told in the Koran that when the first revelation was made to him the angel appeared to him "in a wild and rugged spot" and bade him read. Mohammed replied, in great terror, that he was no reader. The angel shook him violently three times, and again bade him read, when the angel repeated these words:

Read! in the name of the Lord, who did create;
Who did create man in congealed blood.
Read! for thy Lord is the most generous,
Who has taught the use of the pen,—
Has taught man what he did not know.

Revelations were given as they were needed, and Mohammed repeated them in fragments, part to one believer, and part to another. At his death it was found that some had written down what they had received, but a considerable portion of the truth remained only in the memory of those to whom he had communicated it. All that could be was recovered, and it is claimed that all was recovered and recorded, but without any regard to time or circumstances of its first communication. This accounts for the incoherent shape in which the book has come down to us. There is no reason to doubt that it is what it claims to be—a faithful record of the revelations Mohammed declared he had received, and that nothing of any value has been omitted. It is also said that the Suras have been so thoroughly indexed that one can easily ascertain to what period in the prophet's life any chapter belongs, and also its connection with other portions of the book. Much study has necessarily been bestowed upon the Koran to secure this knowledge of its contents. Indeed, it is claimed that no book ever written has been so much studied or even read as the Koran. Its relation to the Mohammedan faith seems to justify this statement. The learning of at least portions of the book, the repetition of its language, even when not understood, is made obligatory upon all the faithful. "The Turanian and the Aryan, the Arab and the Negro, alike learn its sonorous sentences, day by day repeat its opening clauses, and pray in its words as their fathers prayed before them." To the Moslem the Koran, and the Koran alone, is the standard of Law, of Theology, and of Politics. If a believer in Islam brings a case into court, he must cite the Koran to maintain his cause. All questions of public policy must, theoretically, be decided by the same authority. If the Moslem would pray (and prayer, fatalist though he be, is much the larger part of his religion), he must use the very words of this same sacred book. It behooves him therefore to study it. It is taught in ev-

ery mosque with great diligence. But the chief center of its study is at Cairo, in the famous school of Al Azhar, where nearly 7,000 students may be heard every day repeating in a loud voice the "sonorous sentences" of the Koran.

Many among these are natives of Central Africa, converts from Paganism, who, after completing their studies, return to their countrymen to preach Islam with great fervor and success. It is estimated by a competent authority that the number of these missionaries averages about fifty a year. For Mohammedanism is not dead, or even dying. It takes rank with Christianity as a missionary religion. Among the negro population of Africa it is said to be spreading with great rapidity. And these converts are eager to acquire learning—the ability to read and explain the Koran, the only learning a Mussulman needs or desires. It is no uncommon thing for a new convert to travel a thousand miles, across the desert and down the Nile, that he may reach the famous school at Cairo. Wherever Mohammedans are numerous they establish schools for themselves. But the more enterprising, or more zealous, often seek better opportunities, or what we might call "the higher education." A story is told of a Mohammedan negro who is in the habit of purchasing costly books from London for his own use, and who, though living in the capital of the English colony, Sierra Leone, went away to Futa, two hundred and fifty miles distant, to obtain what he regarded as better instruction. Islam is unquestionably a great improvement on the fetichism of these negro tribes. And the Koran, strange medley that it is, must contain much that is new and stimulating to their untutored minds. Even for the Christian scholar it has a weird fascination.

We should like to give our readers some idea of the contents of this wonderful book. For wonderful it certainly is for its influence, if for nothing else. But it is also full of wonders, containing as it does strange legends from the Talmud and from apocryphal Christian writings. It would be easy to more than fill our allotted space with fantastic or amazing stories, with which the book abounds, or with puerile details of trivial transactions. But we think it better to give a specimen of the Koran at its best. Our first extract may be said to represent

its highest moral tone: "There is no piety in turning your faces toward the East or the West, but he is pious who believeth in God, and the last day, and the angels, and the scriptures, and the Prophets; who, for the love of God, dispendeth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble. These are just, and those who fear the Lord." As a specimen of the best poetry of Islam we give a picture of the Judgment-day from the Sura called The Folding-Up:

When the sun shall be folded up,
And when the stars shall fall,
And when the mountains shall be set in motion,
And when the wild beasts shall be huddled together,
And when the seas shall boil,
And when the souls shall be joined again to their
bodies,
And when the female child that had been buried
alive shall
Ask for what cause she was put to death,
And when the leaves of the book shall be unrolled,
And when the heavens shall be stript away like a
skin,
And when hell shall be made to blaze,
And when Paradise shall be brought near,
Every soul shall know what it has done.

It has been suggested by some Christian teachers that it would be well for intelligent disciples of the Saviour to read the Koran. This is not a difficult task, as the book is not quite so large as the New Testament. It contains a considerable amount of Christian truth, picked up by Mohammed in his travels, but a good deal distorted by him, perhaps because misunderstood. The present relations of Mohammedanism to Christianity, and the prospects of both these widely-professed forms of faith, are assigned to another section of this volume.

Mohammedanism is worthy of careful, impartial study. There is much in it to approve; there is more to pity and condemn. The more we know of it, the more thankful we shall be that ours is, from germ to fruit, from root to topmost twig, a Christian civilization. To a self-conceited young man who was declaiming against the Christian faith, Charles Lamb quietly said: "Pray, sir, did you come here in a hat or a turban?" Even those among us who disown Christianity are molded by it.

THE RELIGION OF THE OLD TESTAMENT.

The Jew was of old a mystery to neighboring nations. He was thought godless because he had no images of the god he worshiped. The Persians alone of ancient peoples were in sympathy with the Jews on this point. Yet the Persians adored fire and the sun as symbols of the Divine Being. Not even this was allowed to the Hebrews. It was expressly forbidden. It was not enough that they made no graven image. When they lifted up their eyes and saw the sun and the moon and the stars, they were to beware lest they be driven to worship this host of heaven. Moses sternly reminds them that they saw no manner of similitude in the day that the Lord spake unto them in Horeb out of the midst of the fire. Isaiah asks, echoing in this Moses and Samuel and David — “to whom then will ye liken me?” This singular spirituality of the religion of the Old Testament we now recognize as one of its highest claims to our regard. For the value of a religion is measured by the character of the object or objects of worship it presents to its votaries. Tried by this test the religion of the Hebrews stands out supreme and incomparable among the religions of antiquity. Of course the only fair and proper way to judge the law-giver and the prophets of the Old Testament is to contrast their teachings with those ideas of God and man, of duty and blessedness, which were inculcated among contemporary nations. A distinguished European scholar said not long ago: “if you want to prove the truth, the wisdom, the sober and honest history of the Bible, and the purity of its religion, place it among the sacred books of the East. The sobriety of the Bible, the purity of its spirit, the elevation and devotion of its tone, make it occupy an entirely unique place. Placed among the sacred books of the East, the contrast would make its truth only the more stand out.” To vindicate this claim of the Old Testament revelation to supreme regard in its day, it is only necessary to show that it was thus “foremost in the files of time,” that it lifted man higher and made him purer than any other faith or teaching then known to the world. What then was this religion of the Jews?

We begin with the fundamental question of all religions,—the character of the Supreme Being. The Hebrews were taught to believe that there

was one living and true God, maker of heaven and earth, the only proper object of worship. No attempt was made to prove that there is a God. His existence was boldly assumed. In other ancient sacred books you find endless genealogies of the gods. You are told how the gods came into being. If not born of parents, human or divine, they sprang from earth or air or sea. That is, they were the product of nature. But our Genesis begins with God, already existing—all-powerful, producing nature, not produced by it. “In the beginning God created the heavens and the earth.” The great scientist Cuvier said of this sentence, “a sublimer passage than this never can or will come from a human pen.” These opening words of Genesis have been praised with equal warmth by theologians also. Prof. Murphy, of Belfast, says: “This simple sentence denies atheism, for it assumes the being of God. It denies polytheism, and among its various forms the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being.” We must not overlook the fact that what in pagan religions was divided up among many deities, gods of earth and air, of oceans and woods and streams, is in the Bible declared to be the work of the one sole Creator of heaven and earth, himself uncreated. The very name, Jehovah, by which he revealed himself to his people Israel, means self-existent, or as the French translate it—The Eternal. It is well to observe also that the fatal defect of the Persian faith—the religion of Zoroaster, otherwise so pure and so akin to that of Moses, was the belief in two eternal principles, good and evil, in perpetual conflict. With this the strict monotheism of the Old Testament stands in vivid contrast. This primary truth has also great practical importance. It has special significance for us in modern times, because it is the only possible basis of that systematic knowledge of nature which we call science. So long as men believe in gods many and lords many, with separate domains and conflicting interests, they can have no conception of a universe, a Kosmos, with all

No. 6.—Countries of the Exile.

DIVISIONS.

AL BA'NI A	D—b
A RA'BI A	C—e
AR ME'NI A	C—c
AR ME'NI A MI'NOR	B—c
AS SYR'I A	D—d
BAB Y LO'NI A	D—e
CAPPA DO'CI A	B—c
CHAL DE'A (<i>Kal</i>)	D—e
CI LIC'I A (<i>si lis'</i>)	B—c
COL'CHIS	C—b
CRI ME'A	A—a
E'DEN (<i>Garden of</i>)	D—e
I BE'RI A	C—b
ME'DI A	E—d
MES O PO TA'MI A	C—d
PA'DAN A'RAM	B—c
PAR'THI A	E—d
PER'SI A	E—e
PON'TUS	B—b
SCYTH'I A	F—b
SHI'NAR	C—d
SU SI AN'A	E—e

SEAS.

A'ZOF	B—a
BLACK	B—b
CAS'PI AN	E—b
PER'SI AN (<i>gulf</i>)	E—c
OU ROO MI'AH (<i>lake</i>)	D—c
VAN (<i>lake</i>)	C—c

MOUNTAINS.

AR'A RAT	D—c
CAU'CA SUS	C—a
HER'MON	B—d
LEB'A NON	B—d
TAU'RUS	B—c

RIVERS.

AR AX'ES	D—c
CHE'BAR (<i>ke</i>)	C—e

EUPHRA'TES	B—c
HA'BOR	D—d
HID'DI KEL	D—c
KERK'HAH	D—d
KIZ'IL IR'MAK	B—c
KU'MA	D—a
KU REN'	E—d
KU'RA	D—b
SI HOON'	A—c
TE'REK	D—b
TI'GRIS	C—c
YESH'IL IR'MAK	B—b

TOWNS.

AB A'VA	C—d
AN'TIOCH	B—c
BAAL'BEC (<i>bawl</i>)	B—d
BAB'Y LON	D—d
BAG'DAD	D—d
BER Y'TUS	B—d
BIRS NIM'ROUD	D—c
CAL'NEH	D—e
CAR'CHE MISH (<i>ke</i>)	B—c
DA MAS'CUS	B—d
EC BAT'A NA	D—c
EC BAT'A NA	E—d
HA'LAH	D—d
HÄ MÄ DÄN'	E—d
HA'MATH	B—d
HA'RAH	B—c
HE LI O'POLIS	B—d
HE'NAH	C—d
HIL'LAH	D—d
IS'SUS	B—c
MO'SUL	C—b
NINE VEH	C—c
OR'FAH	B—c
PAL MY'RA	B—d
SE LEU'CI A	B—c
SE LEU'CI A	D—d
SHU'SHAN	E—e
TAD'MOR	B—d
UR	B—c

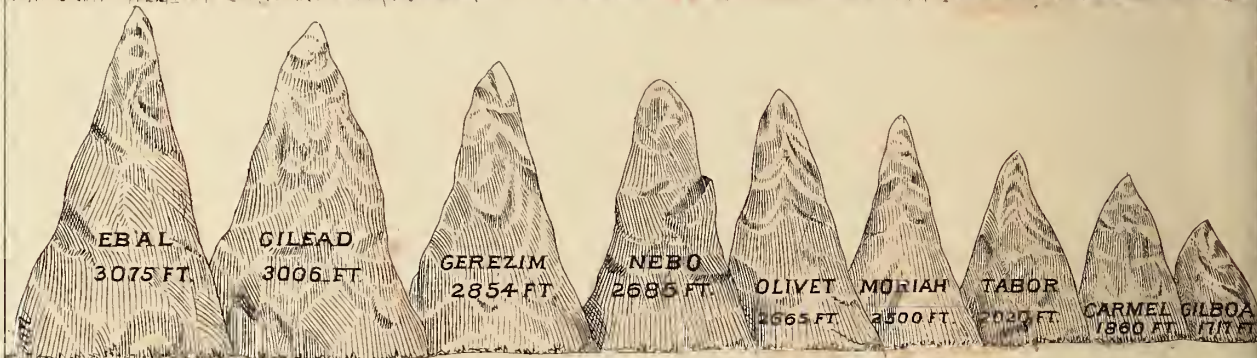
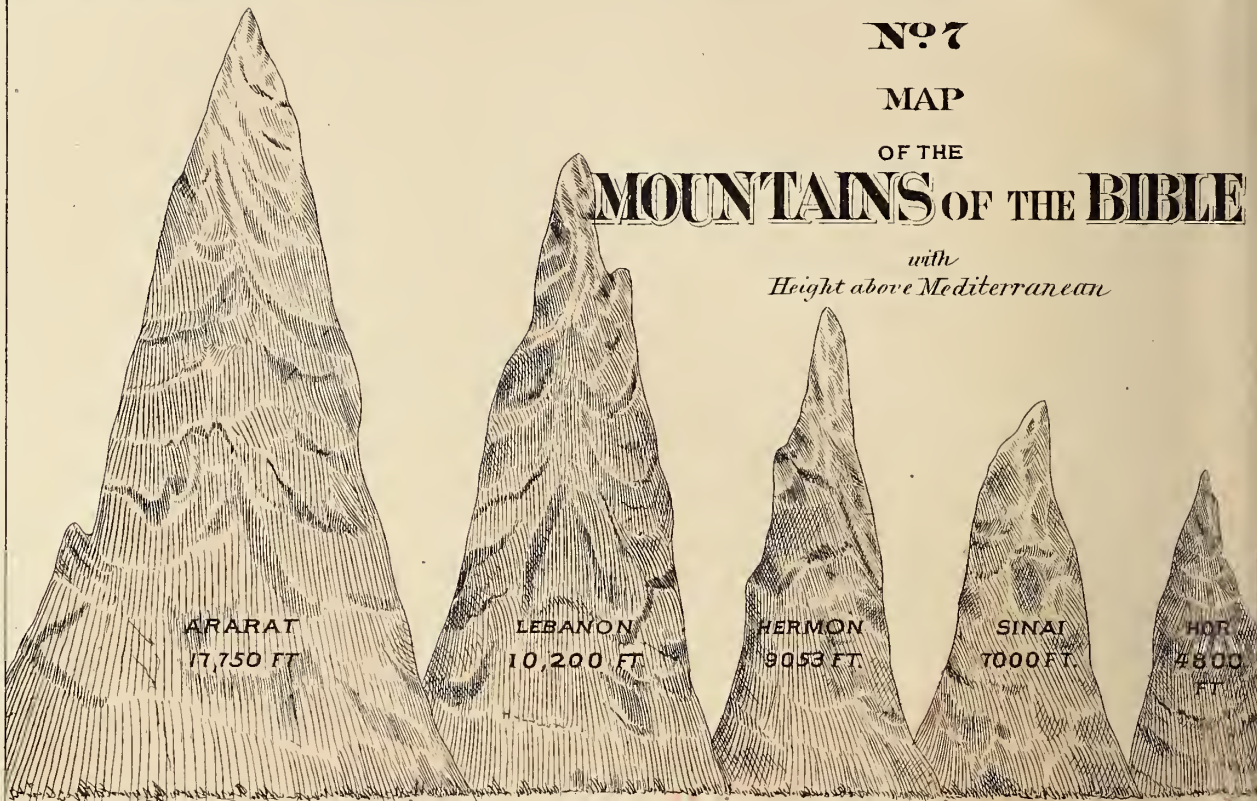
Nº 7

MAP

OF THE

MOUNTAINS OF THE BIBLE

*with
Height above Mediterranean*



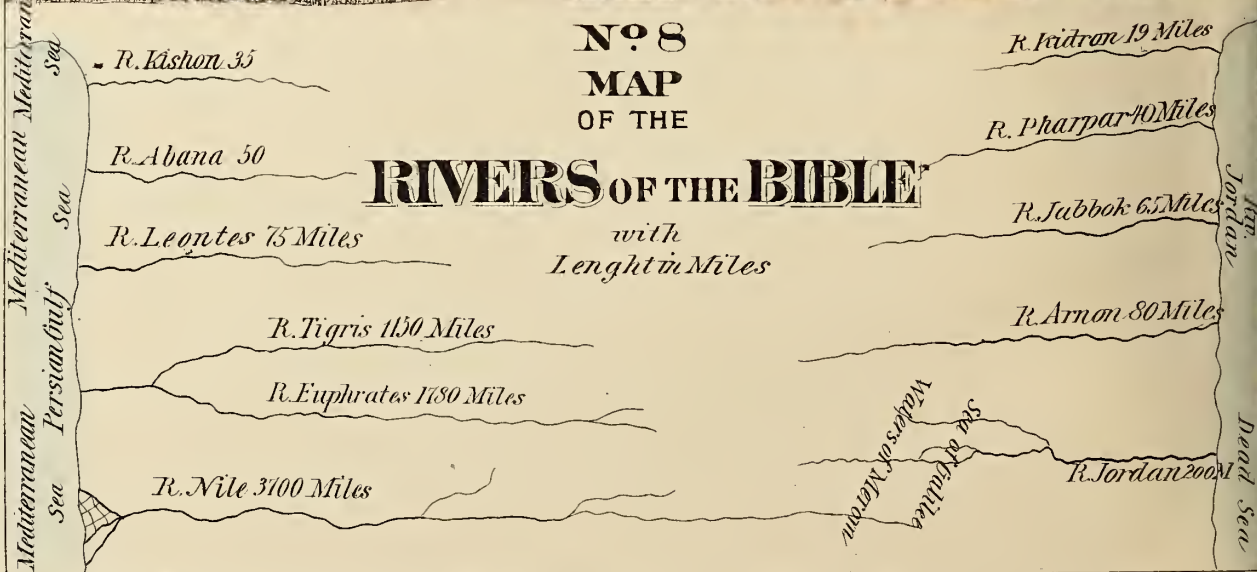
Nº 8

MAP

OF THE

RIVERS OF THE BIBLE

*with
Length in Miles*







CEDARS OF LEBANON.

its forces working in harmony, its laws uniform and universal in their operation. Viewed in this light, the saying of the apostle, that godliness, that is the worship of the true God, has the promise of the life that now is, is seen to have a deeper meaning than lies upon the surface. Scientists may say there is no God, they may despise the Bible, but they owe a deep debt of gratitude, as we all do, to him who first brought this message to man from his Maker—thou shalt have no other gods before me. We gratefully acknowledge the innumerable benefits conferred by Science upon the race—"a beam in darkness, let it grow." It has done much for morality and religion as well as for the peace and comfort of mankind. Science makes superstition impossible. The telescope and microscope reveal the follies and fables of false religions. The spectroscope shows the power and will of the one Creator extending to the most distant heavenly bodies. The railroad has undermined and honeycombed caste. But on the other hand science, true science, depends upon religion. "It is truly and properly a blossom and fruit of faith, nor can it ever attain to its utmost and permanent development except upon the soil of religion." And that religion must teach as its starting point that there is only one living and true God. So in this sphere as in the higher realm of spiritual truth, we say to the scientist, as our Saviour said to the woman of Samaria—salvation is of the Jews.

Let us turn now to a second great distinction of Old Testament teaching—the holiness, the moral purity, the hatred of sin, constantly ascribed to God. This was indeed what separated the religion of the Jews most widely from all surrounding forms of worship. Jehovah was the God of truth and righteousness. He would by no means clear the guilty. He was angry with the wicked every day. Even the prohibition of idolatry, of image worship, rested not so much upon the spirituality, upon the invisibility of God, as upon his infinite purity. "To whom then will ye liken me," was the appeal of the Holy One to the degenerate Jews, tempted to idolatry. God was so high, so holy, so glorious in holiness, that nothing devised by man, and not even anything created by the Lord himself could be used, as the sun was worshiped by the

Persians, as an image or symbol of the Divine Being. So the mother of Samuel said, "there is none holy as the Lord, for there is none beside thee." The effect of this contrast between Judaism and heathenism it is almost impossible for us to appreciate. It is so natural for us to consider God as the great enemy of unrighteousness and injustice and impurity, that we hardly believe men could worship gods that were cruel, lustful and dishonest. Yet the thoughtful Greeks, the wise and powerful Romans did this, and acute, polished Hindoos do it now. Our present concern is with the ancient religions, and of these an ancient scholar testifies, "there is not a single one of them which has not consecrated by some ceremonial rite even the grossest forms of sensual indulgence, while many of them actually elevated prostitution into a solemn service of religion." There was no morality in the religion of the heathen. Whoever lived a pure, upright life did so without the aid of religion, if not in spite of its debasing influence. "Imagine then," says Principal Fairbairn, "the transcendent moment for man, the moment of supremest promise, of grandest hope, when the idea of a moral deity entered his heart, and passed into his history, when all the energies of religion came to be moral energies for the making of moral men." What a boon to the human race that in the midst of the awful cruelties and impurities of the religions of Egypt and Assyria and Phenicia, there appeared the clear revelation of the holy Lord God Almighty, who called Abraham friend, who talked with Moses on the mount, and sent his prophets to teach his own chosen people to do justly, to love mercy, and to walk humbly with their God. It is impossible to exaggerate the importance of this element of the Hebrew faith. We feel it to-day in the confessed necessity of religious teaching and religious conviction as the support and assurance of purity and honesty and honor, in the home, in the nation, in business and society. All that exalts and adorns our modern civilization is but the echo of the voice of the Lord, calling as of old to men—Be ye holy, for I am holy.

We pass naturally to consider next the Old Testament idea of man. This in every religion, in every social organization, grows out of and is regulated by its conception of God, or of the

object of worship, however named. We are not surprised therefore to find in the Bible a view of man, his duty and destiny, his rights and obligations, utterly unknown in antiquity outside of Judea. Man as man, every man, the poorest and weakest, is precious in the eyes of God, and should be in the eyes of his fellow-men. This must be so with a religion which teaches that man is made in the image and after the likeness of God, and that God—the Holy One of Israel. On the other hand, as Dr. Storrs says: “religions like Brahmanism, which recognized God only as a neuter, cold, and passionless First Cause, or a philosophy like the Buddhistic, which knows no God, which represents existence as essentially evil, and which traces the ultimate life of its leader through more than five hundred previous lives of rat and crow and dog and pig, fish, peacock and golden eagle, could find no specific likeness to a Divine Original in the human soul.” Accordingly they could have no true conception of the essential dignity of human nature. No other ancient religion taught this or could teach it except the simple faith of the Hebrew. And on its own basis it could teach nothing less. There is great significance in the promise of God to the children of Israel: “ye shall be to me a kingdom of priests.” Kings and priests were then, as so often since, the oppressors of the people, and religion was only an instrument in their hands to perpetuate their power. But there could be no tyranny in a nation where every man stood upon this footing of equality. And for centuries we know that there were no kings in Israel. How grandly did Gideon refuse the kingly crown, saying with republican simplicity: “I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.” True, when Israel degenerated and sought to imitate the neighboring nations, they chose a king against the solemn protest of Samuel. But the king was constantly reminded that the nation owed its allegiance not to him but to God, whom he also must obey. Generally the priest, and always the prophet, stood before him as a true tribune of the people. Nowhere will you find such bold rebuke, such denunciation of and burning indignation against avarice and greed, dishonesty, injustice and oppression of the poor and needy, as in Isaiah,

Jeremiah, Hosea and Micah. The Old Testament is in fact pervaded by this spirit. The rights of the poorest were sacredly guarded, so far as the teachings of the religion could secure this. They were not to oppress one another, not even in buying and selling. They were not to oppress a hired servant that was poor and needy. Even Christians of the last quarter of the nineteenth century may learn something from Moses.

The Old Testament religion affected Jewish social life in another and more subtle way. God entered into covenant with the nation. He chose them to be “a peculiar treasure unto himself above all peoples.” This was an act of God’s free and gracious love, whereby he made, if we may say so, a contract, an agreement with the people to be their King and Defender. The Gentile religions were mainly religions of aspiration, feeling after God, if haply they might find him. Take as a typical instance this despairing cry from an ancient Hindoo hymn translated by Max Müller: “How can I get near unto Varura (Heaven)? Will he accept my offering without displeasure?” But the religion of the Bible is a religion of condescension, a message from heaven. It is God seeking after man, calling: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price.” Observe, every one is included. It is one of the strongest affirmations of the Old Testament that God’s covenant was made with the whole body of the people. “You stand this day all of you,” said Moses, “that thou shouldst enter into covenant with the Lord thy God.” He specifies not only “captains” and “elders” and “officers,” but “your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water.” There could evidently be no aristocratic tendency in such a religion. It put all on a level before God, that it might lift all up to the High and Holy One, who inhabiteth eternity. Here, too, Old Testament teaching rises above all other ancient religions. In some of these, in Egypt and India, we may freely acknowledge, there were pure and noble views of the Supreme Being, whose worship was joined with that of inferior gods. There were lofty aspirations, and a high standard of morality. But these teachings were what learned

men call "esoteric." That is, they were essentially aristocratic. They were meant for and confined to the few. If not jealously guarded from the people, the people were regarded as incapable of understanding or appreciating them. But we have seen that every Jew, even the hewer of wood and the drawer of water, shared in both the privileges and obligations of the covenant. Every child was to be taught diligently the highest, most vital, truths. The germ of popular education is to be found in the Mosaic economy. And, therefore, also "government of the people, by the people, and for the people" sends its deepest roots down into the Old Testament. For Hebrew society was organized, under the authority of religion, upon the basis of man's personal relation to God. Jewish institutions were essentially popular, democratic in the best sense of the term; not only because of the dignity of the individual, but also in virtue of God's covenant relation to the nation, whereby he resented and punished every act of injustice toward man as a crime against Himself. If children are diligently taught these principles, oppression becomes impossible. Freedom is in the air. Accordingly, all history teaches that no body of men deeply imbued with the spirit of the Old Testament have ever long tamely submitted to tyranny. Why did the Puritan "set his foot upon the neck of kings"? Why did the Pilgrim Fathers lay so deep and strong the foundations of constitutional freedom in our own land? Because from the Bible, and especially from the Old Testament, they had learned "the love of liberty protected by law." In no ancient commonwealth was lawlessness so effectually restrained without the sacrifice of freedom as among the Jews. This was because of the spirit and teachings of their religion. God was not only Creator, but Law-giver. This conception of deity was unknown to ancient mythology. "It belongs," says Sir Henry Maine, "to a range of ideas comparatively recent and advanced." The Zeus of the Greeks was not a law-giver, but a judge. His judgments, as also those of kindred and similar deities, were often cruel, and always capricious. For these gods were only deified men. Nor in any of the various forms of the deification of nature, or of what we now call "laws of nature," was there or can there be either

liberty or law. That is, there is no free, cheerful obedience of the creature to the Creator. There is no person to give or to obey law. All is force, compulsion, necessity. For nature, as one of her latest worshippers says, is "stern as fate, absolute as tyranny, merciless as death; it has no ear for prayer, no heart for sympathy, no arm to save." But in the Jews' religion you breathe an altogether different atmosphere. It was one of the primary essential truths of the Hebrew faith that God, the Creator, had given his people a law, a holy law, which required purity, honesty, uprightness in them, in every one, while it protected the weakest in the enjoyment of his rights. So, while it is true, as an eminent publicist says: "from Judea has come that leaven of revolution which still moves the world," it is true on the other hand that anarchy, lawlessness, disorder, are utterly alien to the teaching of the Old Testament as well as of the New. Here you find "the most persistent protests against inequality, the most ardent aspirations after justice that have ever raised humanity out of the actual into the ideal." Here, too, you find the power which is able to guide, restrain and fulfill these aspirations. It is in the view of man as the child of God—a God who is Creator, Law-giver, Father, the Hearer of Prayer. What dignity and value this conferred upon human nature is easily seen by contrasting it with the estimate, especially of the common people, which prevailed under the sway of other religions.

The worship required by the Hebrew religion, determined of course by these ideas of God and man, was greatly superior to that of the heathen. One marked feature of the former was its stern and absolute prohibition of human sacrifices. The attitude of the Mosaic law on this point is unmistakable. The man who made his child pass through the fire of sacrifice was himself to be put to death. Some difficulty has naturally been felt as to the temptation, the attempt of Abraham to offer up Isaac. It must be borne in mind that this was not an endeavor, as in the case of heathen sacrifices, to pacify an angry or blood-thirsty divinity. It is correctly described in the epistle to the Hebrews as an act of faith. Abraham was ready to offer up Isaac, his only child, the child of his old age, in whom centered not only all his hopes, but all the prom-

ises of God. He accounted that God was able to raise Isaac from the dead. It was an act of sublime confidence in God and complete surrender of himself and his child to the Almighty. It was a severe test of the faith of the father of the faithful. It showed that his devotion to Jehovah was not surpassed by that of the heathen to their idols. At the same time the intervention of the angel showed that no such sacrifice was demanded or even allowed in the worship of God. The case of Jephtha's daughter was altogether different, since his action was unauthorized, voluntary, and in fact willful. The worship enjoined upon the Jews was pure, cheerful, elevating. In common with other nations they regarded their sacrifices as banquets, feasts, occasions of joy, both for God and man. But all cruel and licentious rites were to be an abomination to them. Even drink-offerings of blood, so common among the heathen, they were not to offer to their holy and merciful God. If we adopt a recent and attractive theory that the shedding of blood in the Hebrew sacrifices was not simply, or even chiefly, to symbolize the need of pardon, but rather the worshiper's longing for communion, for intercession with Jehovah, then we can see how the constant repetition of such rites would have a purifying and ennobling effect. The blood was, as in the passover, always the token of that covenant of which we have already spoken. And as often as the blood was poured out, it indicated a desire to renew the covenant, to be thoroughly identified with, to have a life in common with, the holy and righteous God of Israel. The stimulating effect of such aspirations is obvious. But whatever our theory of sacrifice, it is clear that the religion of the Old Testament was humane and ennobling to a degree not to be found anywhere else at the time.

Three times a year the people were to be gathered together in their great national festivals, to be taught that the joy of the Lord was their strength. Home life was also cherished. Children were an heritage from the Lord. They were to be tenderly cared for, to be taught diligently the law of the Lord, that law which guarded so jealously the rights of the people and the honor of God. Had Israel but obeyed the voice of the Lord, how different would have been

the course of history. But history is not the purpose of this paper.

And yet it is a peculiar feature of the Bible, especially the Old Testament, that it is so largely historical. It has been called "not so much a religion as the history of a religion." It is a religion communicated through the medium of history. In this it is unlike the other ancient religions. That of Zoroaster, for instance, the purest, the one most resembling the Mosaic faith, is here in decided contrast. The Zend Avesta, its sacred book, "is a liturgy—a collection of hymns, prayers, invocations, thanksgivings. It contains prayers to a multitude of deities, among whom Ormuzd is always counted supreme, and the rest only his servants."

How different the Old Testament—so largely, and in the earlier portions so exclusively, historical. Put the prayer-book, excellent and venerable as it is, beside the Bible, and you will see the difference. The Bible tells in quaint language the simple, straight-forward, beautiful story of Noah and Abraham, Moses and Joshua, Samuel and David. It tells what they did, how God revealed himself to them, and what he required of them. The Ten Commandments are, as Dean Stanley says, "not only the heart and essence of the old Jewish religion, but the foundation of all religion." Yet they come to us simply as an incident in the wanderings of Israel. How strange that we should find in this primitive code of a child-like people, a race of freed men, the great underlying principles of modern civilization, or at any rate of its jurisprudence. What a testimony to the power of the Old Testament religion, that its "Ten Words," for so the Hebrew phrase strictly is, should last so long, and exert an influence so deep and wide. And this shows also the substantial truth of the Bible, for truth alone endures.

Another striking feature of the Jewish religion may well be considered at this point. What is called its "secularism" has excited much surprise, and given rise to no small discussion. Of all ancient religions that of Moses laid least stress upon the future state. Some go so far as to assert that the Jews before they came in contact with the Persians did not believe in a life beyond the grave. This is an extreme statement, from which most biblical scholars dissent.



JEWS LED INTO CAPTIVITY.

“Thus Judah was carried away captive out of his own land.”

It is acknowledged, however, on every hand, that the references to a future life are few, and, especially in the older books, indistinct. Neither the rewards nor the punishments of the world to come are pressed upon men, in the Old Testament, with any urgency. Its sanctions are drawn from the life that now is. Men are to be obedient to God, kind and just to each other, because of the blessings they will receive here. If they sin, they will be punished in this world in various ways, but a "wrath to come" hereafter is certainly not clearly revealed or proclaimed in the Old Testament.

When carefully considered, nothing in the Hebrew religion is more surprising than this. The other religions of the time dwell more or less fully upon the future life. That of the Egyptians may be said to have dwelt *in* the future. Nearly all its force was expended in preparing its votaries for the life to come.

The famous Book of the Dead, found inscribed on the papyrus rolls in the most ancient tombs, gives abundant evidence of this. Nothing can be more life-like than its descriptions of the happiness or misery that await man, as he is justified or condemned. The ordeal through which the soul must pass is stern and pitiless. The departed is seen with his own heart in his hand, adoring the Scarabeus, emblem of the creative power of his new shade life, and pleading for its renewal; now again he ranges through a tract peopled with nameless shapes of horror unutterable—probably emblematic of the sins and sorrows of his life on earth—crocodiles and serpents, tortoises and "shapeless devourers of heads and hearts," scented with death and with fingers of steel. Fighting his way through these he enters at last the judgment hall. He is arraigned before forty-two judges who sit as associates of the great god Osiris, and to each of them he must assert his innocence of a particular sin. To one he says, "O thou with the flaming eyes, I have not played the hypoerite." To another, "O thou who dost crack the bones, [i. e., who dost make the joints to tremble,] I have not lied." And so on through the long list of sins possible for man. If justified by this tribunal, the departed rest from their labors in the fields of Paradise. Here they reap and reap under the eyes and smile of the Lord of joy, who exhorts

them thus: "Take your sickles, reap your grain, carry it into your dwellings that ye may be glad therewith, and present it as a pure offering unto God." Of the fate of the lost the Book of the Dead gives a fearful picture. They pass into a world where the sun's disc is black as ink—there are to be seen long processions of souls lost forever, their hearts torn from their bosoms, plunged into boiling caldrons, with the symbol of that happiness they have forever forfeited.

We need not dwell upon the fact that nothing like this, nothing in the least resembling it, occurs in the Old Testament. Yet is it not strange that the children of Israel, ignorant and enslaved in the midst of the brilliant civilization of which this religion was an essential part, should not have been tintured by it? And is it not still more wonderful that Moses, learned in this wisdom of the Egyptians, did not teach it, at least its lofty ideal of life beyond the grave, to his own nation, over whom his influence was so strong and lasting? An eccentric theologian of the last century insisted that "the Hebrew or Mosaic religion was, by its not appealing to the sanctions of the future, proved to be of divine institution and miraculous character." The argument was, since other religions appealed to the future world, and the Old Testament did not (an extreme statement not generally endorsed), the latter could only be maintained by divine power and guidance. Whatever we may think of this ingenious reasoning, one thing is clear: The religion of the Old Testament is independent of that of Egypt. Moses did not lean on what he had learned in the palace of the Pharaohs, or in the schools of the priests of Osiris. This is only saying in other words that the Mosaic teaching was independent of all surrounding religions, since all resembled, if they did not bear traces of the influence of Egypt. And Egypt was then, and had been for ages, the most civilized nation of which history gives us any hint or trace.

Here among the children of Israel, just escaped from bondage, was set up a marvelously new religion. It made no strong appeal to men on the ground of future rewards and punishments. "Its emphasis," says Principal Fairbairn, "was laid on the present, on the construction of a state in the world that now is, which should be alto-

gether in harmony with the will of God. They were to build up where they stood as living men, a city that was in its laws, in its character, its work, its ideal, to be a city of God, a state constituted and constructed according to the divine plan. And this was to be done because God, who created the world, so commanded. The laws that were at the root of the whole were moral laws, enforced reverence to God, dependence upon Him, worship that was moral obedience, truthfulness, honesty, chastity, neighborliness, filial devotion and love."

If we examine carefully the requirements of the Hebrew religion, we shall see that the above language is none too strong. Its spirit is not only just and righteous, as we have already shown, but merciful, and even tender, especially toward the poor and helpless. This appears in its minutest details. The wages of the day-laborer must be paid before the sun went down. The pay of the poor man must not "abide all night, until the morning" with the employer. With pathetic earnestness is the latter told that the former "setteth his heart" upon his wages, "because he is poor." Cultivated fields, including vineyards and orchards, were not to be swept bare of their produce. Something was to be left for the poorer members of the family or tribe. Especially where grain was sown, the corners were not to be wholly reapt, but to be left, in sharp distinction from our modern "corners" for the poor and the stranger. If the poor man gave his clothing as a pledge, a mortgage, it was to be returned to him before the going down of the sun. It may be well to give here in full this provision as repeated and emphasized in Deuteronomy: "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge; in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God." The law strictly forbade any interest to be taken for a loan to any poor Israelite, either in the shape of money or of produce, and at first, as it seems, even in the case of a foreigner; but this

prohibition was afterwards limited to Hebrews only, from whom, of whatever rank, not only was no usury, on any pretence, to be exacted, but relief to the poor by way of loan was enjoined, and excuses for evading this duty were forbidden.

The far-seeing wisdom of the Mosaic constitution appears not only in these and similar regulations of the relations of different classes, but also in those general provisions which operated alike and with equal authority upon the rich and the poor, master and slave. Take, for instance, the precise, minute directions as to food, clothing and cleanliness. It was customary formerly to criticise these as puerile, burdensome, meddlesome, unmeaning. The last charge has the least show of reason. These strict, imperious rules had an evident educational and religious purpose. They were intended to separate the Jews, especially in their infancy as a nation, from the corrupt and corrupting peoples that surrounded them. Just as children at school now need to be severed from distracting and debasing influences. The rites of purification and the distinctions between clean and unclean food, were intended to impart a sense of the nature and value of holiness, of moral purity, which could perhaps not be attained in any other way. Certainly it was deepened and preserved by this apparently cumbersome ritual. No care or labor is too great to secure such a result. For nothing higher than purity of character and life can be sought for a man or race. Perhaps it is never safe to claim that the end justifies the means. But in this case the means justify themselves. Our modern study of sanitary science enables us to recognize the fact that these old Jewish laws were intended, at least did tend, to promote bodily health. They were both physical and moral, civil and religious. The Hebrews were surrounded by people whose very worship, and of course their whole life, was often obscene, and therefore uncleanly. Jehovah taught them by the mouth of Moses that cleanliness is not only "next to godliness," but a part of it. For it must be borne in mind that the Old Testament puts the weight of religious obligation upon these directions as to cleanliness of clothing and food, of house and camp and furniture. They were to keep all these statutes

because Jehovah their God had commanded them to do these things, that they might live, and possess the goodly land he had given them. This, at least, is not to be called "a mistake of Moses," or any one else. How great would be the gain to society and to posterity, if all genuine, earnest Christians, and still more if all who profess and call themselves such, could be brought to feel that obedience to the laws of health, care as to food, dress, the person and the household, is a part, and no small part, of their duty to God. This was enjoined upon the Jewish people. Many of the provisions of their code were suited only to their situation or the period in which they lived. But the spirit of their polity can not be too highly commended. We may still read with profit the books of Leviticus and Deuteronomy. After having long neglected, if not despised, the Mosaic institutions, Bible students and students of social science, are beginning at last to understand and appreciate them.

The Sabbath legislation of the Old Testament was one of its prominent features. The religious meaning and value of the seventh-day rest need not here be enlarged upon. Nor is it necessary to discuss the question whether the weekly Sabbath was observed by the patriarchs, even from Adam to Moses, and by other nations beside the Jews. Many think it dates as a positive institution, as a religious obligation, from the giving of the law at Mt. Sinai. Others contend that it begun in the garden of Eden. And it may well have done so. However that may be, if we would correctly estimate the law of Moses at this point, two things must not be overlooked. First, the seventh-day rest was part of a great Sabbatic system, enjoined upon the Hebrews as a part of their religion. There was not only the weekly Sabbath, but a succession of Sabbaths, running through a long cycle of years. The seventh month, opening with the Feast of Trumpets and containing the Day of Atonement and the Feast of Tabernacles, the last named being the most joyful of Hebrew festivals, had a peculiarly sacred character. It is not probable that labor ceased entirely during the month. But it belonged to the Sabbatic system. Its great center was the feast of Tabernacles or Ingathering, the year and the year's labor having come to a close.

In this last respect its analogy to the weekly Sabbath is obvious, and this gave it its sacred character. Every seventh year was also a Sabbath, during which the land was to rest. The fiftieth year, some say the forty-ninth, was the year of jubilee, with its wonderful redemption and restoration—a Sabbath of Sabbaths, full of joy and gladness. All these equally with the seventh-day rest were matters of religious obligation. This is the reason why so often the children of Israel were told—"ye shall keep," not the Sabbath, but "my Sabbaths, I am the Lord." Of course the weekly Sabbath was the basis of all this legislation. Therefore, it alone is mentioned in the Decalogue. But the symmetry of the system as a whole is impressive, and should not be lost sight of.

Thoughtful Bible students have always recognized the fact that the command to work is as much a part of the Decalogue, and is as imperative, as the command to rest. "Six days shalt thou labor and do all thy work." There was to be in Israel no idle, non-producing class. Considering that this law was given to a recently enfranchised race, a nation of freed-men, to whom labor had been a burden and a shame, but rest a rare if not an unknown privilege, this careful balancing of the claims of labor and rest, will give proof of great practical wisdom.

A second point to be regarded is, this arrangement, this setting apart of days and months and years, had an important secular result and purpose. It was, to begin with, a wise provision for "shortening the hours of labor." We would count it a great gain now if we could secure for every working-man and woman one day in seven to spend at home in rest and quiet. How much more generous was the Mosaic economy, which gave not only days, but months and years that might be so employed. While the land rested, during the Sabbatic year, the laborer rested also. He was, in fact, to have the benefit of what grew of itself during that year. "Six years thou shalt sow thy land and gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat, and what they leave, the beasts of the field shall eat." It might seem to us now very improvident to pursue such a course, especially if both the forty-ninth and fiftieth years were kept as Sabbaths

for the land. "The weight of authority among scholars is decidedly in favor of this view. That cultivated fields need rest is so well understood now that we must admire rather than apologize for this provision of the law of Moses. The rotation of crops being then unknown, there is every reason to believe that the best possible substitute for scientific tillage was to let the land lie fallow every seventh year." But the chief reason for this enforced rest was at once humane and religious. It was for the sake of the poor, as we have indicated, and as appears from other regulations in regard to the Sabbatic year. It was not lawful to collect a loan from any impoverished Israelite during this period, though the claim seems to have been not cancelled, but suspended. At the same time the prosperous are solemnly warned not to refuse to lend to their poorer brethren, because the seventh year might be near at hand. This temporary release of the debtor must not be confounded with the release of the Hebrew slave at the end of his seventh year of service. The latter was complete and unconditional, and occurred whenever the prescribed term was fulfilled, whether that coincided with a Sabbatic year or not. But this release of the slave is connected with the Sabbatical principle of the Hebrew religion. So also "the Sabbatic year began with the Sabbatic month, and the whole law was to be read every such year during the feast of Tabernacles to the assembled people. It was thus, like the weekly Sabbath, no mere negative rest, but was to be marked by high and holy occupation, and connected with sacred reflection and sentiment." So profoundly religious was the spirit and meaning of this year of rest, that one reason given for its observance was that the land might "keep a Sabbath unto the Lord," to whom, we are expressly told, the land belonged.

The most curious feature of the Jewish system, in some respects its "crown and roof," was the great jubilee, which came every fifty years. Its deeper meaning is but imperfectly apprehended by most readers and by many students of the Bible. Its position in the Mosaic economy is described by a competent scholar as follows: "The rest and restoration of each member of the state, in his spiritual relation, belongs to the weekly Sabbath and the Sabbatical month,

while the land had its rest and relief in the Sabbatical year. But the jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself. But in the Hebrew state, polity and religion were never separated, nor was their essential connection ever dropped out of sight." In some respects the jubilee year resembled other Sabbatic seasons. But its most prominent characteristic was its effect upon the ownership of land. Here we recur to the fundamental principle of the Hebrew economy, which has already been alluded to. The land was the Lord's. As was the people, so was their land. "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. I am the Lord your God which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God" (Lev. 25: 23, 28). The relation of a people to their land is most intimate and vital. Without a father-land, a national hearth-stone, there can scarcely be any proper national life, any political existence or history worthy of the name. The land question is full of peril and perplexity now, as it has been in all past ages. Moses showed his forecast in determining this while the children of Israel were yet in the wilderness. The Jews, it has been well said, are the only people who had a system of land tenure before they had any land. They thus avoided the risk of haphazard arrangements and temporary expedients, of insidious abuses that grow up, unperceived or neglected, to threaten the life of a nation. If the Pilgrim Fathers had put some such provision into the famous "combination" which they drew up in the cabin of the Mayflower, they would have entered more into the spirit of the law of Moses, and might have saved us some trouble. Moses placed what publicists call "the right of eminent domain," the absolute ownership of the soil, in the hands of God alone. All rights of ownership and use were held directly from Him, and subject to His direction and control. Accordingly, when Israel entered the promised land, Joshua distributed it by lot among the families or households of the different tribes. This was

an inalienable possession of the family. That is, one might sell his portion, but all land so sold must return to the family during the year of jubilee, and the price of sale was calculated accordingly, though a house in a walled town could not be reclaimed. Redemption on equitable terms was allowed at all times before the jubilee, and it will be seen at a glance how this legislation, if faithfully observed, would prevent the growth of land-monopoly, that most odious and most fatal of all forms of extortion and oppression. It was this that ruined Rome. Moses forestalled any such crisis, so far as law is available for that purpose. The tendency of his legislation as to debts, land, labor, slavery and the rights of persons generally, was to prevent the accumulation of wealth in a few hands, the growth of enormous fortunes, side by side with increasing and ever-deepening poverty. If then prevention be better than cure, what place shall we assign to the religion and law of the Old Testament as a wise and merciful code and faith for man? Many of its details would of course be unsuited to our situation and times. But we have by no means outgrown its spirit and aim.

We may not be ready to endorse the claim set forth recently by a distinguished Jewish rabbi of Cincinnati, that "had the Hebrews not been disturbed in their progress a thousand and more years ago, they would have solved all the great problems of civilization, which are being solved now." But it is evident that the Hebrew state had in a remarkable degree the elements of progress and stability. And this chiefly because it rooted itself so thoroughly in religion, and above all, in such a religion, a religion which sought to bring the individual and the nation to the highest and the best within its reach. The teaching of the Old Testament was not final and absolute. It was provisional, "a shadow of good things to come." We are expressly told in the New Testament that by the rites and sacrifices of the old dispensation, the "Holy Ghost signified that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing." The older teaching has therefore not an absolute but a relative perfection. "It was impossible that the earliest could be perfect as the latest, but it was perfect as a

first, as a germ that had all the capabilities of growth and expansion needed for ultimate perfection."

We thus come to the highest glory of the religion of the Old Testament—its prophetic character. We mean by this much more than the power its prophets possessed of foretelling future events. This of itself is quite subordinate to the grand prophetic vision of the coming kingdom of God. This runs through the Old Testament from beginning to end—and beyond, for it reaches over into the New Testament, to men like the aged Simeon, who took the infant Saviour in his arms, and said: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." But if we confine ourselves strictly to the Old Testament, we shall find on every page the proof of its prophetic, preparatory character.

Its essence, its determinative law, is given nowhere more clearly than in the promise to Abraham, "in thee shall all the nations of the earth be blessed." The germ of Christianity—the final and absolute religion, was hidden here. To the nurture of this germ, till "the fullness of the time should come," the Jewish nation was called and consecrated. The promise at first may have been vague, but the expectation was always intense, especially with the nobler spirits in Israel. Moses had concentrated their gaze, their hope, upon a person, a prophet like unto himself. Seers and psalmists, kings (those worthy of the name), and reformers, all united in longing for the appearance of the Messiah, the Anointed servant of God, who was to redeem Israel. It is impossible to exaggerate the influence of such a hope in the life of a nation, if heartily embraced. Even if inadequately apprehended, as was evidently the case with the great body of the people, its effect upon them must be lasting and decisive. We are dealing now, however, with the religion of the Old Testament in its idea, not in its result. We ask what it aimed to do, not what it actually accomplished. Viewed in the latter light, it may be disappointing. Its ideal was above the level of the people to whom it came with promise and command. Their history, according to their own sacred books, was a succession of failures to realize—to make real and actual the religion they professed. This

reflects credit on the religion considered in its ideal, its aim. This is especially true of the Old Testament teaching in regard to that kingdom of God of which the Messiah was to be the founder and head. That one divine religion should be the precursor of another, that the former should wax old and vanish away, is of itself evidence that God's thoughts are not our thoughts, nor his ways our ways.

This incompleteness of the Old Testament economy helps to explain some things, which would otherwise be mysterious if not objectionable. A relatively lower moral tone may be expected in a transitional religion. Some things will be suffered for the hardness of men's hearts, which the final and absolute religion would condemn and remove. The former can only be tested by its relation to the latter. As is said in the Epistle to the Hebrews, that inspired explanation of Old Testament teaching: "God has provided some better thing for us, that they without us should not be made perfect." This principle throws light also upon the apparently selfish exclusiveness, the real seclusiveness of the Hebrew religion as taught in the Old Testament. Israel was kept, St. Paul tells us, "under tutors and governors," until the time appointed of the father. That is, the restraint was not only temporary, but educational. And this not for the sake of Israel alone but for the Gentiles, for them "that are afar off, even as many as the Lord our God shall call." "The election of the Jews," says De Pressense, "was made in the interest of all: the privilege was a ministry and a priesthood in favor of the whole human race, destined to be saved. Israel, by virtue of being the chosen people and servant of Jehovah, was the priest-people, dedicated to holiness, and consequently to isolation, in the midst of a corrupt and idolatrous humanity."

Viewed in this light, the separation of Israel becomes not only inoffensive, but alluring. We are pleased to see in it the passing shadow which proclaims the existence and the ultimate unveiling of the light that lightens every man. We have already forestalled the objection that the Jews themselves did not so understand their position. This only shows how they did "err, not knowing the Scriptures, nor the power of God." It was indeed their great mistake and

folly, that they held the truth in unrighteousness. Before their captivity in Babylon, we read of constant lapses into the idolatry of the surrounding nations. Afterward, though proud of their covenant relation to Jehovah and tithing mint, anise and cummin, they neglected judgment, mercy and faith, which latter our Lord expressly called the weightier matters of the law. They fell more deeply into that haughty pride, that scorn and hatred of other nations, which had always been more or less their weakness, but which became their most offensive peculiarity after the return from Babylon. This was apostasy from Jehovah as truly as their previous idolatry. It was a betrayal, a fatal misapprehension of the true prophetic character of their religion. We shall fall into a like misunderstanding if we do not recognize the fact that the Old Testament contains not only a code of laws, religious or political, but "points beyond these to a deeper spiritual meaning in the present, and to a higher spiritual fulfillment in the future." To this higher spiritual conception, especially in its relation to the future, psalmists and prophets were continually recalling the nation. Nor need we be surprised to find that the one book of the Old Testament which embodies most of this aspiration and hope is the Book of Psalms. The psalmist, the poet, is the true prophet, for, as one of our own poets has said:

He sings of what the world will be
When the years have died away.

So David sings in the sixty-seventh Psalm—

God be merciful unto us and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God:
Let all the peoples praise thee—
O let the nations be glad and sing for joy.
God, even our own God, shall bless us;
God shall bless us,
And all the ends of the earth shall fear him.

How fully does this set forth the far-reaching, world-wide scope of the religion of the Old Testament! Holding fast to the covenant relation of the chosen people to Jehovah, it at the same time extends the blessings of the covenant to all nations. And this is not a peculiarity of the Psalms, though most fully developed in them,

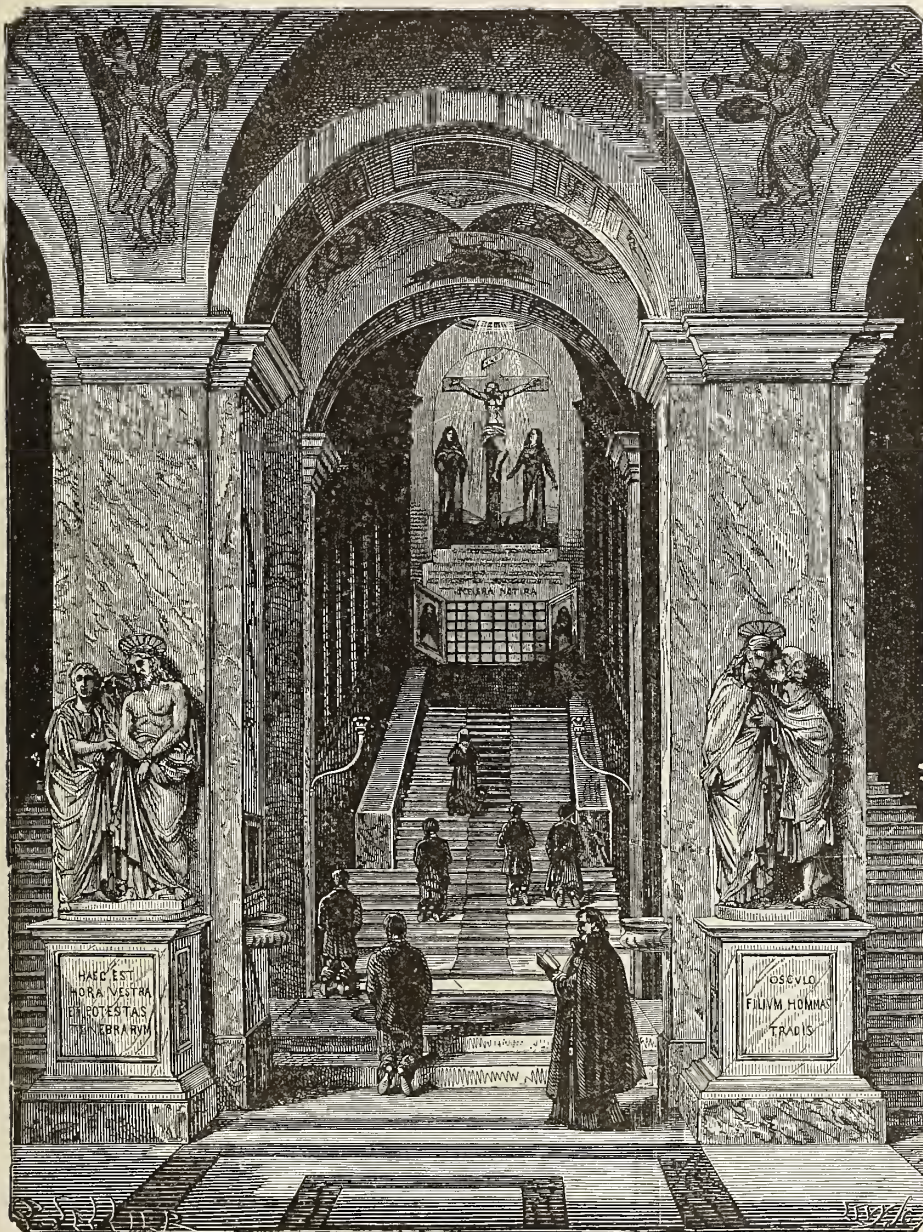
and in the writings of the prophets, especially of Isaiah. Abraham saw the day of the Messiah, the far-off, coming day, and was glad. Jacob in his death-song, foretelling what should befall in the latter days, pointed to the coming Shiloh, unto whom should the gathering of the nations be. Every religious institution organized by Moses (and what institution in Israel was not religious?) proclaimed the kingdom of God, and looked forward to the coming of the king, the Christ, whose kingdom should fill the whole earth.

This is the most profound and radical distinction which separates Old Testament teaching from all the other religions of antiquity, and only with them can it be properly compared. We have dwelt largely upon the contrasts and differences which distinguish the religion of the Jews. We must not forget that it had much in common with other religions. It must have, since it was made for man as he then was, that he might become what he ought to be. It must have much in common with them, since they also, certainly some of them, held much important, imperishable truth. We need not enumerate the points of coincidence, though prompt to recognize them. We may acknowledge that the resemblance includes more than the possession of a priesthood, sacrifices, a temple, and religious festivals. It reached to the deepest truths. But the difference is that Paganism drifted away from, or distorted and covered up, these original elements. It is a striking fact that in the heathen religions, so far as we can learn their history, the earlier is always the purer form. There is a process of debasement which is unmistakable. A recent historian, one who does not seem to have any strong Christian or biblical leanings, says of the religion of Egypt; the sublimer portions are demonstrably ancient, and the last stage of the Egyptian religion, that known to the Greek and Latin writers, was by far the grossest and most corrupt. This same steady decline is manifest in all the old religions. As St. Paul says: "they did not like to retain God in their knowledge." The religion of the Old Testament is a solitary and significant exception. Here there is a light that shines more and more—not, it is true, unto the perfect day, for perfection could not come through the Levitical priesthood—but the light

that led them on was light from heaven. And so it shone till the day-star from on high visited the people—"a light to lighten the Gentiles, and the glory of Israel."

But for this hope of Israel, this expectation of a Messiah, a Prince of Peace, the religion of the Old Testament would be to us only a subject of curious enquiry, a matter of speculation and debate. Now we read the Old Testament, we study it, and feed our souls upon it, because "it is manifest that our Lord sprang out of Judah," and "the testimony of Jesus is the spirit of prophecy," its very essence and life.

The position of the Old Testament in general literature must not be overlooked. This is not dependent upon belief in its inspiration. Unbelievers acknowledge it equally with the most devout, though believers recognize this intellectual power of the Old Testament, especially its tenacious hold upon the minds of men, from generation to generation, as one of the proofs that "holy men of old spake as they were moved by the Holy Ghost." The Bible has been translated into more languages than any other book, ancient or modern. Missionaries have created languages, that they might give this one book to the peoples whom they would reclaim from heathenish barbarism. We call it rightly the Bible—the book—for all men and all times. But when we study it carefully, the Old Testament in particular, we find it not so much a book as a literature, the growth of centuries, the product of many minds, endowed with great diversity of power and culture. Statesmen and herdsmen, warriors and kings, men who came up from among the people, and men who were "born in the purple," contributed to this collection of books, which is stamped with such evident unity of purpose and effect that we call it the Bible—the book. It keeps its place in our homes and libraries in virtue of its unfading freshness, its unfailing power. We read the Old Testament, and will continue to read it, because we find there, as Milton said of his works (so thoroughly imbued with the spirit of the Hebrew faith), "something so written to after times, as that they would not willingly let it die." The splendor and beauty of this ancient literature, its undying influence, impresses, might almost be said to oppress, with amazement every



HOLY STAIRS, ROME.

thoughtful mind. The history, neither of religion nor of literature, furnishes any thing approaching it. Only the connection of the Grecian mythology with modern education can be compared to it, and this, perhaps, is on the wane. It was always limited in its sphere. It never touched, or at its best but slightly, the great heart of the common people, who hear gladly as of old, not only the teaching of the Christ, but the voices of Moses and the prophets. How impressive is the testimony borne by Robert Burns, the great peasant poet, in his "Cotter's Saturday Night," to the value of the Old Testament teaching. The priest-like father reads the sacred page,

How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny.

* * * * *

Or Job's pathetic plaint or wailing cry,
Or rapt Isaiah's wild seraphic fire;
Or other holy seers that tuned the sacred lyre.

From scenes like these springs not only "Old Scotia's grandeur," but that of America as well. Nor is it only what Mr. Lincoln used to call "the plain people" who cherish this attachment to the Old Testament, though their testimony is most valuable of all. Men steeped in classic literature have turned with delight to "Siloa's brook that flowed fast by the oracles of God." Poets and orators, scholars and critics, men of the highest culture and the most severe taste, have poured out expressions of admiration, which would seem extravagant, did not the thorough study of literature, especially in its ancient forms, more than justify the praises so freely bestowed upon the writers of the Old Testament. Milton said: "there are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach." Goethe pronounced the book of Ruth, "the loveliest thing in the shape of an epic or idyl which has come down to us." Prof. Tayler Lewis, a scholar at home in the literature of all ages and countries, said of the book of Job: "Considering its antiquity and artistic perfection, it rises like a pyramid in the history of literature, without a predecessor, and without a rival." Carlyle de-

clared the same book, "Apart from all theories about it, one of the grandest things ever written by man. A noble book. All men's book. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation, oldest choral melody as of the heart of manhood; so soft and great as of the summer midnight; as the world with its seas and stars. There is nothing written, I think, of equal literary merit." The great German critic Ewald, says of Isaiah: "Both as prophet and as author he stands upon that calm, sunny height which in each several branch of ancient literature, one eminently favored spirit at the right time takes possession of." In striking contrast with this judgment of a quiet, learned man, and yet in confirmation of it, is the statement made by Dean Stanley, that "The wild tribes of New Zealand seized the magnificent strains of Isaiah, as if belonging to their own national songs, and chanted them from hill to hill with all the delight of a newly discovered treasure." What poet of our own, or of any age, might not be proud of such appreciation? But the Psalms are the most wonderful creation of Hebrew literature.

Their echoes roll from soul to soul,
And live forever and forever.

John von Müller, who has been called the German Tacitus, a man of severe classic taste, says: "There is nothing in Greece, nothing in Rome, nothing in all the West, like David, who selected the God of Israel to sing Him in higher strains than ever praised the gods of the Gentiles." Milton, a man of like spirit, said: "Not in their divine arguments alone, but in the very critical art of composition, the Psalms may be easily made to appear over all the kinds of lyric poesy incomparable." But here, too, it is the testimony of the common people which is the highest praise. These Psalms have been sung for thousands of years. They are sung and chanted to-day in myriads of homes, Christian and Jewish, on the land and on the sea, in every quarter of the globe. We may almost say of them, as the Psalmist himself said of the silent teaching of day and night: "there is no speech nor language, where their voice is not heard." Surely, "their line is gone out through all the earth, and their words to the end of the world."

They have become a universal religious language, "in which man may tell his joy or sorrow, his contrition or exultation to God." The history neither of religion, nor of literature, has any thing to parallel this, or even approaching it.

Such a literature shows the power of the religion that gave it birth. But from all this literary splendor we turn to the plain, homely features of Old Testament teaching as among the best evidences of its divine authority. It was made for human nature's daily food. "Of all ancient literatures, of all ancient writings possessed by man, the writings with the largest sense of humanity, the greatest sense of the rights of the individual, the noblest conception of labor and its reward, of society and its functions, are the writings of the Hebrews." But above all we cherish the Old Testament, because it so clearly foretells the coming of the Messiah, the Prince of Peace, who came not to destroy, but to fulfill, the law and the prophets.

CHRISTIANITY.

Apart from its connection with the Old Testament, Christianity can claim no great antiquity. This is an objection which the Hindoos and Chinese often make to it. They are offended that a juvenile and upstart faith should undertake to displace institutions and beliefs which have come down to them from time immemorial. If the value of a religion is to be measured by the number of years it has flourished, or even managed to live, Christianity must take a quite inferior place. It is the youngest of all the great religions, except Mohammedanism, that now divide the allegiance of mankind. And even among the forms of faith that have long since perished there are some, those of Egypt and Chaldea for example, which, modern research assures us, lasted nearly twice as long as Christianity has been in the world. But this drawback, if it be so regarded, secures one advantage to those who would study Christianity as a movement in history, a stage in the progress of the race. Its beginnings are open to thorough scientific investigation. There is no mist, no pre-historic haze. We are not left to conjecture, to analogy, to the happy guess of a brilliant genius, or the dogmatic assumption of learned but prejudiced antiquarians. True, there are controversies, disputes as

to matters of fact, as there are to-day about the battle of Shiloh. But we walk in the clear light of history, at the high noon of the Roman empire, with its world-wide supremacy. The study of origins, of the birth and growth of life, is always fascinating to a reflective mind. To mark the feeble beginnings and trace the progress, rapid or gradual, of a man, a nation, a world, gives us a sense of power in ourselves, as well as in the life whose history we follow, not otherwise to be enjoyed. It is like following up the course of a river to the fountain from which it springs. Though baffled at times in our inquiries, or compelled occasionally to review and alter our judgments, this will stimulate our activity and heighten our pleasure, if only we can feel that we stand on the firm ground of reality. When we come to apply this scientific method to the growth of Christianity, we find we are dealing with a religion thoroughly historical from its very beginning. There is no cloud-land of myth or fable, no long, uncertain, involved tradition, dim and faded with age, enfeebled through lengthened transmission. We stand face to face with the facts, or at least with what is alleged to have occurred.

The days "when Cyrenius was governor of Syria," live on the pages of history in colors as vivid as those in which the buried cities of Herculaneum and Pompeii have preserved the daily life of the early Roman empire. It is a curious fact that we have clearer knowledge of the actual beginnings of Christianity than of that period of its history immediately following. There is an obscurity resting upon the second century, which stands in marked contrast with the clear light that illumines the first. Ancient documents recently recovered have lessened the difference in a measure. More light may be expected to break forth from the same quarter, as the Orient continues to give up its hidden treasures to patient, laborious, discriminating search. But we who seek to know the essence and spirit of the Christian faith have great reason for gratitude, that we have in the New Testament such a body of strictly original documents (apart from the question of their inspiration), the testimony of contemporaries, and, in some instances, of those who were eye-witnesses of the power and glory of the Christ.

But before we take up the gospels and epistles it is well to look at what arrests the attention of every one who carefully studies the history of Christianity. Before the advent of our Saviour there was a work of preparation going on, silently, but widely, and of incalculable importance. So clear is this to the attentive observer that some have thought to account for Christianity as "the result of a gradual accretion of different elements," and that its growth was due to local, natural and temporary causes. We shall see as we proceed that this is too narrow, too slender, a foundation upon which to rear the majestic and enduring fabric of Christian history. But the theory sets forth, as mistaken generalizations usually do, a partial truth. Christianity was not only "heir of all the ages," but in the centuries immediately preceding the coming of the Christ, there were movements among the nations, which are seen now to be the fulfillment of what Isaiah foretold as the exalting of the valleys and the bringing down of the mountains, "to prepare the way of the Lord."

Prominent among these, and first in the order of time, was the dispersion of the Jews throughout the whole civilized world. This was the indirect result of their captivity in Babylon. We must not regard their being carried away into a foreign land, far from their homes and the graves of their fathers, as an unmixed calamity. It was a judgment, a deserved and severe punishment, long threatened and delayed, but at last inflicted in a way that fills us with amazement. But, like all the chastisements of the Lord, it was tempered with mercy. We can see now how, as in the somewhat similar case of the selling of Joseph into Egypt, "God meant it for good." Good came to Israel, to the whole nation, in being thoroughly divorced from idolatry, the imitation of other nations, to which they had been previously so prone. But the greatest gain was to the heathen nations, the Gentiles, with whom the Jews were thus brought in contact. All over the Persian empire and its successors sprang up synagogues, centers of the simple worship of Jehovah. The effect upon the heathen of the contrast between this and their own impure idolatries can hardly be exaggerated. Proselytes quitted Paganism by thousands to embrace Judaism, while Paganism gained no

adherents from among the devotees of the stern Hebrew faith. The Acts of the Apostles show us clearly how this condition of affairs helped the early progress of Christianity.

The old order changed slowly among the Jews, but the process was complete at or before the birth of our Saviour. One result of the dispersion was the transformation of the Hebrews from an agricultural into a commercial people. This sent them everywhere, and everywhere they carried their religion. True they were hated and despised. And they on their part repaid this contempt with a haughty scorn of the Gentiles which is almost incredible. In the Fourth Book of Esdras, written probably during the first Christian century, the Jew is represented as saying to God: "On our account Thou hast created the world. Other nations, sprang from Adam, Thou hast said are nothing, and are like spittle, and Thou hast likened their multitudes to the droppings from a cask. But we are Thy people whom Thou hast called Thy first-born, Thine only-begotten, Thy well-beloved." One of their rabbis of the same period said: "A single Israelite is of more worth in the sight of God than all the nations in the world; every Israelite is of more value before Him than all the nations who have been or will be." Yet with all their arrogance the Jews exercised great influence, perhaps never so great as in the early Roman empire.

Cæsar, superior in this, as in so many other respects, to popular prejudice, favored the Jews. He gave them the same privileges in Rome which Alexander the Great, also their friend, had conferred on them in Alexandria. The great Julius also issued an edict forbidding any law to be passed, anywhere in the empire, to hinder the Jews from "living according to their own laws." Augustus confirmed them in all their privileges. So they swarmed all over the Roman world. But naturally the Hebrew population was largest in the cities, the great commercial centers. There were thousands of them at Antioch and Alexandria, at Tarsus and Ephesus, at Corinth and Thessalonica. At Rome, not long after the birth of Christ, no less than eight thousand Jews supported a petition sent from Judea against Archelaus, the son of Herod.

This dispersion among the Gentiles was not

an unmixed spiritual gain to the latter. In the book of Acts we catch glimpses of "vagabond Jews," wandering exorcists, such as the apostle encountered at Ephesus. Of this class also was the sorcerer Bar-Jesus, whom Paul so sternly rebuked, who had lived apparently on terms of intimacy with the Roman proconsul, in the rich and prosperous island of Cyprus. Such men were types of a large class of Hebrew adventurers. They reflected no credit upon their nationality or their professed faith. Even among what we might call the better class, who would have scorned these base arts, there appears to have been such conformity to the prevailing immorality, as justified St. Paul in telling the Jews plainly, in his epistle to the Romans, that the name of God was blasphemed among the Gentiles through them, and that by breaking the law they dishonored God. The statement of Professor Maurice is probably none too strong: "that the effect of the presence of the Jew in a number of heathen lands was only to destroy the religion which they had, as his unbelief in their idols helped to deprive the heathen of their flickering, insecure faith, while his own godlessness supplied nothing better in the place of it." Still, throughout the Roman empire there was not only the synagogue, but, here and there, many "a devout man according to the law," like Ananias at Damascus, to whom Saul of Tarsus owed his first direct instruction in the Christian faith. The presence of such men was no small gain to any community. Besides, the simple, reasonable worship of the synagogue was a great advance upon the impure, senseless orgies of the heathen. It was attractive to thoughtful people, and those who had any sense of propriety. So the Jews made many proselytes, while none were made from them to heathenism. These proselytes formed the principal medium through which Christianity passed to the Gentile races. Lydia of Thyatira, whom Paul baptized at Philippi, the first convert on European soil, belonged to this class. Through them, and in many other ways, the dispersion of the Jews all over the Roman empire helped greatly in spreading that gospel of the grace of God, which was to be preached to all nations, beginning at Jerusalem.

A second mighty movement that paved the

way for the spread of the gospel, was the diffusion of Greek language, literature, and ideas. This was the immediate result of the career of Alexander the Great, and was itself the most permanent of his achievements. He brought the Orient and the Occident into relations hitherto unknown. "He took the meshes of the net of Greek civilization which were lying on the edge of the Asiatic shore, and spread them over all the countries he traversed in his wonderful campaigns." Greek was spoken in Babylon, on the banks of the Euphrates, by Jews whose ancestors had been brought from Jerusalem by Nebuchadnezzar, and on the shores of the Mediterranean arose the city of Alexandria, a Greek Babylon, where the Hebrew Scriptures were translated into the native tongue of Plato and Sophocles. Greek thus became the universal language of literature and philosophy. The sagacious Romans made it their own for all their higher learning and more thorough education. Their earliest poets preferred it to the more sonorous but less expressive Latin. In the days of the apostles, whoever could speak Greek could count upon making himself understood everywhere in the East and in the West, though this ability proclaimed its possessor an educated man. This explains the astonishment with which the chief-captain at Jerusalem, a Roman official, asked Paul—"Canst thou speak Greek?" It was by no accident that the New Testament was written in this language: "a vital, flexible, spiritual language, adapted by its very constitution, not only to charm men in poetry or stir them in eloquence, but to present in most responsive and subtle completeness, the supreme results of speculative thought, or the instructions of Divine inspiration."

We must not overlook the influence of Greek ideas, especially in the form of philosophy. The whole history of the Christian church has felt the impress of the great Athenian masters of speculative thought. Foremost among these stands Plato, the pupil of Socrates, both of them men who seem to have had premonitions of Christian truth. The scholar reports his teacher, four hundred years before the coming of Christ, as saying: "We must wait for some god or god-inspired man to show the true knowledge of our duty toward God to our purified eyes." Aristotle,

who studied with Plato and taught Alexander the Great, made philosophy—his own and that of his predecessors—a universal possession. He has been called a world-conqueror, like his great pupil, though in another and better way. In the first century of our era Aristotle was not generally studied, his writings having been lost for nearly two hundred years, and only recently recovered. Plato was better known, but the most popular teachers were the Stoics and Epicureans, the very philosophers who encountered Paul at Athens. So far as Christianity was concerned the influence of the latter was either simply negative or positively injurious. It dissipated superstition, but it weakened morality. By its doctrine that pleasure, self-gratification, is the supreme good, it debased man and dissolved society. Still it had an appreciable effect for good in showing the emptiness of idolatry and freeing men from the oppression of false religions. With the Stoics the case was altogether different. This system had much in common with Christianity, though it differed widely from it. There is a marvellous resemblance between the writings of St. Paul and Seneca, the great Stoic teacher of the first century. These two eminent men, so different in their lives, the one a poor, persecuted tent-maker, the other a rich, powerful courtier, were born about the same time, and were put to death by the command of the same cruel tyrant, Nero, though upon altogether different pretexts. The similarity of their teachings, not only as to substance, but as to language and spirit, is so great, that many have thought they must have been personal friends, but of this there is not a particle of proof. Still the coincidences of the Stoic philosophy with Christianity remain and, though not numerous, are clear and striking. The Stoics taught that virtue is the sole thing which is good in itself. Stoicism was cosmopolitan. It brought in the idea of a citizenship of the world. "My nature," says Marcus Aurelius, "is rational and social; and my city and country, so far as I am Antoninus, is Rome; but so far as I am a man, it is the world." Epictetus taught that a Stoic, when beaten, must love those who beat him, "as the father, as the brother of all." Seneca is, at certain points, of all the philosophers least removed from the sphere of Christian feeling. He tells man to "look up to God and say: Use me

henceforth whereunto thou wilt, I consent unto Thee, I am Thine. I shrink from nothing that seemeth good unto Thee." Again he says: "Pray and live as if the eye of God were upon you." "You must live for another if you would live for yourself." "Wherever a man is, there is room for doing good." Men imbued with such teachings might be expected to welcome the gospel. Yet Stoicism had its hard, repulsive side. It was proud, haughty, self-conscious, self-reliant. It had no pity for the sinful, the ignorant, and them that were out of the way. We look away from these great philosophers to an obscure Jewish priest, the father of John the Baptist, rejoicing at this very time, in "the tender mercy of our God, whereby the day-star from on high hath visited us." By the same natural reaction it often happened in the first century that men turned from the harshness of Stoicism to the milder but mightier teachings of Christ and the Apostles. There was to be found, then as now, all that philosophy could give and much more. And so philosophy became a kind of John the Baptist crying in the wilderness, "Prepare ye the way of the Lord." Prof. Fisher in his "Beginnings of Christianity" sums up the preparatory work of Greek philosophy as follows: "It dissipated, or tended to dissipate, the superstitions of polytheism; it awakened a sense of need which philosophy of itself failed to meet; and it so educated the intellect and conscience as to render the gospel apprehensible, and, in many cases, congenial to the mind. It originated ideas and habits of thought which had more or less direct affinity with the religion of the Gospel, and which found in this religion their proper counterpart."

There was another influence at work, more positive, more pronounced, and no less powerful than Grecian civilization—the submission of both the civilized world and savage tribes to the authority of Rome. This process had been going on for centuries. At the birth of Christ it was substantially complete. Rome had fought a murderous battle with barbarism and lower forms of civilization. She had conquered, and finally, after subjugating Greece, the home of learning and the arts, she became herself the pupil of her captive. So everywhere went hand in hand Roman law with Greek literature and philosophy.

But Greek learning would have been weak and defenseless, short-lived perhaps, and certainly inert, but for the protection given by Roman power. The Romans had a genius for government, the power to hold vast populations with discordant tendencies, scattered over a wide territory, subject to law and order. The Greeks were notoriously deficient in this. No Oriental empire ever attempted it, or seems to have deemed it possible. Alexander dreamed of it, and had he lived, might have accomplished it. It was reserved for Rome and especially for the Cæsars. So we read in the beginning of the gospel of St. Luke: "It came to pass in these days that there went out a decree from Cæsar Augustus that all the world should be taxed." This coincidence, the birth of our Saviour at the very time when Roman authority was practically universal, when the Roman empire was at last firmly established, has a vast significance to the student of history. Especially is it to be observed that the first preaching of the gospel was the announcement by John the Baptist, the fore-runner of our Lord, that the kingdom of heaven, the kingdom of God, was at hand. To the setting up of this spiritual kingdom, a kingdom not of this world, the world-wide dominion of Rome was an immediate, humanly speaking a necessary, preparation. "The Romans conquered like savages, but ruled like philosophic statesmen, till, from the Euphrates to the Atlantic, from the shores of Britain and the borders of the German forests to the sands of the African desert, the whole western world was consolidated into one great commonwealth, united by bonds of law and government, by facilities of communication and commerce, and by the general dissemination of the Greek and Latin languages." Nothing hindered the disciples of Christ from going everywhere to preach the word. From Rome as a centre stretched in every direction those magnificent highways, the remains of which endure to this day, our admiration and our envy. Everywhere there was a population that had quiet and leisure in which to listen to the preaching of the Gospel. "No war nor battle's sound" disturbed them. Severe and oppressive as was the Roman rule upon the subjugated nations, it everywhere enforced peace and order as between man and man. We see in the book of Acts the "chief captain" quelling a riot at Jerusalem,

and "the town clerk" of Ephesus dispersing a mob. The latter gives a clear hint of imperial power and vigilance, when he quietly suggests to his fellow-citizens: "We are in danger to be called in question for this day's uproar." This was but a type of what might happen anywhere throughout the whole three thousand miles breadth of Roman territory from the Euphrates to the Atlantic. Especially did one who, like the apostle Paul, carried with him the protecting ægis of Roman citizenship, possess a great advantage. Whoever could rightly call himself a Roman, above all "freeborn," could, as occasion required, claim the assistance, or set at naught the insolence or rebuke the heedlessness, of any official. He could "appeal to Cæsar," and to Cæsar he must go.

No one can seriously consider this condition of the world, and not see that the hand of God was in it. Through these ages, from Cyrus to Cæsar, from Nebuchadnezzar to Nero, "one increasing purpose runs." The names last mentioned show that there was, and continued to be, cruelty and tyranny. And perhaps the last state, under Nero, was worse than the first. But "a light was breaking calm and clear." "The fullness of the time" had come. "It was the Lord's doing and it is marvellous in our eyes." So it must seem to any one who observes how the Romans, the Greeks, and the Jews—the men of the three languages in which the inscription upon the cross of our Saviour was written—had unconsciously combined, and with all their antagonisms, conspired, to make "straight in the desert a highway for our God." It is the same principle, the same process, though not wrought out after the same pattern—for God fulfills himself in many ways—which we find acknowledged by our great, modest, reverent American soldier as to his own work—"It now looks as though Providence had directed the course of the campaign of Vicksburg, while the army of the Tennessee was the agent that executed the decree." We delight to trace the same interaction of divine and human agency in the opening of the great Christian battle of the ages with sin and wrong.

And this brings before us the other side of the somewhat pleasing picture we have just drawn. For there is another view of the old Roman

world which must not be altogether withheld. It can not be fully revealed here. It is so dark and foul, so black with lust and cruelty, that it must not be put upon paper, if that were possible, even to be read silently to one's self. St. Paul, in the first chapter of his epistle to the Romans, gives a calm, guarded, but frightful description of heathen morals. He has sometimes been accused, or suspected, of unfairness and exaggeration. But never by those familiar with the actual condition of Roman society in the days of the Cæsars. Matthew Arnold, who knows if any one in our day does, what this antique life really was, has dared to say :

On that hard Pagan world, disgust
And secret loathing fell;
Deep weariness, and sated lust,
Made human life a hell.

M. Lecky in his *History of European Morals* speaks of the pages of Suetonius, who wrote the *Lives of the Cæsars*, as "remaining an eternal witness of the abysses of depravity, the hideous and intolerable cruelty, the hitherto unimagined extravagances of nameless lust, that were then manifested on the Palatine," the hill on which stood the palaces of the Cæsars. This is the impression made in our day upon fair-minded, impartial students of history, with no strong Christian bias to prejudice their judgment. It is the testimony of the Roman contemporary writers themselves. Not merely the satirists, and the play-writers, who might be expected to caricature and distort, but grave, serious, deliberate historians bear witness to the shameless profligacy and abounding corruption, which prevailed, and spread through all ranks of society. To Græco-Roman civilization it may be said with truth—out of thine own mouth will I judge thee. Greece must be joined with Rome in this condemnation. For it was the voluptuous self-indulgence of the degenerate Greeks that mainly corrupted the primitive simplicity. Wealth had been pouring in steadily for centuries from conquered provinces. It was Greece that taught Rome how to use all these treasures to gratify vanity and pamper lust. "Greece was to Rome what we might imagine an intelligent slave to be, who seeks to dominate her master by flattering his passions." Even if Latin literature had

utterly perished during the dark ages, we have in the buried cities of Campania, Herculaneum and Pompeii, so marvellously preserved for our thorough inspection, an enduring proof of the truth of all we read, and even more, of the coarse and shameless vice of the early Roman empire.

Outwardly, to the noble and the prosperous, life had a certain grandeur of magnificence. The houses, Seneca tells us, were refulgent with gold. The palace of a wealthy Roman frequently contained four dining rooms, twenty bed-chambers, and a hundred other rooms beside, and was surrounded by a double portico of marble. Slaves, attired in gorgeous vestments, circulated through the apartments, opulence shone out in every corner, fountains shot up in sparkling columns in the banquet rooms. The Romans were especially fond of the coarse pleasures of the table. Seneca says: "they eat to vomit, and vomit to eat, and do not deign to digest the feasts collected from all parts of the world." All regions were ransacked for strange luxuries for the table. Great rewards were offered for the invention of new dishes. Fabulous sums were squandered upon their carousals. Vitellius is said to have spent between thirty and forty millions of our money in eating and entertainments, in about seven months. Another glutton, after having wasted an enormous fortune in similar excesses, killed himself, because he was afraid, as he had only \$400,000 left, he would starve to death. This same senseless extravagance was displayed in ways even more ridiculous. Popæa, the wife of Nero, took with her on a journey five hundred asses, that cosmetic baths might be prepared for her from their milk. These animals had gold and silver shoes, and her husband, when he amused himself with fishing, used nets interwoven with threads of gold.

With all this luxury, splendor and sensualism, there was combined the most atrocious cruelty. This was to be expected, for lust and cruelty go together. But in the Roman empire there were institutions, intertwined with the whole structure of society, that intensified this tendency. Prominent among these was slavery. It might be called the poisoned life-blood of the body politic. All the luxury and splendor of that age, the leisure and the resources of its wild indulgence and wasteful gayety were derived from the unrequited



THE MARTYR JUSTIN,
With six Christian companions, before the Roman Court for refusing to
worship the Roman gods.

toil of myriads of men and women, degraded below the level of the beast. Slavery probably never existed in the world in worse form than in the Roman empire during the first Christian century. The number of slaves was enormous. All useful labor was turned over to them. To their presence in the home we trace much of the corruption of the family. They had the entire care of the children, and at the same time they ministered to the evil desires, and were the victims of the rage of both master and mistress. There was nothing which they might not be required, and, as a rule, were not ready, to do. They were completely under the power of their owners. A Roman noble condemned a slave who broke a crystal vase to be thrown to the fishes, and the sentence seems to have been executed. One master is said to have had a slave crucified, to please a guest who had never seen death inflicted in that way. Juvenal represents a mistress as saying: "Crucify that slave. I will it. I insist on it. Let my will stand instead of reason." This may be the exaggeration of satire. But it is certain a slave was put to death by his master, for using, while hunting, a javelin, a weapon which only freemen could employ. The mild and virtuous Cicero would only say of this that "perhaps it might appear harsh." When a master was killed, all the slaves who passed the night in the house were killed too, if the assassin could not be discovered. They were often cruelly beaten, sometimes crippled, or their limbs broken, for some trifling offence, such as spilling water on their master's hands, while waiting on him at dinner. The old and diseased were turned off, to take care of themselves, or killed outright.

In national life nothing is more indicative of character than the amusements of the people. Judged by this test the condition of the Roman world is seen to be deplorable. They were extravagantly fond of the chariot races in the Circus, chiefly because these involved great risk to life and limb. The readers of *Ben Hur* will recall the famous description of the passions and the dangers of these contests. But the most intense delight of the Romans was in gladiatorial shows in the Amphitheatre. We have nothing in Christendom resembling these, except the bull-fights which still linger in Spain and Mexico. They seem, even in ancient times, to have

been confined to Rome and the Roman Provinces. They were the national pastime, and immense sums of money were spent upon them. One such gladiatorial show in an Italian city of middle rank at the beginning of the Empire, which lasted three days, is said to have cost \$20,880. The remains of structures erected for these spectacles still fill us with amazement. The Colosseum at Rome, which seated more than 80,000 persons, is the most famous and the type of all the rest. One hundred and twenty such buildings are known to have existed in Europe, besides those built in Asia and Africa. "Such an amphitheatre must have been a splendid sight, the seats rising one above another, all filled, below people of rank, senators, knights, ladies magnificently arrayed, sparkling with gold and precious stones, Vestals in their sacred garb; higher up the other orders; at the top the common people, country-folks, soldiers, house-slaves. Far over the arena stretched an awning supported by masts gay with pennons, many-colored tapestries, covered balustrades and parapets, festoons of roses linked pillar to pillar, and in the spaces between stood glittering statues of the gods before whom rose from tripods fragrant odors. Every thing exhaled pleasure and joy. People laughed, talked, interchanged courtesies, spun love affairs, or bet on this or that combatant. And yet what a horrible show it was at which the multitude lingered." What was it? They feasted on suffering and murder. Men were exposed to the fury of wild beasts or fought for their lives with their fellow-men. Even women sometimes fought in the arena. Sometimes the beasts were so gorged with blood that they refused to mangle any more victims, and then the men were compelled to kill each other. When gladiators contended together, if one confessed himself vanquished, he held up his thumb. If the spectators consented to spare his life, they waved their handkerchiefs. If they turned down their thumbs, as they generally did, he must die. If the victim met his fate bravely, he was greeted with thunders of applause. But those who shrank from death maddened the multitude into rage. Their thirst for blood became a frenzy. Women are said to have been more pitiless than men. Conscience seemed dead on this point throughout the Roman empire. No one appears to have spoken a word against this

cruel sport, except Seneca, and he but feebly. The wisest philosophers praised the best emperors for the vast sums they expended on these shows. The mild and gentle Trajan had 10,000 gladiators contend on a triumphal occasion, which lasted one hundred and twenty days. Battles were sometimes fought in the arena; not sham fights such as we see in our day at a gathering of old soldiers, but deadly conflicts, with wounds, and bloodshed, and corpses, and all the frightful accompaniments of a battlefield. Even Gibbon, notwithstanding his admiration for ancient Rome, is compelled to acknowledge that the heart of the nation "was hardened by the institutions of domestic slavery and the amphitheatre." It was in the midst of such influences that Christianity began its conquering career. Fishermen of Galilee, a tax-gatherer of Capernaum, and a tentmaker of Tarsus, went forth with the cross, the symbol of shameful death, to revolutionize "that hard Pagan world." This was the task set before the early disciples. Not simply to preach the gospel, to organize the church, to win adherents to a new religion: but in doing this to cleanse that seething mass of corruption, to create a pure moral atmosphere, to set up the kingdom of God among men. How did they seek to do this, what methods did they pursue, what motives did they bring to bear upon the Jew and the Gentile, the Greek and the Barbarian? The answer to this question will show us what Christianity is. For what it was in the first century, it is in the nineteenth, or ought to be. He who clearly perceives what the gospel accomplished at the beginning, will also readily understand what it can do now, and will do wherever it is proclaimed, and as long as it is preached in its primitive simplicity. And just now, in this last quarter of the nineteenth century, it behooves us to carefully consider, to thoroughly understand, the original appearance of the gospel, and the methods of those who may be said, humanly speaking, to have introduced it into the Roman empire and into the history of the world. We stand at a turning point in that history. Its course for centuries may be determined by what is done in the next twenty years, especially in our own land. For, the youngest of the nations, we are at the same time the richest, the freest, the most powerful,—the strong-

est. Is our strength to be guided, restrained, inspired by Christian faith? For this we must go back to the starting point of the gospel, its fountain-head,—the first century, the age of the New Testament. Besides, more than one keen observer has detected a close resemblance between that period and our own. One says the nineteenth century is nearer to the first than to the tenth, and nearer than the tenth is to the first. Another that these years that are passing now are second only to that which must always remain first—the birth of Christ. A German scholar who has studied Roman history thoroughly, apparently with a purely literary interest, apart from all religious concern, and has given a vivid picture of life in the days of Domitian, declares that it is a "fact that the period of Imperial rule in Rome bears a stronger resemblance to the nineteenth century than perhaps to any other epoch before the Reformation." Let us then with a quickened sense of personal interest in the question, and of its vast importance, inquire how Christianity appeared at first, and what it accomplished.

At the outset it is clear, and it can not be too much insisted upon, that the new religion might, with strictest accuracy, be termed unique. It was unlike any other religion then received or practiced among men. (Its relation to the degenerate Judaism of the day, so unlike the religion of the Old Testament, will be considered hereafter.) With all the preparation for its coming, Christianity appeared as a new creation. Certainly there were no purely natural or historical influences which could account for or produce it. Not without reason, or by accident does Mark announce "the beginning of the gospel of Jesus Christ, the Son of God," reminding us of the opening words of the Old Testament. So unmistakable is this impress of originality that some profound thinkers have insisted that Christianity should not be called a religion. It is not one of the religions of the world, but a direct revelation from God,—a revelation, an unveiling, of the living God, appearing in the person of Christ, in the midst of a world that knew not God. Such a definition might perhaps be justified at the bar of philosophy. But we follow the language of every-day life in defining Christianity as the final and absolute religion of humanity:—unlike any

and all others in its origin, history and results. With the birth of the long-promised Messiah, a new life appeared in the world, a force hitherto unknown, destined to pervade and dominate every sphere of human activity. This is the view of Christianity we here present. Our position is not apologetic, much less is it that of the polemic or the dogmatist. Into the discussion of doctrines and theories, into the defense of our own views, or the refutation of the opinions of others, we do not enter. We simply ask what Christianity is, expressing our own unwavering conviction that Jesus of Nazareth is the Messiah, the Christ of God, the brightness of the Father's glory and the express image of His person.

The most simple and direct answer to our question is also the most comprehensive. The essence of Christianity is a certain clear and positive relation to Jesus the Christ. He created Christianity. Apart from Him it does not, can not, exist. "Abide in me," he says, "and I in you. I am the vine, ye are the branches." So also St. John, the beloved disciple, in one of the latest of the writings of the New Testament said, "and now little children abide in Him." The perpetual presence of Jesus with His disciples, their common life in Him, is the gospel, the glad tidings, of the kingdom of God. "Lo, I am with you alway even unto the end of the world." Christianity is loyal service and growing likeness to the Prince of Peace. Every thing else connected with it is subservient to this, and meant to promote it. We must not confound Christianity with the church, the sacraments, or the Bible. These are its agencies, its creation, its precious gifts; not its essence. The New Testament can be made to present no other view than that Christ, His life, and our life in Him, is Christianity, except as the pressure of a doctrinal or sacramental system is brought to bear upon it. This too bears the stamp of unmistakable originality. No other religion consists in such an intensely personal relation. "He that is not for me is against me." There is probably no more marked distinction among religions, no line along which they can be more properly classified, than that laid down by Prof. W. D. Whitney, who has no superior in scholarship in his own department, if he be not the greatest living philologist: "There is," he says, "no more marked dis-

tinction among religions than the one we are called upon to make between a race religion—which, like a language, is the collective product of the wisdom of a community, the unconscious growth of generations—and a religion proceeding from an individual founder, who, as leading representative of the better insight and feeling of of his time (for otherwise he would meet with no success), makes head against formality and superstition, and recalls his fellow-men to sincere and intelligent faith in a new body of doctrines, of specially moral aspect, to which he himself gives shape and coherence." Among the religions of this latter class he names Zoroastrianism, Mohammedanism, and Buddhism. And he rightly reckons Christianity with them in one aspect, as being "an individual and universal religion growing out of one that was limited to a race." It is the difference between Christ and other teachers precisely at this point, that strikes every reflecting mind. These other founders of religion became such without premeditation. "The new body of doctrines in its coherence was never shaped by them, but by the leaders of the community to which their preaching gave rise. We call them founders of a new religion, not because they always intended to found one, but because, perhaps involuntarily, they laid the foundation of it in the new and pregnant principles they revealed to the world by their word and life." Such is the judgment of Prof. Tiele of Leyden, as given in the *Encyclopædia Britannica*. Its correctness can not be questioned.

Over against all these "founders of religion" stands Jesus the Christ. No one of them ventured distinctly, deliberately, but for the transcendent greatness of our Master we might say arrogantly, to put himself forward as the one sole guide and light of man. The attempt has indeed been made to show that Christianity passed through a process resembling that described in the quotation just given from Prof. Tiele. But there is no external, historical, evidence to support this theory. And even the internal proof, confessedly always weak in such a case, is here singularly feeble and uncertain. If the gospels are historical, if their reports of the sayings of Christ are to be credited, and every attempt to discredit them has been covered with confusion, then there is no room for question on this point.

Jesus did certainly put himself at the very heart and center of the new religion. "Come unto me and I will give you rest." "Learn of me." "I am the bread of life." "He that eateth me even he shall live by me." "The water that I shall give him shall be in him a well of water, springing up into everlasting life." No Apostle, no genuine disciple of Christ, has ever contradicted this. To those who would make Paul the founder of Christianity we may reply with the question the Apostle himself asked the Corinthian Christians,—Was Paul crucified for you, or were ye baptized in the name of Paul? Everywhere the converted persecutor preached not himself, but Christ Jesus the Lord. The entire New Testament is pervaded by this spirit. The whole history of the Church is conformed to it—is, in fact, produced by it—and can not otherwise be explained or comprehended. Such being the essential nature of the Christian religion, the life of our Lord upon the earth must always hold a central place in Christianity, as it does indeed in the history of the world, all that preceded being a preparation for it; all that followed profoundly influenced by it, if not its direct result. The "sinless years that breathed beneath the Syrian blue" are presented elsewhere in this volume with such rare beauty and symmetrical completeness that only a passing allusion to them is needed here. "The Life and Labors of our Saviour" will show the reader how his

"years with changeless virtue crowned
Were all alike divine."

This sinlessness of Jesus, the entire absence of any consciousness of guilt, is one of the strongest elements of his unique personality. It lifts him immeasurably above all other teachers; in fact, above all mankind. "How far off is he now," asks a great theologian of our day, "from any possible classification in the genus humanity!" To those who recognize Jesus Christ as the Redeemer who bore our sins in his own body on the tree, that he might bring us to God, his freedom from sin is essential to his work as Mediator. He must be tempted in all points like as we are, yet without sin. Not otherwise can he reveal God to man and reconcile man to God. And even those who do not receive Jesus as the Redeemer of a guilty race are yet unanimous in

acknowledging him as the highest type of humanity. No one can be compared with him. No one approaches him. "Eighteen centuries have passed," says Theodore Parker, "since the Sun of humanity rose so high in Jesus. What man, what sect, has mastered his thought, comprehended his method, and so fully applied it to life?"

The message of Christ to the race may be summed up in two pregnant phrases, two watchwords, which apart from him have no significance—the fatherhood of God and the brotherhood of man. The Christian teaching which does not bring men to say, Our Father which art in heaven, and to include in the "Our" Jew and Gentile, bond and free, falls far short of what our Lord intended his Gospel to accomplish. In seeking to carry forward what "Jesus began both to do and to teach," the Apostles found themselves embarrassed by their connection with the religion of the Jews. This was the first great problem Christianity had to solve. How could the new faith assert itself as a religion for all times, and especially all peoples? It was a great convenience, as we have seen, to have the synagogues to preach in, and the proselytes to preach to. But everywhere Paul encountered the stubborn prejudices and passionate antipathies of his own countrymen. Scribes and Pharisees opposed and thwarted him as they did his Master, and for the same reason. Even Jewish Christians, fettered by the hard formalism into which the religion of the Old Testament had petrified, understood not the voices of their own prophets. Peter himself, though instructed by a vision from heaven, had to be withstood to the face because he was to be blamed. Had not the primitive Church, guided by the Holy Spirit, acquiesced in the decision that the Mosaic law was not binding on the Gentile converts, Christianity might have shrunk into a mere Jewish sect. A grave crisis was safely passed when Paul and Barnabas were given the right hand of fellowship to go unto the Gentiles. Perhaps no more critical moment can be found in all the history of the Christian Church. From this turning-point it passed out into the wide empire of Rome, to meet whatever fate might befall it in its conflict with the powers arrayed against it. What some of these were, how utterly out of

sympathy with a pure faith, we have already seen in our brief survey of heathen morals. But beside the pride of human philosophy and the frightful corruption of that age, Christianity soon found itself in a death-grapple with the despotic power of the Cæsars. The latter seemed to have perceived the real nature of the conflict more clearly than the preachers and believers of the gospel. Not that the latter were at all inclined to compromise. But they seem to have dreamed that it was their mission to preserve the Roman empire, though from some of its claims they shrank with infinite abhorrence. The Cæsars must be paid divine honors even while living. Every dead Cæsar became a god. He had temples, and shrines, and statues, consecrated to his memory and inscribed with his name, no matter how infamous his character, how tyrannical his rule. To the question whether God or man should be worshiped, whether Christ or Cæsar were supreme, the Church, the believer, could have but one answer. The decision to obey God rather than man was instant and unswerving. There were exceptions, but they only made the prevailing purpose stronger and more evident. Rome, though tolerant of all other religions, persecuted Christianity because the latter was not only intolerant of all other religions, but also of necessity refused to recognize the divinity of the emperor. It seemed to the wisest and best of the heathen the madness of folly, inexcusable obstinacy, thus to refuse obedience to the supreme power in the state. But the Christians were unyielding. They would pray for the emperor, not to him. They would, if need be, die for him. They would die rather than adore him. And they died, men, women, even children, willingly, joyfully, kissing the sword and embracing the stake. How shall we explain this infatuation which so perplexed Grecian philosophers and the rulers of Rome? It shows the power of an endless life. It was due largely to Christian faith in the reality of a blessed life beyond the grave. Whatever discussion or uncertainty there may be as to the teachings of the Old Testament on this point, Jesus Christ, our Saviour, brought life and immortality to light through the gospel, with a pure and steady radiance, such as never before had dawned upon the dark valley of the shadow of death. Whatever philosophers had

guessed, whatever poets had dreamed, or weary hearts had hoped for, here, at last was a clear, strong, and withal most tender voice, saying, by the very side of the closed and silent tomb, Thy brother shall rise again. Not that this was an altogether novel and unheard of doctrine. It is indicated, many think asserted, in the Old Testament. Immortality of some sort is undoubtedly promised by other religions to some persons and classes. But Jesus Christ with his pierced hand opened to all believers that kingdom of heaven, which Old Testament saints had seen, if at all, only through a glass darkly. It is one great distinction of Christianity that it does not reserve its future rewards for any favored class. Especially does it utterly disregard all mere worldly distinctions. The poor, the ignorant and oppressed, the pauper and the slave, equally with the wise, the powerful and the rich, if they suffer with and for the Christ, shall be with him in Paradise. These hopes sustained the early Christians as they met the fierce onset of Paganism in its devotion to the latest and fondest form of heathen religion,—the deification of the Cæsars, as representing the divine power of ancient Rome.

The main support of this steadfast expectation of life beyond the grave must have been the assurance that Jesus Christ arose from the dead. Any sketch of Christianity which omitted this cardinal fact would be sorely disappointing to the great majority of those who claim to be followers of Christ. Even those who deny the actual occurrence of the resurrection, or who find it difficult to believe, must acknowledge that the writers of the New Testament and the early preachers of the gospel did believe, and persuaded vast multitudes of people to believe, that on the morning of the first day of the week after the crucifixion, the disciples of our Lord found his tomb empty, and that during forty days "he showed himself alive after his passion by many infallible proofs." The mighty force of this belief is unquestionable, and to many the evidence, however it may seem now, was then irresistible. The testimony of those whom the Evangelists report as eye-witnesses, upon which mainly we must rely, is given elsewhere in this volume in the article on the "Life and Labors of our Saviour." We assume the trustworthiness of the

gospel history as transmitted to us, and take it for granted that our readers acquiesce in this. If a miracle can be established by human testimony, the resurrection rests on as firm a foundation as any other event alleged to have occurred in history. As to the abstract possibility of a miracle, he who believes in the living God, ever present in the universe he himself has made and sustains, will have no difficulty. He who believes, or thinks he believes, in what Carlyle calls "an absentee God," will fall into hopeless confusion. We need for every day use a clear definition of miracles, entirely free from all association with that mechanical view of the universe, which modern science has forever discredited. Give energy the place which science assigns it, and then you have only to regard this energy as the ever-present, imminent power and will of the God in whom we live and move and have our being. All difficulty as to miracles disappears at once. Even from a purely Scriptural point of view we can not call a miracle a violation of the laws of nature. It was no violation of nature to give sight to the blind and to unloose the tongue of the dumb. To do this with a word is above nature, but not against it. Geikie, in his life of Christ, furnishes this illustration: A Brahmin, one of whose disciples had been perplexed respecting miracles, ordered a flower-pot filled with earth to be brought him, and having put a seed into it before the doubter, caused it to spring up, blossom and bear fruit while he still stood by. "A miracle," cried the young man. "Son," replied the Brahmin, "what else do you see done here in an hour than nature does more slowly round the year." So our Lord turned the water into wine and fed the five thousand. The miracles ascribed to Christ have awakened the admiration of those who have doubted their authenticity. They were not wrought for himself, but blessings bestowed upon others. They provoked that bitter taunt at his crucifixion: "He saved others, himself he can not save." His resurrection was his crowning miracle for us, for it assures us that "them that sleep in Jesus will God bring with him." Upon this foundation the apostles built the Christian church. "If Christ be not risen, then is our preaching vain, and your faith is vain also." The present power of this faith is

for us its best evidence. Jesus Christ is the great miracle of history. He is alive for evermore. As our own pure, noble poet Whittier has said:

No dead fact stranded on the shore
Of the oblivious years,—
But, warm, sweet, tender even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch Him in the throng and press,
And we are whole again.

Gibbon, in his famous attempt to explain the growth of Christianity apart from any supernatural influence, names as the fourth of his five causes the pure and austere morals of the Christians. He fails to see, or finds it convenient not to acknowledge, that this fact needs to be accounted for. There is no question as to the fact. Early Christian Apologists insist upon the convincing power of the noble purity of the Christian life, more especially of the life of a Christian woman. But the real question is, how did they come thus to "shine as lights in the world." How, especially, in the midst of the overwhelming profligacy, which, as we have seen, prevailed around them, did they preserve such purity. Whence came this "white light," which contrasted so with the darkness of Paganism. Their answer was, as it still is, the answer of Christian faith, that their holiness did not originate with themselves, nor was it maintained by their own power. It was the fruit of the Spirit. They were born of God, and the life which they lived in the flesh, they lived by the faith of the Son of God, who had loved them and given himself to die that they might live. Here appears the fundamental difference between philosophy and Christianity. The former asks, What is sin, how can its existence be accounted for? But the Christian cries, How shall I get rid of it? "Oh, wretched man that I am, who shall deliver me from the body of this death." Christianity succeeded because it met and satisfied this longing. To many a heavy-laden soul in those dark days of the Cæsars the message of the gospel must have been indeed a welcome voice. Ancient philosophers were as keen and inquisitive as any

modern thinkers in the investigation of the perplexing problems of life and morals. Nor did they in Rome disdain the help of the Hebrew Scripture, as similar inquirers are glad now to avail themselves of the New Testament. But then as now the philosophers were powerless to rid man of the burden of sin. Only the Christ of the gospels can do that. Certainly no one else has done what he has accomplished in this respect. "His doctrine purified the world from the loathly degradation of lust and luxury into which society had fallen. He made holiness a common possession."

This was one of the objections brought by Celsus, the first writer against Christianity, at the beginning of the first century. His memory and his words, by the strange irony of history, have been preserved to us only in the crushing reply made to his attack by Origen, in the next century. He complains that "wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel, and addressed themselves particularly at the outset to women and children." Again he says: "Let us hear who it is these Christians call. 'Whoever is a sinner,' they say, 'whoever is foolish, unlettered, in a word, whoever is wretched, him will the kingdom of God receive.'" He contrasts this with the invitation to the heathen mysteries: "Let him approach who is free from all stains, who is conscious of no wickedness, who has lived a good and upright life." These objections of Celsus, as Neander, the great church historian, says, "present in the clearest manner, the opposition between the Christian standing-ground and that of the ancient world." The spirit in which such objections would be met now,—the simple fact that they would not occur to any fairly intelligent person as objections, but rather as the highest encomium, enables us to estimate, in some degree, the interval by which we are separated from Pagan Rome. It is the result, or rather only one of the results, of Christianity. It is due directly to Christ, to his teachings and life. It has come to pass solely because

The Word had breath, and wrought
With human hands the creed of creeds;
In loveliness of perfect deeds,
More strong than all poetic thought.

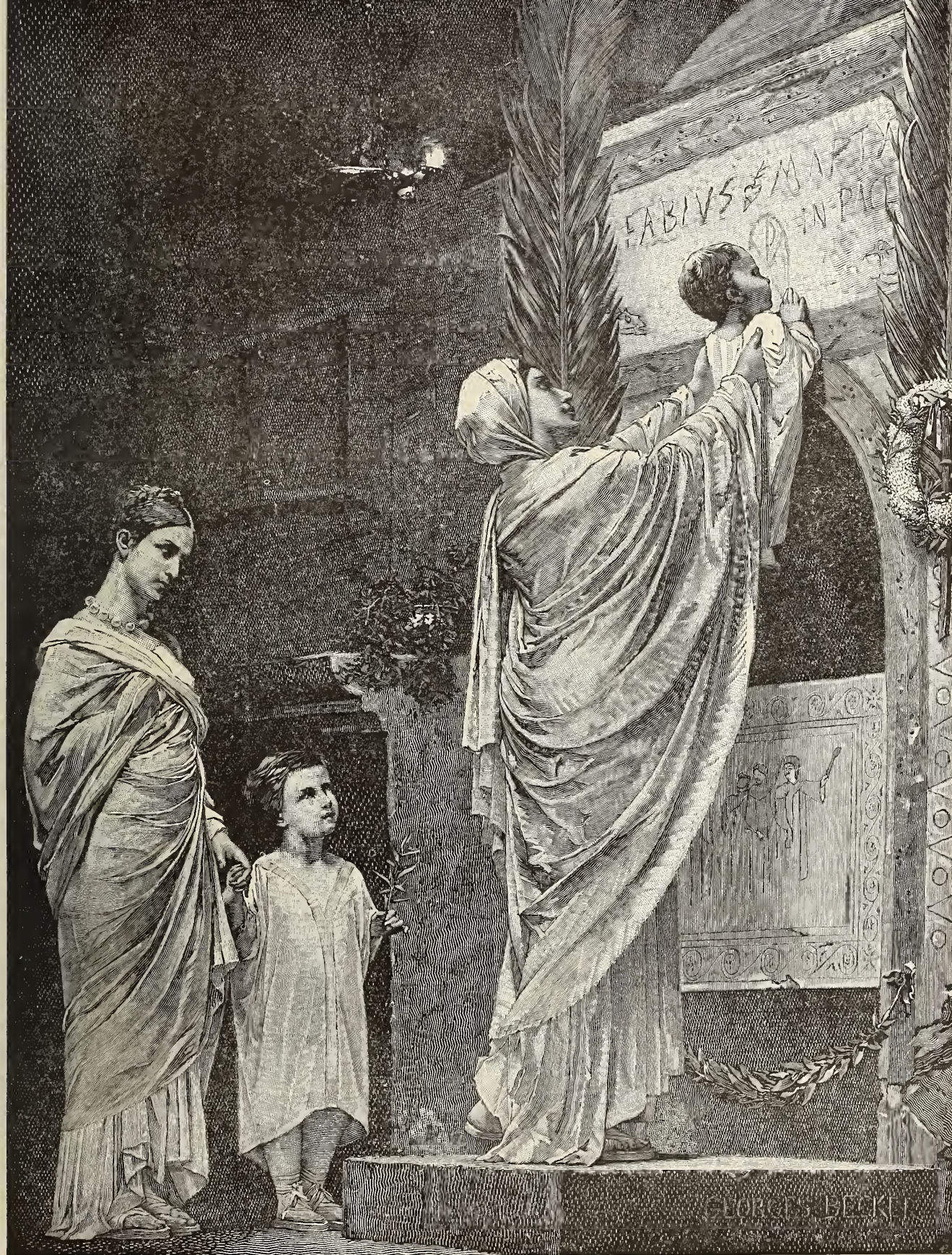
We must not forget that the gospel not only makes holiness, morality, possible for all, but also the duty of all. The servant must be as his master. His life must live in us. Our highest reward is to see Him as He is, and be like Him. The primitive Church insisted on this. It was always a matter of earnest endeavor with Christian theologians to make it clear that Christianity was "not a philosophy to be discussed, but a life to be lived." And this was a life hidden with Christ in God. It was inseparable from the person of Christ and the indwelling of the Spirit.

The oneness of Christ with believers, and the purity, the life, that flows from him, is set forth with great clearness and force in the writings of St. John. In his first epistle the apostle tells believers: "Ye know that he was manifested to take away our sins." "Whosoever abideth in him sinneth not." "He that saith he abideth in him, ought himself also to walk even as he walked." "And every one that hath this hope set on him, purifieth himself, as he is pure." If we regard this epistle, as many eminent scholars do, as the latest of the New Testament documents, we shall attach great importance to this testimony of the last surviving eye-witness, the bosom friend of our Lord, to what Christianity in its essence is. This seems to be the poet Browning's estimate of the first epistle of John. It was written in view of the time when

There is left on earth

No one alive who knew (consider this),—
Saw with his eyes, and handled with his hands,
That which was from the first, the Word of Life;
How will it be when none more saith 'I saw?'

But whether the epistle preceded or followed the fourth gospel, the writings of John, and we include the book of Revelation, bear, as Canon Farrar says, the stamp of finality. We see Christianity as it confronted the world at the close of the first century. The canon of Scripture was complete, though the sacred writings had not yet been gathered up into one volume. Some of them, probably, were unknown outside of a somewhat limited circle. But they were prepared for the use of the Church, and were about to begin their unexampled career of influence in the world. It would seem probable



WIDOW AND CHILDREN OF THE MARTYR FABIVS, AT HIS TOMB.

also that the government and worship of the Church had assumed a settled form, though many think that only general principles as to polity and ritual are indicated in the New Testament. On these points there is still much discussion with which we do not meddle. It is enough to say that the Christian Church was thoroughly equipped for the great conflict upon which she had entered. A sagacious statesman or a philosopher of the clearest insight might have divined that Christianity had come to stay. But "none of the princes of this world could have expected to foresee the swift, decisive, unflinching march of the new religion from conquering to conquer." History furnishes no parallel to these early conquests. They were the pure outgrowth of the influence of Jesus Christ. For outward means he simply taught, for his miracles were a mode of teaching. He instructed, humanly speaking, in a very irregular way, those who would listen to him, on the sea-shore, in the temple, as he traveled the highway, or sat by the side of a well. Sometimes great multitudes followed him. Sometimes a solitary Pharisee came by night. For three years he traveled over Judea, then an insignificant province of the great Roman empire. Only once is there the slightest hint of his having passed in his work beyond its borders. Except when carried as an infant into Egypt, he was never a hundred miles from the home of his boyhood. He taught only his own countrymen. He left no formulated system of doctrine. He himself committed none of his teachings to writing. He was poor, not having where to lay his head. His disciples were from the first chiefly among the poor. He left the work of propagating his gospel to men untrained in the schools, destitute of the advantages of birth and wealth. They confess that while he lived they but dimly apprehended his meaning. If the resurrection be, as some imagine, a myth, he left them scattered and terror-stricken. Yet they so preached Jesus and the resurrection as to make the Roman empire bow to his cross. And they ascribe the glory all to him. This obscure Galilean mechanic lifted, as Jean Paul Richter says, "with his pierced hands, empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages."

The struggle with Roman paganism lasted for

centuries. To persecution and antagonism of every sort the Church offered only patient continuance in well-doing. The disciples of Christ were not allowed to use force even in defending themselves, much less in propagating the faith once delivered to the saints. "My kingdom," said the Master, "is not of this world, else would my servants fight." The weapons of their warfare were not carnal, but spiritual, yet were they mighty through God to the pulling down of the stronghold of evil. The contest between Christianity and the empire may be said to have ended A. D. 313, when Constantine, in conjunction with Sicinius, issued his famous edict of toleration, securing the Christians full and equal civil and religious rights throughout the empire. Whatever may have been the feeling of the mass of believers, the great Church teachers, including the Apostles and immediate followers of our Lord, were from the first confident of ultimate victory. Even in the persecution under the Emperor Julian (a kinsman and successor of Constantine), so disheartening to the Church, Athanasius, when driven from Alexandria, said, "It is a little cloud; it will pass." And so it proved. That fierce reaction against what seemed the temporary triumph of Christianity, only served to show how real and permanent that triumph was.

The genuineness of Constantine's conversion has been questioned by Christian equally with unbelieving writers. There is room for much candid difference of opinion. He seems to have acted, as men generally do, from a mixture of motives. "Certainly he was powerfully impressed by the success, if not by the truth, of the Christian religion. However defective his piety, he was a sagacious statesman. Whether he really saw the sign of the cross in the sky, or dreamed or pretended he saw it, he did see clearly that Christianity had won the day, and therefore allied himself with it." In this he showed himself more far-seeing, though not so learned, possessed of more wisdom, than his nephew Julian. The latter, unlike his uncle, was trained under Christian teachers, and, as Gibbon with his usual sarcasm says, "narrowly escaped being a bishop." He may not altogether deserve the epithet Apostate, which Church historians have bestowed up-

on him. He seems never to have believed the Gospel. It was imposed upon him by authority, and the restraints of the new faith were irksome to him. None the less it is evident he was sadly mistaken in turning back to what seemed to him "the fair humanities of the old religion." "They lived no longer in the faith of reason." They were, in fact, the cloud that passed. The Gospel of Jesus Christ was the sun shining in its strength. It was given to Constantine to discern this; and for this, if for nothing else, he deserves the title of Great.

It would be interesting to trace the course of Christianity from this time onward to our own day. We should have to consider the invasion of the empire by the Goths and Vandals, and the conversion of these and other Germanic tribes. What are called the "dark ages," generally much misunderstood, would demand careful attention. The Crusades and other conflicts, earlier and later, with Mohammedanism, must pass in review. Then there would come before us the Renaissance, regarded by many as a revived Paganism, and the great religious movement of the 16th century, commonly called the Reformation, which sought, as even those who condemn it must acknowledge, the revival of primitive Christianity. But we pass by all these attractive themes to look fairly, and as fully as our limits allow, at Christianity as we find it in the world to-day. We are more interested in this than in the condition of the Christian Church at any other period; the only possible exception being that of the first century, which, to the devout believer in the inspiration of the New Testament and its supremacy as the rule of faith, stands parallel to our own. It is our duty to make the latter answer as completely as possible to the former. And no matter what theory may be held as to the relation of Christianity to its written documents or its living teachers, all well-instructed Christians agree that faith, whether resting on the word of a book or a man—aye, even of the living God himself—has value only so far as it controls and purifies conduct in the life that now is. We are therefore most concerned with the actual Christianity of our own day, and our personal relation to it. All study of the past, whether of the first century or of the tenth, all knowledge, however extensive and accurate, is

comparatively worthless except as applied to our duty to God and man. What has Christianity to say to-day on these points?

The most obvious fact in Christendom at present is our sad division into various sects. These sects are not only at variance but discordant and more or less engaged in conflict. As a rule they are not near so belligerent as formerly. But we are far enough from the fulfillment of our Saviour's prayer, that "they all may be one." These divisions bring much reproach upon the Christian religion, and, what is far worse, cause great weakness. They are sincerely deplored by many earnest Christians, who would be willing to make no small sacrifice of personal feeling to restore unity both of form and spirit to the church. Those who are able on various grounds to reconcile themselves to these divisions, or who see in them, as not a few honestly do, the indications of a divine purpose, are at the same time anxious to remedy the evils growing out of our denominational differences. We have no disposition to overlook either the existence or the effects of sectarianism. Its presence is universal, its power is unquestionable and scarcely to be exaggerated. It is not always exercised for evil, or rather along with the evil there is often the neutralizing element of a sincere fidelity to truth as understood by those who are united together in attachment to particular form of faith or polity. But to deny the power of the truth to maintain itself independent of our denominational divisions would show an extreme distrust of human reason, to say nothing of the grace of God. So that, apart from all religious considerations, we may fairly regard the great schism between Catholics and Protestants, and still more the division of the latter into innumerable sects, as much more a hindrance than a help to the Christian religion. But if any are looking for the collapse of Christianity on account of these differences among Christians they are undoubtedly doomed to disappointment. The dissensions have often been greater, more pronounced, if not more numerous, and never perhaps was there less bitterness attending them. Whatever may be said of the sects and their contentions, it ought not to be forgotten that there has always been a deep under-current of affection drawing together those who love our Lord Jesus Christ in sincerity. In

the midst of the fiercest conflicts of argument, notwithstanding the widest divergence of statements of doctrine and real difference of intellectual apprehension, this has always made itself felt, though it has not always found adequate expression, especially in the conduct of professed Christians. Yet it has often appeared in quiet ways that were full of beauty. A story is told of Archbishop Leighton, a man of apostolic piety, who lived in the days of Cromwell and Charles II. (a period of unsurpassed bitterness and strife in the church), which illustrates the breadth of true Christian charity. A friend called to see the Archbishop and learned on inquiry that he had gone to visit a sick Presbyterian minister on a horse he had borrowed of the Catholic priest. Such a spirit is not so rare as it seems, for it never seeks to be seen of men.

The substantial unity of Christians has found clear utterance in the hymns of the church of all ages. Let not these be thought of little value. In nothing is the power of Christian faith more clearly revealed than in the song and music to which it has given birth. The influence of Christianity upon the intellectual life of man is too subtle to be measured or described. But it is everywhere present in modern civilization and too powerful to be denied. We pass over the much-debated question of its relation to science. The debate itself shows that some sort of relation exists, whether of sympathy or antagonism. We are of the number of those who believe, though we do not stop to argue, that the Christian religion is not only in full sympathy with scientific investigation, but has given it wonderful impetus and support. "Christ's method of knowledge has been always present under the currents of modern thought and the impulses of modern study, and he who watches closely can see how they bear witness to its presence even while they are not conscious of it, as they move upon its bosom." We leave out of view also the influence of Christianity upon architecture and the other fine arts except poetry. All the wealth of prose literaturæ it has created or enriched, we pass in silence. We might point to great poets like Dante and Milton whose writings are surcharged with Christian feeling, or to Shakespere and Goethe, who none the less strongly, though not in such didactic form, acknowledge the truth of

the gospel. But we content ourselves with citing the humbler hymn-writers of the church, some of whom deserve a higher place in general literature than is usually awarded them, as witnesses to the substantial unity of Christians throughout the world, in all ages. We can not do better in this connection than give the language of Dr. Schaff in the preface to his volume, *Christ in Song*:

"The hymns of Jesus are the Holy of the Holies in the temple of sacred poetry. From this sanctuary every doubt is banished; here the passions of sense, pride, and unholy ambition give way to the tears of penitence, the joys of faith, the emotions of love, the aspirations of hope, the anticipations of heaven; here the dissensions of rival churches and theological schools are hushed into silence; here the hymnists of ancient, mediæval, and modern times, from every section of Christendom—profound divines, stately bishops, humble monks, faithful pastors, devout laymen, holy women—unite with one voice in the common adoration of a common Saviour. He is the theme of all ages, tongues and creeds, the divine harmony of all human discords, the solution of all the dark problems of life. What an argument this for the great mystery of 'God manifest in flesh,' and for the communion of saints! Where is the human being, however great and good, that could open such a stream of grateful song, ever widening and deepening from generation to generation, in every land!"

Let us put side by side with this testimony of a distinguished divine that of an eminent lawyer, Lord Selborne, late Lord Chancellor of England, in his article in *Encyclopedia Britannica* on Hymns. He says of this factor in religious life: "It has embodied the faith, trust, and hope, and no small part of the inward experience, of generation after generation of men, in many different countries and climates, of many different nations, and in many varieties of circumstances and condition. It has upon it a stamp of genuineness which can not be mistaken. It bears witness to the force of a central attraction more powerful than all causes of difference, which binds together times ancient and modern, nations of various race and language, church-men and non-conformists, churches reformed and unreformed; to a true fundamental unity among

good Christians; and to a substantial identity in their moral and spiritual experiences."

There is no lack of proof to substantiate these statements. But we do not believe our readers require it. It is our privilege to live in a day when not only Christians but Churches are consciously drawing nearer and nearer to each other. We think not so much of our differences as of the great, precious, vital truths we hold in common. We are more concerned to "love as brethren" than to agree as theologians and philosophers. Unity of thought is also greatly to be desired. And to some it has seemed that as we have had in the Latin Church the theology of Peter, and in Protestantism the theology of Paul, so in some happier period soon to dawn, if its morning twilight be not already breaking upon us with a faint, almost imperceptible gleam, we are to have the theology of John, the beloved disciple, under whose mild but irresistible sway all strife and discord in the Church will come to a perpetual end.

In these BIBLE STUDIES we do not undertake to forecast the future. The millennium, whether a dream or a promise, does not seem near at hand. Yet sorely as the Church has been weakened and disgraced by schisms and quarrels, much of the evil as still remains, it is certain that Christianity is stronger to-day than ever before. Of this the decrease of bitterness and even discord is both a proof and a cause. At the same time it is an evidence of the strength of the Christian religion, that it has survived such dissensions as have afflicted it, and has maintained substantial unity of faith and life in the midst of such serious differences on many important points of teaching and practice. It has allowed, and still allows, great freedom to man's inquisitive thought and impulsive emotion. At the same time it binds us with loving loyalty to Him who was lifted up that he might draw all men to himself. Christianity, as one who treats it in a purely scientific spirit acknowledges, "the pure and unalloyed at least, has fused dependence and liberty, the divine and the human, religion and ethics, into an indivisible unity."

It is another great gain to Christianity in our day that slavery has at last disappeared from Christendom. Nowhere now among Christians

is it apologized for, much less defended. We had to wait too long in our own land for this blessed consummation, and we obtained it at a great price. "The roll of a thunder as awful as that which spake from Sinai was heard beneath the roar of artillery; and it was the irresistible force of Christianity, which could not be baffled and could not be bribed, overruling politics, governing battle, and finding a voice in the great Proclamation, which in our time erased from the statute-book the last vestige of slavery." Those who come after us in this land of freedom, truly so now, will never be able to understand how we endured that fearful curse, nor how much we suffered both from its existence and in the struggle which swept it away. God be praised that it is gone beyond all possibility of recall. For here also there is a mingling of cause and effect. Christianity is not only to be largely credited with this result, though other influences co-operated, but the Christian religion has one reproach the less brought upon it by the defective morality of its professed adherents. The difficulty with Christianity has always been that its disciples fall so far below the standard it presents to them. But in this matter of human slavery our century has made vast and rapid approach to the Christian ideal of man's relations to man. Slavery has been declared piracy throughout the whole extent of Christendom. Slavery has been abolished in the colonies of England, Sweden, Denmark, France and Portugal. In the abolition of slavery our own land led the way, at the formation of our Constitution in 1789. The decree, however, was not to go into operation till 1807, and by that time Great Britain had passed a similar act. We ought to have been the first to abolish slavery. We may, perhaps, find some occasion for thankfulness in the fact that we were not left to be the last. In 1871, Brazil, moved probably by our example, and not waiting for the spur of civil war, made provision for the gradual emancipation of all her numerous slaves. And while these pages are passing through the press, the Cortez of Spain has unanimously decreed, amid great applause, the freedom of the few remaining African bondmen of Cuba.

That this action of Christendom has been so tardy, may well awaken surprise. That we ourselves have witnessed it, may strengthen our as-

surance that "God is marching on." That this mighty movement for freedom was and is one of the fruits of Christianity has, of course, been denied. The denial lacks the support of facts. It rests mainly upon assertion, and upon exceptional instances of unbelief among conspicuous and sometimes really influential reformers, and leaders of men. Voltaire and Paine may be regarded as among the exceptions. They did much to advance human freedom. Their pronounced hostility to Christianity did not help them or their cause. They had caught at points the true spirit of the gospel, which some, who opposed them in the name of Christ, had failed to perceive or acquire. It seems somewhat uncertain how far the great anti-slavery Garrison deserved the reproach, or the honor, of skepticism. At the outset of his heroic struggle he declared: "Emancipation is the work of Christianity and the Church. They must achieve the elevation of the blacks, and place them on the equality of the Gospels." This they did,—are doing. If Garrison fell away from his earlier faith, he could not change the truth of his earlier statement.

Africa, "the dark continent," to which slavery and the slave-trade have brought so much woe, furnishes us one of the most recent illustrations of the present power of Christian faith. The great powers of Europe, in conjunction with our own government, have agreed to co-operate in promoting the civilization of that vast Congo basin, which the adventurous, philanthropic enterprise of our own illustrious countryman Stanley has so wonderfully opened up to our science, our commerce, and our religion. The best evidence of the essential Christian spirit of this undertaking will be found in the following provisions of the compact entered into by the high contracting parties to the agreement:

"All the powers exercising sovereign rights, or having influence in the said territories, undertake to watch over the preservation of the native races, and the amelioration of the moral and material conditions of their existence, and to co-operate in the suppression of slavery, and above all of the slave-trade; they will protect and encourage, without distinction of nationality or creed, all institutions and enterprises, religious, scientific or charitable, established and organized

for these objects, or tending to educate the natives, and lead them to understand and appreciate the blessings of civilization. Christian missionaries, men of science, explorers and their escorts, to be equally the objects of special protection. Liberty of conscience and religious toleration are expressly guaranteed to the natives, as well as to the inhabitants and foreigners. The free and public exercise of every creed, the right to erect religious buildings and to organize missions belonging to every creed, shall be subject to no restriction or impediment whatsoever." No such agreement would be practicable except among nations largely pervaded by Christian ideas, and to a considerable extent controlled by Christian principle. It is true the professed object, and the real motive, of this surprising agreement, is to develop the industrial and commercial resources of the Congo basin. And the contracting parties seek to increase their own riches, by free intercourse with that vast territory, with its teeming population and untold wealth. Yet none the less may Christian faith assert its claim as the source, the inspiration of that clear insight, which discerns in freedom and justice, alike in Africa, and toward Africa, as in Europe and America, the true secret of worldly prosperity.

It must not be forgotten that the famous discoveries of Stanley are the immediate, though indirect result of Christian zeal and daring. Had David Livingstone never gone as a missionary, had he never penetrated those wilds, if he had not been utterly lost to the civilized world, our countryman would have lacked the occasion of his unparalleled career. It was because the Scotch missionary was so bent upon his simple purpose to preach Christ, so eager to lift up the degraded black man, so full of hatred to slavery, "the open sore" he said of Africa, that he wandered far away from the abodes of civilized man to die upon his knees, alone, in the wild jungle, by the side of the lake Bemba, which he had discovered, and rendered famous both by his life and his death. No one needs to be told that this is not a solitary instance of Christian devotion. The church in every age and period of her history presents names equally illustrious, though none more deserving of grateful recollection. To these must be added myriads of obscure, or ut-



JOSHUA COMMANDS SUN AND MOON TO STAND STILL.

"And the sun stood still, and the moon stayed."

terly unknown, disciples, who have had "like precious faith," and have shown equal zeal in its propagation, though not in so conspicuous a sphere of activity. Christianity is, and always was, a missionary religion. Not that it alone can claim this name. It must share its honors in this respect with Buddhism and Mohammedanism, though Islam may have inherited, or imitated, the tendency from Christianity. But they have each had apostles, evangelists and martyrs, though not all after the same fashion. For Christianity we may claim that its missionary character was impressed upon it at the beginning by the command: "Go ye therefore into all the world and preach the gospel to every creature." It must do this, or die. If it ever falls, it will not be by attacks from without, but by stagnation, inertia, the atrophy of its own inner spiritual life.

No sketch of Christianity would be complete which did not recognize its influence in the elevation of woman. Celsus, its earliest antagonist among the philosophers, we have seen, spoke scornfully of its appeal to women and children. Its popularity with these classes has often been made, indeed still is, the occasion of ridicule if not of reproach. But the weakness of God has been stronger than men. The attractive power of the gospel for the maiden, the wife, and the mother, has been one of the greatest sources of its strength. To this largely has been due its triumphant march down the ages and around the globe. Its missionary zeal has been fed by her tender love and unselfish devotion. A woman, Lydia of Thyatira, was the first Christian convert baptized on European soil. It was a woman also, Bertha, the Frankish queen of Ethelbert, the Saxon king of Kent, who brought the Christian faith to England, and so to us.

From the time of Mary, the mother of our Lord, down even to our own day there has been a constant succession of devout women who have said: "Behold the handmaid of the Lord." Nor has this devotion been without reason, or unrepaired. The gospel owes much to the influence of woman. But woman owes much to the spirit and teaching of Christ. We do not say—every thing, for our Saxon ancestors had a high ideal of woman's purity and worth. This Christianity preserved and re-enforced. Otherwise it might have perished as it did in republican Rome. Generally wherever Christianity has gone it has found woman, if not a slave, at best a toy, a plaything, and too often only the instrument of man's basest passions. Genuine Christianity can not endure any such false relation between man and woman. It must revolutionize any and every condition of society, barbarous or civilized, founded on these false principles. Left to itself it will do this quietly, not by any violent or oppressive methods. Patiently, it may be slowly, but steadily, it will lift woman to the level of man, and so bring them both far higher than it is possible for either to rise, while seeking to enslave or degrade the other. Rather this is what Christianity has done over and over again.

Let it be judged by its fruits. What it has done is matter of history. As Daniel Webster said of the revolutionary record of New England: "The past at least is secure." What Christianity is to be and do in the future we will consider further on. But as we look back to the beginning of the gospel, and see around us the rich blessings it has brought in its train to our nation and to our homes, our hearts should swell with gratitude to God that this glorious light fell softly around our cradles, and will shine into our graves.—*Rev. Henry M. Bacon, D. D.*

THE STORY OF THE CREATION, OF THE FALL, AND OF THE FLOOD.

"In the beginning," we are told in the opening of the book of Genesis, "God created the heaven and the earth." At His command there was light, the waters and the land were separated, the earth brought forth grass, the herb yielded seed, the tree its fruit, the sun, moon and stars were set in the firmament; the living creatures of sea and land were called into existence; and all these marvels of His handiwork were to minister to His great creation, Man, made in His own image. And God saw that it was good, when He rested from His labors.

When He had created the woman to be man's helpmate, creation's work was done. The peace of heaven itself was in Eden's garden, the home He gave them. The hills lifted their heads clothed in greenest verdure; the valleys lay in soft repose, save for the murmurs of the streams flowing through them, and the carol of birds among the whispering leaves of the trees along their courses. The perfume of flowers rose like incense by night and by day. The most powerful of the newly born beasts of the earth paced with soft footfalls beside the most timorous. All animate and inanimate things throbbed with the harmony of love. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field," and all were willingly submissive to him. Highest beatitude of all, the Lord God himself walked with His creatures.

In one thing only differed Paradise from Heaven—it was possible for evil to enter there. And evil came. Disregarding the only restriction God laid upon them, disobeying His only command, the man and woman ate of the forbidden tree of the knowledge of good and evil. Then God in His justice pronounced on Adam the penalty of disobedience.

"Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return

unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Then He sent them forth from the Garden of Eden, on which in its pristine loveliness the eye of man was never again to rest, their hearts heavy with their sin and its punishment, before them a future of unknown peril whose only certainty was death, behind them Eden's lost security, delights and innocence. But evil went with them.

So when the sons first born to them, Cain and Abel, were grown to manhood, evil had possession of the heart of Cain, and hatred and envy possessed him when he saw the offering of his younger brother, Abel, was pleasing to God. "And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him." Again the curse of God followed swift on the evil deed, and He pronounced sentence on the murderer: "A fugitive and a vagabond shalt thou be on the face of the earth." And the first murderer answered in words many a sinner has since repeated, "My punishment is greater than I can bear."

The children of men were multiplied on the earth as the years went by until the tenth generation was reached, and ever more and more their hearts inclined to evil, their ways were ways of wickedness, so that the Lord said, "My spirit shall not always strive with man." Yet was He then as now "longsuffering and of great mercy." According to Christian chronology it was 4004 years before the birth of Christ when the gates of Paradise were closed on fallen man. More than fifteen hundred years had passed, when their wickedness caused the Lord to say, "I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowl of the air, for it repenteth me that I have made them." So He judged the world, and executed judgment. Even then in His wrath He remembered mercy. One man among all these sinners on the earth had lived

righteously, and him God spared. This is the Scripture record:

"Noah was a just man and perfect in his generation, and Noah walked with God. And Noah begat three sons, Shem, Ham and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Then He commanded Noah to build, according to instructions He gave him, an ark of gopher wood, and on its completion to enter it with his wife, his sons, and his sons' wives, "and of every living thing of all flesh two of every sort," with food for himself and for them. Noah obeyed the command of God in all things. What scenes attended the years in which he and his sons wrought on this strange dwelling place they had been bidden to prepare! The jeers of the godless, the remonstrances of unbelieving friends were ever in their ears; the pleasures of the day constantly called them away. Their homes and the homes of their neighbors stood before them, and nothing visible indicated that those homes should not be the dwelling places of their descendants. The tombs of their ancestors were on the hillsides about them. The solid earth with its teeming life was everywhere that eye could reach. In Matthew 24: 38-9, our Saviour, in a few awful words, brings the whole scene before us: "In the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark, and knew not—until the flood came and took them all away." They knew not, because they believed not, for since Peter, in the second chapter, fifth verse, of his second Epistle, calls Noah "a preacher of righteousness," we know that while the ark was preparing he failed not to call his friends and neighbors to repentance.

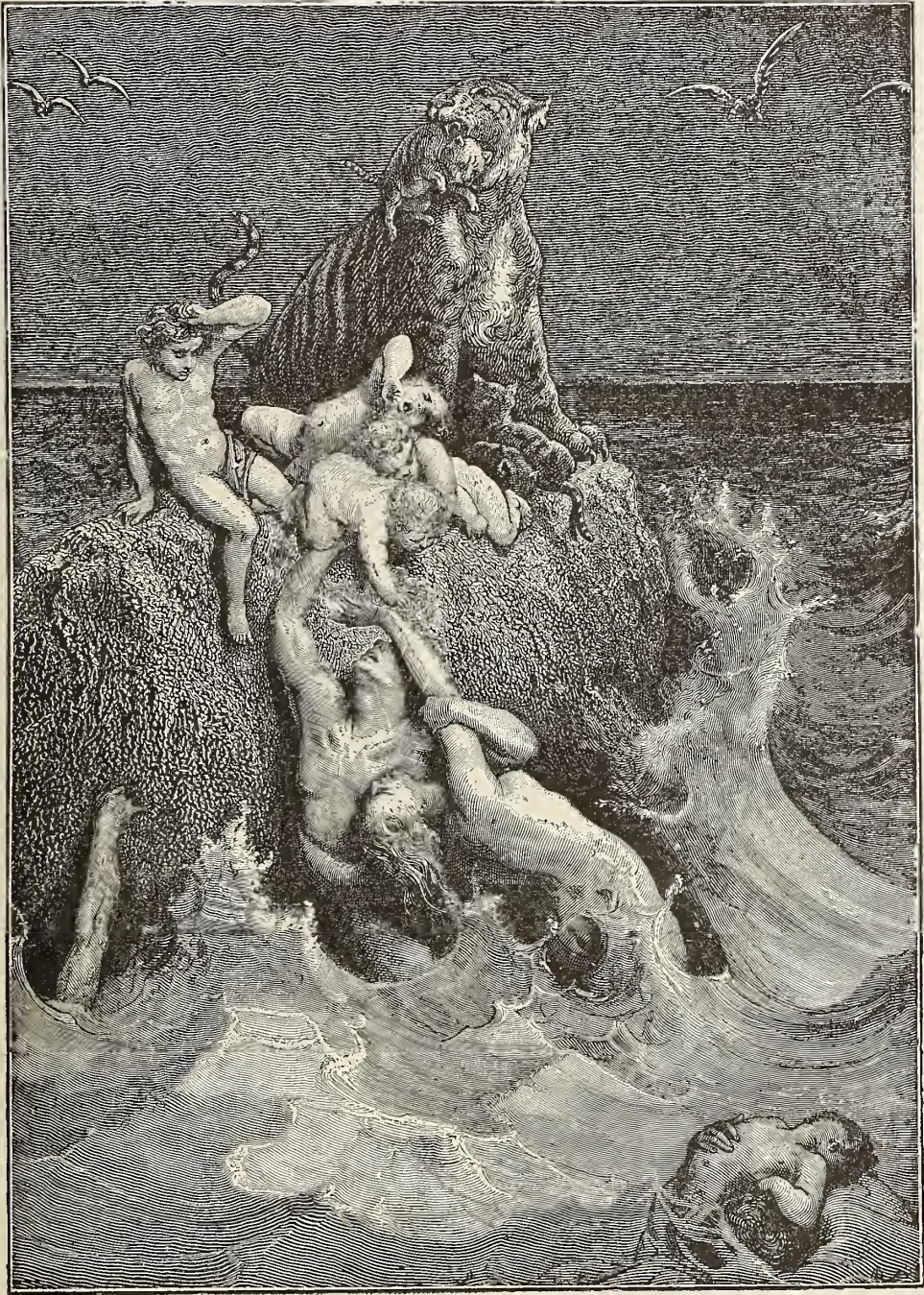
The day came when the judgment of God was to be executed. The ark was completed, and Noah entered it with his family and the animals he had been commanded to take, and the door was shut. Outside the world lay in sunshine, its mocking, unbelieving inhabitants following

their daily avocations in unconcern. Seven days passed, and with each of them increased their mockery of the family who had acted in faith that the world was to be destroyed. Then "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights."

Mighty as were the torrents that descended when "the windows of heaven were opened," the real horror of the destruction lies in its prolongation. Forty days and nights the rain fell, and one hundred and fifty days—five months—passed before the waters began to visibly subside. When they reached their highest point, it is written, "All the high hills that were under the whole heaven were covered."

Where were earth's inhabitants in the first of those awful days? Retreating from their towns and villages to the highlands, taking refuge in towers and in trees; watching the gradual rise of waters and the black skies above them; dropping from fatigue and terror, to meet the approaching death even before it reached them. The air was filled with cries of children, sobs of women, groans of strong men, and the pathetic call of the wild beasts, that, forgetting their terror of man and antagonism to him, in this new and common danger, crowded around the human. How must those who reached the high mountains, and found themselves without shelter or food, knelt there,—and, too late, implored for mercy. How must they have watched the world narrowing day by day, as the terrible waters, never subsiding, crept up and toward them. As the last frenzied survivors saw home and loved ones swept from them, their very earth disappearing, did they throw themselves forward to meet the waters, impatient of their slow approach? We know not; we only know that at last there was silence—the silence of death; and solitude—the solitude of a world blotted out.

Then God remembered Noah and the living things that were with him in the ark, and caused a wind to pass over the face of the water, and the rains to cease. On the seventeenth day of the seventh month the ark rested upon Mount Ararat, 17,750 feet above the level of the Mediterranean



THE DELUGE.

“And the rain was upon the earth forty days and forty nights.”

Sea, and on the first day of the tenth month the tops of the mountains were seen. When forty days were passed, Noah opened the window of the ark and sent forth a raven, which returned no more to him. Then he sent a dove, which found no resting-place for the waters over the earth, and returned to him. In seven more days he sent forth the dove again, and in the evening she returned to him, bringing in her mouth an olive leaf, gracious token to those within that the loving care of the God they trusted was round about them still.

Again in seven days was the dove sent out, and she returned no more. And when the earth was dried God spake unto Noah, bidding him go forth with all the living things that were with him in the ark. And Noah did as he was commanded, and built an altar and offered sacrifice unto the Lord who had preserved him. And the Lord ordained: "While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And He made a covenant with Noah and his seed after him, and in His loving kindness established a token of that covenant which abides with us even unto this day, as the word of God was spoken to Noah:

"This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth: And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Blessed of God, Noah and his sons went forth out of the ark, they and their seed to inherit the earth. "And Noah lived after the flood three hundred and fifty years, and all the days of Noah were nine hundred and fifty years."

The generations passed, the children of men were multiplied on the face of the earth, and in their presumption the tower of Babel was begun, "a tower whose top may reach unto heaven," they said. Then God in judgment confounded their language, and "scattered them over the face of the earth."

But the bow of mercy was ever arched in the clouds of righteous wrath. Sodom and Gomorrah were destroyed, but Lot and his seed were saved. The covenant with Abraham was made, and the generations followed one another, Isaac, Jacob, and the twelve sons of Jacob. Sore famine fell upon their land, but when the ten sons of Jacob went down into Egypt, lo, the bow set in the cloud that threatened the destruction of their race was their brother Joseph, wickedly sold by them into captivity, now powerful in the house of Pharaoh. When Jacob and Joseph were numbered with the dead, and the hand of oppression was laid heavily on the children of Israel in the land of Egypt, when their lives were darkened by the "tale of bricks without straw," God remembered His covenant, and Moses was raised up to deliver Israel. Elsewhere in these pages we follow the Exode, showing how God's providence was around His chosen people, and how He remembered mercy, despite their grievous and repeated transgressions.

Seed-time and harvest, cold and heat, summer and winter, day and night, ceased not to follow their appointed course. When Israel walked in the way of the Lord, she was exalted among nations. When she forgot that Jehovah was God, and her glory was from Him, she was cast down, and afflicted, and chastened. Ever God remembered His covenant, ever some voice rose in Israel to remind the people of it, ever His promises were set before them.

In the fullness of time, as He had promised, through the seed of Abraham, Isaac and Jacob, there was born the Emmanuel, and the redemption of the world began. By the incarnation and death of the Son of God, the bow of promise spanned the world, and all nations were gathered under the covenant promises of the God of Israel.

No. 5.—Lands of the Exodus.

DISTRICTS.		
A RA'BI A DE SER'TA...	D—d	
A RA'BI A PET RE'A.....	F—c	
CA'NAAN.....	F—a	
E'DOM.....	G—b	
E'THAM.....	D—c	
GO'SHEN.....	C—b	
MO'AB.....	G—a	
PA'RA <i>N (wilderness)</i>	E—d	
SHUR (<i>desert</i>).....	D—c	
SIN (<i>wilderness</i>).....	E—d	
ZIN (<i>wilderness</i>).....	F—c	
RIVERS.		
AR'NON	G—a	
JORDAN.....	G—a	
NILE.....	C—b	
ZE'RED (<i>brook</i>).....	G—a	
LAKES.		
AK'A BA (<i>gulf</i>).....	F—d	
BITTER LAKE.....	D—b	
BOUR LOS.....	B—a	
DEAD SEA	G—a	
EL'KA.....	B—a	
MA RE O'TIS.....	A—a	
MEN ZA'LEH.....	C—a	
RED SEA.....	D—c	
SU EZ' GULF (<i>Red Sea</i>)...	D—c	
MOUNTAINS.		
HOR.....	G—b	
HOREB.....	F—d	
NE'BO.....	G—a	
PA'RA <i>N</i>	F—b	
PIS'GAH.....	G—a	E' LIMD—c
SER'BAL.....	E—d	EN GE'DI.....G—a
SE'IR.....	G—b	ESH'COL.....G—a
SINAI.....	F—d	ESH'NE.....B—d
		E'THAM.....D—b
		E'ZI ON-GE'BER.....G—c
		GA'ZA.....F—a
		GI'ZEH.....C—c
		HAR'A DAH.....F—c
		HASH MO'NAH.....G—b
		HAZE ROTH.....F—d
		HE'BRON.....G—a
		HE LI O'PO LIS.....C—b
		HOR-HA GID'DAD.....F—b
		HOR'MAH.....F—b
		I'JE-AB'A RIM.....G—a
		IS MA'LIA.....D—b
		JER'I CHO.....G—a
		JE RU'SA LEM.....G—a
		JOT'BA THA.....F—c
		KA'DESH BAR'NE A.....F—b
		KA HEL'E THA.....F—b
		KA LI'UB.....C—b
		KANTA RA.....D—b
		KIBROTH-HAT TA'A VAH, F—d
		LIB'NAH.....F—b
		MAK HE'LOTH.....F—b
		MAN SOO'RAH.....C—a
		MA'RAH.....D—c
		MA'RI AM.....D—b
		MATTA NAH.....H—a
		MED I NE'TO.....B—c
		MEM'PHIS.....C—c
		MEN'O OF.....A—b
		MEN ZA'LEH.....C—a
		MIG'DOL.....D—c
TOWNS.		
AB'OO JIR'JEH.....	B—d	
A KRAB'BIM.....	G—a	
AL EX AN'DRI A:.....	A—a	
AL'MON DIB LA THA'IM.....	G—a	
A'LUSH.....	E—d	
A'RAD.....	G—a	
AR'O ER.....	F—a	
ASH'DOD.....	F—a	
AS'KE LON.....	F—a	
AT'FEH.....	C—c	
A'YUN-MU'SA.....	D—c	
BA'AL-ZEPHON.....	D—c	
BA'MOTH.....	H—a	
BE'ER.....	H—a	
BE'ER-SHE'BA.....	F—a	
BEL BE'IS.....	C—b	
BEN HA'EL ASL.....	C—b	
BE'NE JA'A KAN.....	G—b	
BEH NE'SA.....	B—d	
BEN I SO'EF.....	C—d	
BROOK ZE'RED.....	G—a	
BU'LAK.....	C—c	
CAIRO (<i>ki'ro</i>).....	C—c	
DA'MAN HOUR.....	B—a	
DAM I ET'TA.....	C—a	
DIB LA THA' IM.....	G—a	
DI'BON-GAD.....	G—a	
DOPH'KAH.....	E—d	
EB RO'NAH.....	F—c	
E'LATH.....	G—c	





MI N'IEH.....C—e	ZAL MO'NAH.....G—b	27—TA'HATH.....F—b
MITH'CAH.....G—b	ZO'AN.....C—b	28—TA'RAH.....G—b
MOUNT SHA'PHER.....F—b		29—MITH'CAH.....G—b
MO SE'RETH.....G—b		30—HASH MO'NAH.....G—b
NA HA'LI EL.....H—a		31—MO SE'ROTH.....G—b
O'BOTH.....G—b		32—BE'NE-JA'A KAN.....G—b
ON (<i>Helopolis</i>).....C—b		33—HOR-HA GID'GAD....F—b
PE LU'SI UM.....D—a		34—JOT'BA THA.....F—c
PET'RA.....G—b		35—EB RO'NAH.....F—c
PI-HA HI'ROTH.....D—c		36—E'ZI ON-GE'BER.....G—c
PI'THOM.....C—b		37—KA'DESH*.....G—b
PORT SA'ÍD (sä'eed).....D—a		38—BE'NE-JA'A KAN*....G—b
PU'NON.....G—b		39—MO SE'ROTH*.....G—b
RA ME'SES.....D—b		40—HOR-HA GID'GAD*...F—b
RE HO'BOTH.....F—a		41—JOT'BA THA*.....F—c
REPH'I DIM.....E—d		42—E'ZI ON-GE'BER*....G—c
RHI NOC O LU'RA.....E—a		43—E'LATH.....G—c
RIM'MON-PAREZ.....G—b		44—ZAL MO'NAH.....G—b
RIS'SAH.....F—b		45—PU'NON.....G—b
RITH'MAH.....G—b		46—O'BOTH.....G—b
RO SET'TA.....A—b		47—I'JE-AB'A RIM.....G—a
SAM A LOOD'.....B—d		48—BROOK ZE'RED.....G—a
SER APE UM.....D—b		49—RIVER AR'NON.....G—a
SHEKH AB'A DEH.....C—e		50—DI'BON-GAD.....G—a
SIN.....D—a		51—AL'MON-DIB LA THA'IM, G—a
SOU'A DI.....C—d		52—BE'ER.....H—a
SUC'COTH.....D—b		53—MATTA NA.....H—a
SU EZ'.....D—b		54—NA HA'LI EL.....H—a
TAB'E RAH.....F—d		55—BA'MOTH.....H—a
TA'HATH.....F—c		56—PIS'GAH.....G—a
TA HA'PA NES.....D—b		57—PASSAGE OF JORDAN, G—a
TA'RAH.....G—b		58—JER'I CHO.....G—a
TOR.....E—d		
TUS SOUM'.....D—b		
ZAG'A ZIG.....C—b		
	ENCAMPMENTS OF ISRAELITES. NUMBERS—CHAPTER XXXIII.	
	1—RA ME'SES.....D—b	
	2—SUC'COTH.....D—b	
	3—E'THAM.....D—c	
	4—PI HA HI'ROTH.....D—c	
	5—PASSAGE OF RED SEA, D—c	
	6—MA'RAH.....D—c	
	7—E' LIM.....D—c	
	8—CAMP BY THE SEA.E—c	
	9—WILDERNESS OF SIN, E—d	
	10—DOPH'KAH.....E—d	
	11—A'LUSH.....E—d	
	12—REPH'I DIM.....E—d	
	13—MT. SI'NAI.....F—d	
	14—TAB'E RAH.....F—d	
	15—KIB'ROTH-HAT TA'- A VAH...F—d	
	16—HA ZE'ROTH.....F—d	
	17—"WILDERNESS".....G—b	
	18—RITH'MA.....G—b	
	19—KA'DESH-BAR' NE A, G—b	
	20—RIM'MON-PAREZG—b	
	21—LIB'NAH.....F—b	
	22—RIS'SAH.....F—b	
	23—KE HEL'A THA.....F—b	
	24—MOUNT SHA'PHER..F—b	
	25—HAR'A DA.....F—b	
	26—MAK HE'LOTH.....F—b	

* More than once.

The Exode, or Exodus.

The day that the chosen people of God were carried down into Egypt marked an important event in the biblical history of man as well as of divine Providence. It seemed a sad event that the innocent boy, Joseph, should be torn from home and friends by the cruel hands of jealous brothers, and forced to a life of servitude in the land of the Pharaohs. But the All-wise often lays the bases of his amazing providences in dark mysteries. Jealousy and hate sent Joseph in advance to Egypt to prepare the way for his family, and famine in Canaan sent them after him to the land where they were to increase and prosper, and be brought back, after more than two centuries, a strong, tried people, to reinherit the promised land. A providence sent Israel to Egypt, and, at the appointed time, a series of remarkable providences and miracles brought them out again through the water-gates of the Red Sea. The exode is a more marked event than the going down into Egypt. It marks the transition of the Jewish people from the Patriarchal dispensation to that of the Law, or from the Abrahamic to the Mosaic period, and also its enlargement from a family to a nation. We see few instances of a more distinct evidence of a special providence than is shown in the history of this people Israel, especially during this interesting period of their departure from the land of bondage, their wanderings in the desert and their arrival in the promised land.

To get a proper view of this subject, we must take a brief view of the land of Egypt. This country was prominent in history from an early day, and is almost as closely connected with Bible history as the Holy Land itself. We may look upon this land as being much the same now, having changed very little since the time of Israel and the bondage. A low, sandy, sterile country, without rain, it is enriched by the alluvial deposits made by the annual overflow of the Nile, and so becomes a granary of

the world. The Nile is a striking figure of the gospel of the Son of God,—having a high source, flowing a long distance through a sterile land, sometimes a thousand miles without a tributary, yet with undiminished flow, and its rich annual inundation seems a prophecy of the spirit of refreshing revival which the church and the world needs so much to bring forth the rich fruitage of religious life. But then Egypt was a land of learning and of law, though imperfect, while now it is a country of misrule and anarchy, of superstition and neglect.

Their religion, though heathen, varied from the lowest forms of fetichism, or the worship of material things, up to a belief in some of the higher and true doctrines concerning man and his future, eternal destiny. This people had much literary culture and knowledge of sciences, as shown by inscriptions on temples and tombs and papyri, preserved to modern times. The Nile was the same then as now, and upon its sandy banks stood the still famous pyramids, one of the "Seven Wonders of the World" of old, and no less wonderful now, though having stood for more than four thousand years. They furnish to-day the student of history and the Bible the same impetus they furnished to the French army when Napoleon rallied his soldiers by saying, under their shadow, "Soldiers, from the heights of these pyramids forty centuries look down on you to-day."

Though the pyramids are not distinctly named in Sacred Writ, yet there is probably a reference to them in the oldest book of the Bible, Job, (III, 14) where it refers to "kings and counsellors of the earth who built up desolate places for themselves." These "desolate places" serve as tombs for their builders, but also as records of their learning. It is said that the variations of the compass may even now be ascertained by observing the lateral direction of the pyramids, on account of their being placed so accurately north and south. All this

had its influence on the people of Israel, and especially on Moses, their leader and instructor, for it is said of Moses, "he was learned in all the wisdom of the Egyptians."

Some important events occurred preparing the way for the exode. The cause was the oppression of the Israelitish people by the kings of Egypt. The accession of a new king who "knew not Joseph," a change of policy, increase of oppression, attempts to crush them by destruction of the male children, all were among the causes that led the people to cry unto God for deliverance. The extreme cruelty with which they were treated made the people more willing to go, and also bound them to each other and to their leaders by the bonds of common suffering. Just at the right time the deliverer was raised up. Straining the bow too far breaks it. So the Jewish proverb, "When the tale of bricks is doubled, then comes Moses."

The very wrong of destroying the male children was the opportunity for one of the Israelites to be raised up in the palace of Pharaoh, and thus become best prepared to lead the people out of bondage into freedom. Unquestionably Moses stands above all the heroes of Old Testament history, as Paul does in the New. The whole story of his birth, preservation, finding, adoption, raising, training, is truly wonderful, and marked by marvelous providences at every step. The traditions Josephus adds concerning him are interesting, if not reliable. It is said his beauty was so great that passers by would stop and look at him in wonder; that he refused the milk of the Egyptian nurse, and so a Hebrew woman (his own mother) was called; that when only three years old he stamped under feet the crown of Egypt which Pharaoh playfully placed on his head. In the court he probably studied mathematics, science, mechanics, literature and law, while he did not neglect the lessons of the religion of his own people and the God of his fathers, so that when he "was come to years he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward." His life is divided into three natu-

ral divisions of forty years each, the first spent in education in Egypt, the second in retirement in Midian, the third in leading the people from the land of their bondage through the desert to the verge of the land of rest. Characteristic of him was the event of his slaying the Egyptian whom he saw imposing on one of his Hebrew brethren. And this was the occasion for him to depart into Arabia where he received the instruction and help from Jethro, the priest of Midian, and lessons about the great Jehovah in the burning bush, which were to prepare him for his great work of the exodus.

In due time Moses appears at the court of Pharaoh, with the demand, coming in the name and authority of the great Jehovah, to let the people go. Such a prize is not readily relinquished. It required a series of miracles in the form of plagues, the first and last of blood, to loosen the grip of this grasping king upon a people who were so great a factor in the wealth, ease, population, of the kingdom of the Pharaohs. The failure of the first nine plagues to induce the king to let the people go, is described by that oft-repeated (and oft-perverted) phrase, about Pharaoh's heart being hardened. The delay caused by the king's refusals gave the people ample time to prepare for the journey. It was as if Jehovah had been allowing the vacillating king to toy with him until all other means had failed, and he had laid up the treasures of his wrath to let them burst in fury on the king and nation in the tenth and final plague. When God does arise and speak, he speaks with such a voice, and when he lets his thunders loose they come in such a storm, that men are awed into silence and cease to resist.

The request of Moses was that the people might be permitted to go a three days' journey into the wilderness and sacrifice and worship their God; but if this was the agreement it is evident Moses and the people were released from this engagement of time, as doubtless God intended them to be. Another singular fact here is that the magicians, by the art of jugglery, produced a few weak imitations of some of the plagues, but their efforts were soon exhausted and the miracles of Moses went on increasing in wonder to the last, and the magicians themselves confessed that the wonders were of God.

The first plague, turning the water of the Nile and all the waters of the Egyptians into "blood," was doubly afflictive and humiliating to the king and his people, as the Nile was not only their life, but also sacred, the river of their great gods, and many of its fish and all its crocodiles were also sacred. What a humiliation to their gods! And what an affliction to themselves, the sweet waters of the Nile corrupted and their fish-food slain! The second plague, "frogs," not only touched that which in their fetich worship was sacred, but it corrupted by their death the whole land. The next, "lice," covered man and beast with annoying vermin and became so unclean to their holy priests. The "fly," as now, was the most troublesome insect in Egypt, and made the fourth plague so great that Pharaoh gave his first unwilling consent for the people to go, but as in other cases, withdrew his permission when the plague was removed. The plague of "murrain" fell on not only the most sacred animals, the cattle, but also on the most useful beasts of burden, involving great loss of comfort and of property; and here began to touch them at what is with many the most sensitive point of their nature,—the pocket nerves. The affliction of the "boils" was very severe, falling on all, even the magicians, so they could not stand before Pharaoh; a disease which was the worst Satan could inflict upon Job, and which brought king Hezekiah almost to death and was only cured by a miracle; an affliction painful, wasting, the threatened calamity of Deuteronomy 28: 27, "the Lord shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed;" a disease probably about the same as the elephantiasis, or black leprosy, of the present day in that region, and more fearful than the dreaded endemic Nile-fever of to-day.

The plagues continued to increase in severity. The "hail" was so by reason not only of destroying the produce of the land and the beasts, but also human lives. The thunder that attended it and the fire that ran along on the ground, with the great destruction in the land, caused Pharaoh to again relent, but as quickly to break again his promise, like sinners on a sick-bed, when the cause of alarm was removed. Evidently the judgments are beginning to make an

impression on the heart of the king, and a turning point is near, for he now acknowledges his wickedness, but he is not yet ready to fully yield. Next follow the "locusts," more terrible than any yet, as they are more wide-spread over the whole land, devouring every thing the hail had left, so that "there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." This is the curse threatened by Joel in the second chapter of his prophecy, and also a type of the destroying hordes referred to in the Revelation. The people now besought the king to allow the Israelites to go and thus to stop the plagues and their terrible sufferings, and he yielded in part. After the fourth plague he offered to let the people go a little way; now he consents for the men only to go, well knowing they would soon return to their families. Moses refused any compromise, and the plague continued to destroy until the monarch yielded, but as soon as it was removed by the prayer of Moses he again broke his promise,—and another still severer punishment must come.

The ninth plague, "darkness," was terrific, "a thick darkness in all the land of Egypt for three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." It is described as "darkness that may be felt," probably the terrible simoon or storm of hot wind and sand from the desert, attended by a supernatural darkness. These plagues were generally from natural causes, increased to supernatural intensity by the Author of nature until they became miraculous. These exist in a great degree in Egypt yet. "The simoon is commonly preceded by a fearful calm. As it approaches, the atmosphere assumes a yellowish hue, tinged with red; the sun appears of a deep blood color, and gradually becomes quite concealed before the hot blast is felt in its full violence. The sand and dust raised by the wind add to the gloom, and increase the painful effects of the heat and rarity of the air. Respiration becomes uneasy, perspiration seems to be entirely stopped; the tongue is dry, the skin parched, and a prickly sensation is experienced, as if caused by electric sparks. It is sometimes impossible for a person to remain erect, on ac-

count of the force of the wind; and the sand and the dust oblige all who are exposed to it to keep their eyes closed. The poor camel seems to suffer from it equally with his master, and will often lie down with his back to the wind, close his eyes, stretch out his long neck on the ground, and so remain until the storm has passed over."

Pharoah was willing now to let the people go, if they would leave their cattle; still holding to their profits. Still no compromise,—all or nothing,—and the darkness continued with all its terror for three days. This darkness was not only very alarming in itself, but was a foreshadowing of the awful calamity of death, the final plague, or judgment of the Almighty, which would utterly break the will of the obstinate king and make him glad to send Israel quickly out of his country and from the power of his hand. If coming events ever cast their shadows before, there must have been something of grave portent in this darkness that enwrapped the land with a pall, but so blind was the oppressive king he would not yield, and proved an illustration of the heathen adage, "Whom the gods would destroy, they first make mad."

The curt command of Pharoah to Moses to see his face no more was curtly responded to by the Israelitish leader, "Thou hast well spoken, I will see thy face no more." But he gave the king notice of the last plague and of its dreadful effects on the people and the land. There was yet one final lesson to teach this haughty monarch, so God said to Moses, "Yet will I bring one plague more upon Pharoah, and upon Egypt; afterwards he will let you go hence." And now the preparations are making for the final event. There are busy hands in the tents of the Hebrews. The passover is instituted, and such is the haste there is no time to wait for the leavening of bread. The animals were killed and the houses of the Israelites sprinkled with the blood. Sad is now the fate of him who is not under the blood. At midnight the solemn warning was fulfilled. Silently as the feet of time, yet swiftly as the lightning's wing, came the destroying angel, bathing the sword of wrath in the blood of all the first-born of Egypt, both man and beast. Then there were terrors and tears; then there came up that "great cry throughout all the land of Egypt, such as there was none like it, nor

shall be like it any more." Pen can not describe, nor can the imagination fully paint, the terrific scene. And Pharoah rose up in the night, he and all his servants, and all the Egyptians: and there was a great cry in Egypt, for there was not a house where there was not one dead.

The miraculous nature of the tenth plague is seen both in the terrible character of the affliction itself and in its coming only upon the Egyptians; and only upon the first-born of them, making it entirely different from all ordinary visitations of this kind upon mankind. It is often true that calamities and death are the only things that will bring incorrigible sinners to terms with their Maker; but this was so general and yet applied in such a specific way as to distinguish it from ordinary cases. Though this properly ends what are called the plagues of Egypt, yet the great event, the final one, the crossing of the Red Sea and the destruction of Pharoah and his army, was the climax of the tragical events of the chosen people in Egypt.

Another evidence of the miraculous character of these plagues was the exemption of the Israelites from the general calamities, while they fell on the Egyptians all around them. The story is either miraculous or mythical, and there seems no medium ground to occupy between them. The effect of these miracle-plagues must have been very great and very salutary on all acquainted with them. The Egyptians would be deeply impressed with the greatness of Jehovah in contrast with their imaginary gods; Moses and the Jewish people, who had been long exposed to the idolatry and sins of Egypt, would have a view of the divine power and faithfulness that would aid them through all their future; both they and all the surrounding nations would have lessons on the character of the true God which they would never forget. This is no doubt the leading thought and purpose of the plagues; not only the release of the people, for we can see how this might have been done in other ways, but more to execute judgment against all the gods of Egypt and show the utter folly of idolatry, for all the plagues were in some way directed against some of their idols or idolatrous notions. This view makes the Supreme Being consistent with himself in all these marvelous acts in this most interesting period of human



JOSEPH INTERPRETING PHARAOH'S DREAM.

"God hath showed Pharaoh what He is about to do."

history, showing that he was neither acting as an arbitrary sovereign, nor trifling with men or with serious things, but rather proving that He is the only true God.

The first "sign" performed by Moses in the presence of the haughty heathen, Pharaoh, was directed in the same manner against the Egyptian gods, namely the changing of the rod into a serpent. In a black marble temple they worshiped the sacred serpent, a huge golden image with hideous head and jeweled eyes. They regarded it as the god of wisdom and shrewdness and offered it gifts of flowers and ornaments of precious stones to adorn its horrid features. Living serpents they held sacred, and deposited money in their temples to purchase food for them. So the rod of Moses was turned into a serpent and then it devoured those that were presented by Pharaoh's magicians. These conjurers carried real serpents with them which they had the power of stiffening so they could hold them out at arm's length like a stick, by pressing on their throats. These serpents, in the shadows in which the sorcerers stood, seemed like staffs or rods, but when cast down resumed their natural motion. That they could not change them back as Moses did, and that Moses' rod swallowed theirs, was sufficient proof that the acts of Moses were miracles and not sorceries or conjurer's tricks.

The river Nile was worshiped for the god Nilus. The officiating priest would take a cup of wine, pour it into the river as an offering, call on the god, making the river itself a deity. They sometimes would offer a human sacrifice, a slave, like the Hebrews at that time, pouring his heart's blood into the river as a libation to the god and then throwing the dead body in afterward. Hence the first plague of turning all the waters of Egypt into blood, as a punishment to them and to their god. The magicians also imitated this by causing the little water they procured by digging wells, to have the appearance of blood; but, as in the previous case, they could not change the blood back into water again as Moses did.

The Egyptians had also a temple where they worshiped the sacred frog, pouring out offerings before a great sphinx with a frog's head, holding this animal sacred because "it is supposed

to purify the water by feeding on the poison in the marshes of the river." Moses punished this god by making him a curse and foulness to the whole land, so they had to close the temples to keep them from becoming polluted by them, and the king had to shut himself up in his palace to escape their hateful presence. It was easy for the magi-sorcerers to produce frogs in any particular place at the command of their monarch, when they were so abundant all around them; but when the king demanded that what they produced by their deceptive arts should be removed by the same, they were utterly powerless, and he called on Moses and Aaron as before to remove them and give him relief. This was the end of their imitations of the miracles of Moses, though they tried it again and again; for Jannes and Jambres had now lost their power, and their life soon paid the penalty of their wretched failure. But the wonder-working power of Moses had only begun to be exercised.

The Egyptians had also a marble temple devoted to the worship of the sacred beetle, where a great insect of this kind, with a human-shaped head, was kept to receive their offerings, held sacred because of its supposed power to protect the temple from vermin, such as lice and fleas; for, "one of these vermin seen in a temple, or upon the garments of a priest, caused ceremonial defilement, and neither priest nor temple might be made holy again but by purification." They had also the temple of Baal-Zebel, the fly-god, a deity supposed to protect them from flies, which, as before said, became one of the greatest plagues of Egypt, infesting the land in ravenous swarms, from which they thought this deity alone could free them. These were produced by Moses, and none of the magicians could remove them, and so prevailing was the plague that neither the royal monarch nor the holy priests, neither gorgeous palace nor sacred temple, was exempt until they were removed by the word of Moses through the power of Jehovah.

In the temple of Typhon a slave was sacrificed to the Evil Principle, by being bound to the altar and burned alive. The priests then gathered the ashes and scattered them on the winds, invoking the god that wherever any particle of this may be borne no evil might visit them, but good instead. But this did not prevent Moses from

sending murrain on the cattle, boils and blains on the people, and hail and destruction on all the land.

At the temple of Serapis the sacred bull Apis was worshiped in most imposing style. Among the other traits he had the peculiar power of protecting the country from the ravages of locusts; but at the word of Moses clouds of this devourer came until they darkened heaven and covered the earth and consumed the herbage, when Pharoah confessed his sinfulness and acknowledged that only the power of Moses' God could send or remove the curse.

But the great god of Egypt was Osiris, the god of the sun, and Isis, the goddess of the same. Their worship was magnificent at On, the great city of the sun. He was invoked as the god of light, the dispeller of darkness and clouds and storms. It was an awful terror that fell on the Egyptians when in that land of clear atmosphere and cloudless sky, there was darkness for three days, a darkness that could be felt, darkness that was a gloomy prophecy of the coming plague of death, a darkness that could not be penetrated by even "the god of light," and which so enraged Pharoah that he refused again to see the face of the man who had so humiliated him and the chief of his gods. Thus wonderfully was the God of heaven avenged on the gods of Egypt, and on Egypt's king and subjects, for their cruel oppression of his chosen people.

Moses now begins to prepare for the final result, the last plague, the death of the first-born, a terrible punishment upon the Egyptians, rather than another call to let the people go, for the last call had been made by Moses and been contemptuously refused by the stubborn king, and now Moses will bring the bond-people out whether Pharoah will or no. But the Lord designed that the king and the Egyptians should be willing, and more than willing, even very desirous, that the Hebrews shall hasten out of their land. So there is now in Goshen an unusual stir. The nine plagues have produced on the minds of both Egyptians and Hebrews a deep awe and secret dread that something still more dreadful is yet to come. The province of Goshen, in which the Israelites had settled as their more immediate location, though they were scattered over all Egypt as their service was

needed, was one of the best parts of the country, and lay east of the Nile, or east of the Pelusiac arm of the Nile. Here they multiplied remarkably and furnished the vast army of laborers, as slaves, in making brick and hewing stone and building the innumerable great cities and walls, temples and tombs, monoliths and pyramids, sphinxes and palaces, of this monumental land. Each dynasty endeavored to leave some marked monuments of its existence, and each particular ruler in each dynasty some pile to commemorate his name and reign. "Each monarch, at the commencement of his reign, laid the foundation of a pyramid. He built first a small one, containing his sarcophagus and sepulchral chamber. Then every year he added to the outside a complete layer of stones, which, after many years, extended its base, and increased its elevation in like proportion. Therefore, the size of the pyramids marks the age to which the king lived." There is a tradition that the two great pyramids, which are the oldest, and which were originally overlaid with plaster on which were hieroglyphics recording a history of the world, were built before the flood, and their encasings were destroyed by the abrasion of the waves; that the third pyramid was begun by a king of Noah's time before the deluge and finished by Noah's son afterward, and it was not encased because that art was lost by those who possessed the secret being drowned in the flood. In the scriptural account of Israel in Egypt, the millions to which they increased, the many generations of their sojourn there and the excessive toils required of them by their oppressors, we may find the secret of the vast architectural structures, gardens and wonderful works of that ancient land. During the two centuries of their bondage they go bending under their toils, each required, under the lash of the task-master, to produce the "tale of bricks," their burdens increasing more and more until the oppression becomes intolerable. There can be no doubt that hundreds of thousands of them perished under their toils, beside those who were destroyed by the edicts of their tyrannical masters, the kings. No wonder their cry came up to the ears of the Lord of Sabaoth, and, though he waited long, he sent them marvelous deliverance.

To properly understand the sacred narrative

in this interesting portion of Bible history, and get the real lessons of the Exodus, it is necessary to keep in mind some of the history, geography and chronology of Egypt, as well as the customs, laws, arts, learning, religion and social life of her people. Where there is conflict of authorities and variety of opinions, as there is on many points, and especially on chronology, that position is chosen which seems best sustained by the most reliable information, and which best harmonizes with the subject as a whole.

The land of Canaan was intimately connected with Egypt, and especially through Phenicia, that old, small, but powerful kingdom that lay to Canaan's westward, along the sea. "Palestine and Phenicia were twin kingdoms, which, of old, gave conquerors and rulers and laws to Egypt under the short but brilliant reign of her Shepherd Kings." This reign of the Hyksos, or Shepherd Kings, had much to do with the condition of Israel in Egypt. It would appear that the Hebrews were permitted to locate in Goshen, "the best of Egypt," as a break-water to the invading hordes. The pastoral life of this people, Israel, was a cause of hatred to the natives, for in the time of Joseph "every shepherd was an abomination unto the Egyptians." In connection with this, the worship of cattle (the sacred bull, Apis, being the enshrinement of their chief god, Osiris), we see some reasons for the hatred and oppressions visited on the Hebrews. These facts will also aid in interpreting the difficult history and chronology of Egyptian rulers at the time of our narrative. Ingraham says: "But a few centuries had passed since a king of Phenicia, at the head of a vast army of Syrians, invaded Egypt, and taking Memphis, set up a foreign throne in the valley of the Nile. Under this dynasty of conquerors, Joseph ruled in Egypt and Jacob dwelt; for, being Syrians, these new Pharaohs regarded with partiality the descendants of Abraham, who was also a Syrian. But after the death of Joseph not many years elapsed ere the Theban kings of Upper Egypt invaded the Memphitic realm of the Nile, and, overturning this foreign dynasty, friendly to the sons of Israel, re-established the native Egyptian monarchy, 'which knew not Joseph,' nor recognized the descendants of Abraham dwelling in

the land. On the contrary, looking upon them as of similar lineage with the expelled Syrian or Assyrian invaders, as they were equally called, the new monarch and conqueror, Amosis, at once placed them in subjection, and oppressed them with a bitter bondage. This new Egyptian monarchy, under Pharaoh-Amosis, came into power again, some years after the death of Joseph, during which period the children of Israel had increased to a great people. For the space of seventy years their oppression was continued by successive kings, until, under Amenophis I, the father of 'Pharaoh's daughter,' the alarming increase of the numbers of the Hebrews led this monarch to take harsher measures with them, for the more they afflicted them the more they multiplied and grew. Fearing for the stability of his kingdom, if they should rise upon their task-masters, and remembering the Syrian Shepherd Kings, who had so lately ruled Egypt, he issued the command for the destruction of all their male children as soon as they were born."

This will explain the passage of Isaiah 52: 4, so often questioned as to its meaning, "My people went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without cause." The point of query has been how an "Assyrian" could in Egypt oppress them. The evidence is strong that the Pharaoh of Joseph's time was a foreigner in Egypt, belonging to the 17th dynasty, for no native king would allow a foreigner and slave to be so elevated in his kingdom as Joseph was, so great was the feeling against foreigners.

About B. C. 1592 the new dynasty arose, the 18th, and Pharaoh-Amosis came into power, and under him the Exodus occurred. The subsequent history of Egypt has been one of varying fortunes, its power and ancient glory departing, until, in B. C. 361, the last native king was overthrown. "From that time till our own day, a period of twenty-two centuries, no native ruler has sat on the throne of Egypt, in striking fulfillment of the prophecy of Ezekiel 30: 13, 'There shall be no more a prince of the land of Egypt.'" From about 300 years before Christ to 200 years after, Egypt was under rule of the Ptolemies, and learning was fostered and the Jews were again treated kindly by them, and so we find Joseph and Mary giving Jesus protection

in that country, from the Herods of Judea, as they sought to destroy him, the King of all worlds. From that time to the present Egypt has been under the alternate reign of Persian, Roman and Saracen, and is held a vassalage of the Sublime Porte of Turkey to-day. What a change in the grand country of the Exodus! The ruins of Karnac and Thebes, the vast monuments standing in desert plains, as well as inscriptions and dumb mummies and records and archeology, tell of the glory of her past history. Well might we exclaim, how famed were her warriors, stately her priests, superb her princes, majestic her queens, stupendous her system of worship, munificent her learning! What mighty mausoleums, both tomb and temple, rising like mountains hewn into solid triangles, everywhere over illimitable plains! What a land of verdure and flowers, of gardens and palaces, of obelisks and fountains, fanes and altars, sphinxes and statues, a land that comprised all that could delight the heart or take captive the senses! This was the Egypt of the time of Joseph and Moses, the land of such plenty and beauty, of such bitterness and bondage, where the Almighty chose to make his providence and power known.

No less remarkable was the manner in which Moses was prepared for his work, as both deliverer and leader, as well as law-giver of his people. If a divine providence marked the life and destiny of Joseph, quite as much did it that of Moses. His noble character and his strong attachment to friends and country were shown in his willingness to leave all the royal privileges of Egypt to become identified with his enslaved and suffering people. What confidence he had in their future destiny, and what remarkable faith in the God of Israel whom he had perhaps scarcely known until he "had come to years," for it was "by faith" that he made this choice. The old masters did not mistake in his case when they painted him with such a royal air and princely mien. "Never did the gods set their seal upon a nobler and truer prince." His spirit and intelligence, every movement of his stately person, his commanding voice, his superb physique, his majestic bearing, all bespoke one born for empire, created for dominion over men. From his birth an unseen power marked

him for an exalted destiny, and he seemed to never swerve from the heavenly leading. The woman who found and adopted him was, it is claimed, Princess Amense, daughter of Pharaoh-Amenophis, and she became queen of Egypt, but usually bore the simple title of "Pharaoh's Daughter." How strange that the mystery of his birth and of his being the son of the Princess only by adoption, should be kept a secret so long. It seems probable that it was known only to the adopted mother and to the true family of Moses for many years, or until he was grown. It must have been a great surprise, if it was not a grief, to him, after his Egyptian education and all the privileges of the court and the prospect of wearing the double crown of the Pharaohs, to have it revealed to him that he was not the son of Pharaoh's daughter, but only one of the despised and oppressed race of the Hebrews,—a slave instead of a prince! But it is certain that whatever choice he had in the matter he exercised it in favor of his native race, for, "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward."

The same principle of faith actuated him in leaving Egypt, rather than fear of the king, and led him to his self-chosen exile in Midian, for he endured all this as though seeing One who is invisible. During his forty years' sojourn in Midian, engaged in the private life of a shepherd,—a sphere so apparently limited it might have discouraged many—he was in a grand training school, under priest Jethro, with God himself for a teacher. Here he learned and worshiped, with Mount Horeb for an altar and the universe for a temple, while he prayed and waited for the deliverance of his people. The answer at length came in fire, by the appearance of the great Jehovah in the burning bush.

With unsandaled feet and with feeling of indescribable awe Moses stood in this sacred presence which burned in the thorn-bush without consuming it. It was the angel of Jehovah; and the lambent flame which rested on the bush like concentrated sunbeams was but the halo of

glory surrounding the Divine One as a robe of light, while he talked with Moses from the midst of the unearthly scene. How adorable is our God who comes to man veiling the ineffable splendor of his glory under the form of an angel enveloped in a mantle of dazzling sunbeams, whose servants are spirits and whose ministers are flames of fire!

It was in the midst of such scenes as these that Moses received his preparation and commission to go to the court of Egypt and demand the release of the chosen people. God informed him that he had seen the sorrows and heard the cries of his suffering people, and had come to deliver them from the power of their oppressors by his hand. But Moses modestly declines this great honor and responsibility until assured that HE will be mouth and wisdom to him, and there is given him the signs of the rod-serpent and leprous hand to use as testimonials before the king. Then the flame of the thorn-bush began to slowly fade, appearing first a golden cloud and then as a mist illumined by the sun's rays, until all had faded and the shrub was left as it was before with its green leaves unchanged by the glory of the sacred scene.

Under the influence of such sublime and inspiring visions Moses returns to Egypt to execute his great commission. From the very limited facilities of communication in those days we can conceive that he had had but little knowledge of the events in Egypt during his absence from it, and that there was great interest in every thing connected with this land of his birth and training as he visited it on this notable errand. After proclaiming the great deliverance so soon to be wrought, to the assembled elders of the people, some of whom doubtless hesitated to receive his words, he appears, in company with his priestly brother Aaron, in the presence of Pharaoh, and the tragical scenes of the plagues of Egypt were transacted in the land.

But before the departure of these millions from the land of their oppressors the sacred institution of the Passover was ordained. So important an event must be marked by a monument that would last longer than any of the monumental edifices of that memorial land, one to be superseded only by the holy sacrament of the Lord's Supper, after that which was typified by

all this, the true paschal Lamb, had been slain. It was kept on the night of the 14th of month Nisan, and this date became the beginning of years to the Jews. The exodus was the birthday of the nation, and the passover was the birthday feast or celebration. The head of each family was to select a male lamb or kid, one without blemish, kill it on the eve of the 14th, sprinkle with a branch of hyssop the blood on the side-posts and top of the door of the house, as being the place first to be observed by passers by, and also as the place of passage in or out of the house, roast the offering with fire, care being taken to break none of its bones, and all the family were to partake of it that evening, eating it with unleavened bread and sauce of bitter herbs, having their robes fastened at the girdles, sandals on their feet and staffs in their hands. This passover lamb was a true sacrifice, offered in the holy place, with its blood sprinkled on the altar and its fat burned, thus fulfilling the requirements of the law of sacrifices. The blood was sprinkled on the posts and lintels of the door, not as a guide to the destroying angel, but as a test of their faith and obedience to God's word, and a standing sign to confirm their faith in the deliverance which the Lord had promised. By faith they kept the passover and the sprinkling of the blood, that the destroyer of the first-born should not touch them. The requirement that the bones of the offering should be unbroken and that the whole of it should be eaten at one meal or the remainder burned, seems to be a symbol of unity, unity of the people in the family and the nation, and with God in his covenant with his people. So the symbol was applied to our atoning Saviour when no bone of his was broken in his sacrifice on the cross. The unleavened bread does not signify so much the haste with which they went out of Egypt as the consecration of the people, since leaven is decomposition, and hence in the Old Testament often used as an emblem of sin. The bitter herbs may have been used to remind them of their bitter bondage in Egypt, but more, as the bread, in a ceremonial sense, for both unleavened bread and bitter herbs were used on other occasions beside the passover. The haste with which the meal was eaten, and the girt-up loins and the staffs and sandals, are fit emblems of the life of



FINDING OF MOSES.

"And when she had opened it, she saw the child."

the Christian pilgrim, ever hastening away from the world toward his heavenly destiny. To many it was a command, and it was not for them then to question, but simply to obey. The institution was a type of the divine and innocent Lamb of God who was one day to be sacrificed for the deliverance of the world from sin, and this sublime doctrine is now to be received as then. "Earth, as the antitype of Egypt, was the altar of this stupendous sacrifice. And as by the blood of a lamb, and the death of the first-born, Israel was delivered from Egypt, so by the blood of the Lamb, the first-born of God, shall the whole of mankind who look to his blood be finally delivered from this earth, and from Satan its Pharoah, and be led by God into a heaven above the skies, to dwell there to the end of ages."

The scenes of that awful night baffle description. Let none go out of the door of his house until the morning, was the divine warning, for in that night the angel of the Lord would pass through the land to smite the first-born in every house where the blood was not sprinkled. A most impressive scene it was. Three millions of people were that night to snap the fetters of a bondage of many generations, marching at the command and under the lead of the Almighty, and pass out from under the cruel sceptre of the Pharaohs forever. It was the grand spectacle of a nation marching out from slavery into freedom in a day. Such a movement earth has never witnessed, except in the fulfillment of the promised triumph of Messiah's time when "a nation shall be born in a day." There must have been much joy in the midst of those solemn scenes. Faces no doubt lighted up that had scarcely smiled for years. Old men and women rejoiced that they were done bearing the heat and burden of sorrowful days. Mothers embraced their babes with the sweet assurance that they would never bend under the yoke of Egyptian toil. As night came on there was a deep quiet settled on the assembled hosts in Goshen, now one vast camp of human beings. Parents looked carefully to see if all the children, and especially the first-born, were under the shelter and protection of the blood. Now a silence falls on the camp like that which always reigns in the heart of the pyramids, and all felt

the solemn presence of Jehovah near. At headquarters only a low whispering voice could be heard; it was that of Moses and Aaron at prayer, talking with God and feeling the fearful responsibility resting upon them now. Scarcely an eye closed in all Israel, save those of children, during the solemn vigils of that awful night, for all were watching for the first signs of the coming of the dreadful avenger. We can enter into the spirit of one who described the scene from the stand-point of those who looked upon this awe-inspiring spectacle. Suddenly, at midnight, it came. A bright light from heaven shone above where Moses was, and from it went forth a glory that filled the land of Goshen with its beams. All felt that it was the symbol of the presence of God, and that the hour of doom had come. It rose in the height of heaven, a column of fire, with its base at the roof of the house and its top in the region of the clouds. It was in the form of a Hebrew staff, with a bar of light across it at its top, and on its summit there rested a crown of glory which seemed to shoot out thorns of light and splendor every way. In this column there stood a form somewhat like unto a man, but splendid with ineffable radiance. Then the dazzling body began to move, moved out of Goshen and on until it rested over the gorgeous palace of king Pharaoh. Here the angel form in the glittering column seemed to draw a sword and strike. Then with the swiftness and dazzling glory of lightning it turned every way over Egypt and shot out fiery missiles of death until no eye could longer behold the sight. Then there was a cry in Egypt such as was never heard before, as if every mother in that vast population lifted up her voice in one prolonged and dreadful wail of woe. All Israel knew the meaning of this heart-piercing cry, and trembling with fear and awe prostrated themselves before God and cried for his mercy and protection. At length the flaming sword was drawn back by the angel, and the shining column returned and stood over the house where Moses and Aaron were, now changed into a calm and lambent light as soft as moon-beams, instead of the angry splendor with which it shone before. Here this heavenly vision remained standing over the camp, a pillar of cloud, as it had been a pillar of fire, ready to move ahead

of the columns of the hosts of Israel when they should start on the great exode,

An awful guide of smoke and flame.

That was a wonderful night in Egypt, the birth-night of a nation. When the sun set that day on Egypt it set on Israel as a race of slaves; but when its rays next morning kissed the summits of the pyramids with its rising beams Israel was a nation on the march to freedom. "This enslaved and despised race came forth from the house of bondage and took their place among the great historic nations as suddenly as an eastern dawn breaks into the full day. Rome began with a score or two of shepherds and robbers, drawn together into a miserable cluster of mud cabins, and it was seven hundred years in reaching the summit of its greatness. The Hebrews numbered three millions the first day of their life as a nation. They started upon their eventful career, as the Rhone springs, full-voiced and strong, from the foot of the glacier. The Egyptians, the Babylonians, the Assyrians, all the great conquering nations of ancient times, have utterly passed away from the earth. They have now no representatives to bear their name or to glory in their history. It is impossible to trace their influence in the life of the world to-day. The inscriptions upon their monuments tell us so little that we dare not trust the correctness of their reading. We see their greatness only in their ruins. The Hebrews in all their wanderings and dispersions, are Hebrews still. The descendants of the three millions who marched out of Egypt under Moses may be found on all the continents and in all the great cities of the earth, yet everywhere a people apart by themselves, a peculiar and inextinguishable race." So it was a march to immortality, as well as to freedom, and we may agree with Dr. March that the birth-night of the Hebrew nation was the great era of ancient times, the first advance of forces that are still on the march for the conquest of the world.

The great Leader had prepared the way for the exit of his people in a manner that impressed fear and terror on all. From the millions of Egyptian families, so enriched from the grinding toils of their Hebrew slaves, from the palace of the king and princes to the hut of peasant and

the prison, the awful wail had gone up of the death of the first-born, as well as of the cattle, including the sacred Apis stretched out dead upon the marble floor of his gorgeous temple; and this had caused the king to send messengers to hasten the people out of his realm. The hour of departure had at last arrived. The Israelites had been commanded to ask, or demand, of the Egyptians treasures, jewels of silver and gold, and raiment, as something due them for their unrequited toils; and the Lord gave them favor in the sight of the Egyptians so they gave the people what they asked. The words "borrow" and "lend," as used in the authorized version of the Scriptures, have no warrant in the original and are changed in the revised version, putting the proper sense on the passage and removing the cause of skeptical criticism that the Lord had taught the people to practice deceit, or lie. Before the gray streaks of morning gilded the eastern sky the people are on the move, a mighty throng, from two to three millions, with all their effects. What faith it required in the power and providence of God for Moses to undertake to lead out such a multitude into the desert with no visible means of support. A "mixed multitude" went out with them, probably Egyptians who had witnessed the mighty power of God with this people and who desired to journey with them where they went. Some of these had no doubt escaped the death of their first-born by following the example of the Hebrews and sprinkling blood on their doors, and if this be so they would be the more willing to go out with the people who had such a God as their leader. It has been observed by one that at the very crisis when the distinction between Israel and the nations of the world was most clearly brought out, a mixed multitude went out from Egypt with them, and that provision was then made for all who were willing to join the chosen seed and participate with them in their spiritual advantages. Thus, at the very starting point of national separation, was foreshadowed the calling in of the Gentiles to that covenant in which all the nations of the earth were to be blest.

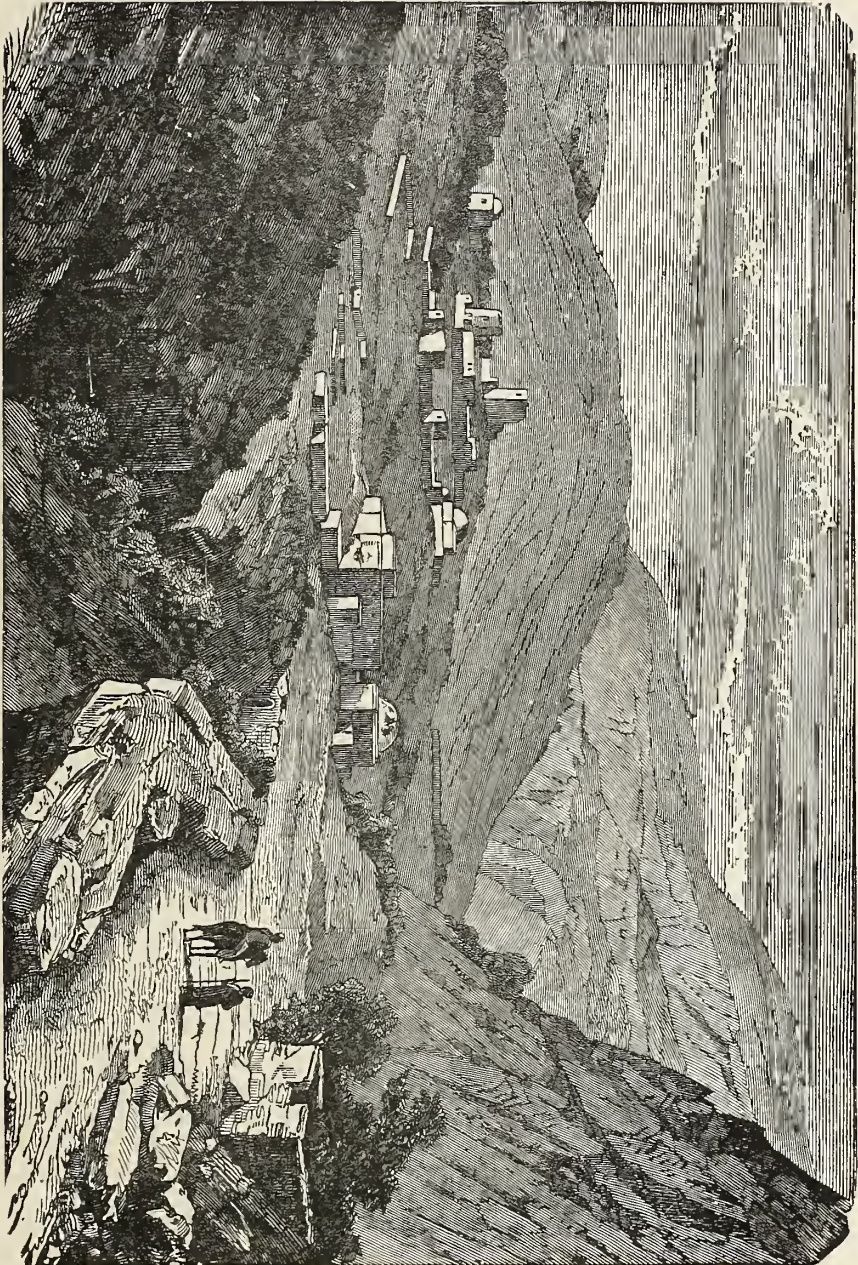
When the command was given to advance, Moses took a position where he could overlook the prodigious army as they moved out by tribes and families under their appointed captains.

With great joy and enthusiasm they took the first steps that were to lead them out forever from their masters and their tasks. Their route was not chosen by themselves, but by Him who had directed all their course. The place of gathering for all the scattered Israel was Goshen, and the point of departure was Rameses, an important city of this province, lying eastward of the Nile and near thirty miles westward of Ismailia. The natural and direct course to Canaan would have been north-eastward through the sands of the isthmus and through Philistia. But the Lord led them not by the way of the land of the Philistines, although that was near; for God said that the people might become discouraged when they should meet with difficulties and see war, and return to Egypt. Josephus said the Israelites at that time had a quarrel with the Philistines. So they were turned down to the south-eastward by the way of the Red Sea. Rameses is located on the railroad now running from Ismailia to Sagasig and the Nile. It was near forty miles from what was then the head of the Red Sea. It must ever stand prominent in Bible geography as the starting point, the first station, in this notable journey. Going south-easterly they reach the second point of interest, Succoth, a little west of Serapeum on the Suez Canal, and there made the first camping place on the exodus. Here their route turned almost directly to the south until they reach Etham, the third station, following down the course of the Bitter Lakes. It is an interesting thought that this celebrated journey was started right along the line where the commerce of the world so largely passes to-day, the Suez Canal, one of the many "wonders" of the modern world. It is conjectured that they made about fifteen miles a day, on an average, in this part of their journey. Etham was called the *terminus maris*, boundary of the sea, for it is believed the Red Sea formerly extended much beyond its present boundaries. It is said to be "in the edge of the wilderness," and was in the direct route around the point of the sea. But instead of going directly on in this direction, leaving the boundary of Egypt and making their journey into "the wilderness," they were commanded to make a sharp deflection to the right, turning nearly westward again, with their faces

toward Egypt, and pass around the mountain Jebel Attakah and encamp at the end of the third day at Pi-hahiroth where there was rest in the palm-trees, shade and water. No doubt they wondered why they were led around this way and into that narrow defile where they were hemmed in on each side by hills and in front by the sea. Here they would pass Migdol with its tower and garrison which guarded the way to Egypt from the Arabian Sea. Footsore and weary journeying with women, children, flocks and all their effects, they welcomed this stopping place "between Migdol and the sea."

They had been guided hither by that symbol of the divine presence, the pillar of cloud and fire. This was both a guide and a protection, leading as God would have them go, lighting the camp at night and shielding them from the rays of the burning sun by day. This cloud hung over the host while they rested, and from it God spoke to Moses, the only true and sacred oracle. This was the ever-present miracle of the exodus. That which had stood over the headquarters of Moses as a snow-white cloud, immovable, beautiful, advanced as if borne on a gentle breeze and stood before the host. As darkness came on, this heavenly symbol was changed into a fire-mist which shed a glory over the camp of Israel almost equal to the splendor of day. When the sun arose again it changed into a columnar cloud, so high it could be seen by all the millions of the tribes, standing above them like the smoke of a great sacrifice. With such a guide as this the people might feel that they would be led in that way that would best serve the wise and beneficent purpose of God with them. This pillar had led them to where we now find them at the end of their third day's march. Here they are in a triangular plain, its sides bounded by mountains, its apex opening toward the sea, and its base directly toward the capital of Pharaoh. The king of Egypt has had three days in which to mourn over his dead, and to repent that he had allowed such an army of slaves to escape from his dominions. Hearing that they had not gone into the wilderness of Etham, but had turned and were in the valley of Pi-hahiroth, he exclaimed, "They are entangled in the land, the wilderness hath shut them in; I will follow them and bring them back and

BETHANY.



they shall serve me with increased rigor for all the distresses they have brought upon me and my land." He then summoned the best of his army, almost countless thousands of horse, foot and chariots of iron. On they press across the shortest route from the capital to the sea without stopping to rest either hoof or sandal. Tidings of the coming of Pharaoh at the head of his hosts filled the hearts of the Hebrews with terror and dismay. Already the enthusiasm of departing had been wasted in the weary journey of three days. Shut in in their dangerous situation, with crying children and wailing women and lowing herds, and with the hastening hosts of their old enemies now already in sight upon their track, there were murmurings heard both loud and deep against Moses and the Lord. With cutting sarcasm the people ask if there was no room to bury them in Egypt that they had been brought out into this wilderness to die, and declared it were better to serve the Egyptians than to die here by their hands. The faith and skill of Moses are put to the severest test, but he is calm and self-possessed and tries to quiet the fears of the people who are excited almost to the pitch of a mob. Before he himself knew the way out he feels sure that deliverance will come, and exhorts the people to stand still and see the salvation of God. The cloud of His Presence had guided them to this place and would lead them out of it again.

When the Egyptian army came within sight of their escaping slaves an unusual mist settles over them, making it so difficult for them to proceed, that they encamp for the night. It was the pillar of cloud that had moved from the front of the camp of Israel to the rear and stood between them and their foes, bright to the Hebrews as the light of day, but black as midnight to the Egyptian hosts. Moses hastens to his tent and falls down in supplications before God. A voice answered him from the cloud, "Why criest thou to me, speak to the children of Israel that they go forward." Now he stands upon the shore and stretches out his rod over the sea, and a strong wind blows from the east all the night; and the waters were divided and piled up as walls of glittering ice on each side, rigid as if congealed by frost. When morning dawned on the anxious people a broad and easy way was

beheld by them through the sea, so wide that many hundreds of people could pass abreast through the open way. The hearts of the people were as joyous now as they had been distressed before, their darkest hour was just before their brightest day. There was an early stir among them; soon all was ready and the trumpet sounded an advance. Priestly Aaron and one elder selected from each tribe led the march through this miraculous roadway of the sea. On, on the hosts followed them in solemn march, adoring the Power that had opened them such a door out of Egypt and their bondage. Now they could understand why Jehovah had led them in this way.

As the last of the host had entered the pathway through the sea, the cloudy pillar lifted and moved over in front of Israel, and when this was done the supernatural darkness that had so encompassed the Egyptian camp that they could not move all that day, was now so far removed that they could see that their slaves were escaping, and they began the pursuit. Either Pharaoh was so confused he did not know by what way Israel was escaping, or he was so abandoned to judicial blindness that he resolved recklessly to pursue them even through the sea, daring to risk going where his slaves could go. The last one of the people of Israel was now landed on the Arabian side of the sea, and all of the Egyptian army were within the watery way opened by the Lord for both. The pillar of cloud now swings around with its bright side toward the Egyptians so that they could see where they were with the walls of water on each side held up like adamant by the hand of Israel's God, while the people of Israel were all escaped on the farther shore. What if he should get across, could he take the multitude back through this path again? Could he and his army retrace their steps to Egypt again? Is it not after all the great God of this people who is leading them and fighting against the Egyptians? It is now the morning watch; if he can only return and tread once more on the soil of Egypt he will be content to let this people go. The command is given to face about and retreat, that the king and his army may get out of this perilous place. And now the Lord looks upon the Egyptians through the pillar of cloud and fire in terrific glances and

greatly troubled them. The armies dragged wearily through the now miry road-bed and wheels clashed with wheels until chariots had to be abandoned and the king himself had to mount a war-horse to make an endeavor to escape. Horse and rider and footmen now mingled together in wild confusion, and many who had escaped being mown down by the deadly scythes on the chariot wheels were trampled to death in the maddened rush to escape to shore. Meanwhile the pillar had turned its dark face upon them and the old darkness covered the awful scene. From the cloud came heaviest thunders that shook the earth beneath them and the sharpest lightnings glared the eye for a moment with frightening flash, leaving the darkness more terrible than before. Fear and consternation seized on every one, and Pharaoh now recalls the last words he heard fall from Moses' lips, "I will see thy face again no more." Now the impious king rages in fury and curses Moses and his God and calls on his own gods to come to their relief. But his curses and prayers are alike unavailing, for they are met only by the fury of the elements which beat against them in a most pitiless storm. Moses is now standing on the shore of deliverance and has seen the last one of the Hebrews safely landed. At the command of God he stretches out his hand and rod again over the sea and the hand that held them in "heaps" loosens its grasp and the walls of water came together like raging cataracts, meeting with a shock that startles the Israelites and overwhelms Pharaoh and all his army of princes and captains and mighty hosts, the strength and power of the land, in an utter and world-astounding overthrow. Then were the words of Moses remembered which he spoke to Israel on the other side of the sea, "The Egyptians which ye have seen to-day, ye shall see them no more again forever."

The sun never looked down upon such a scene before. No war or battle ever presented such a spectacle of terror and power as was exhibited on that sea that day. It was an exhibition of the divine judgment that filled the wondering Israelites with awe and adoration. It was the final plague of Egypt, distancing all before it in the overwhelming majesty of Jehovah, completing the destruction not only of the flower of

the Egyptian army, but also of the king himself. "Then shall the Egyptians know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots and upon his horsemen." Surely a horse is a vain thing for safety. Some trust in horses and some in chariots, but the sure defence is the Lord of hosts. Pharaoh had, like his predecessors on the Egyptian throne, been for years constructing at great expense a pyramid tomb to contain his embalmed body and perpetuate his name; but his body now floats a bloated corpse in the waters of the sea, and his fame is turned to an infamy which will outlast any hieroglyphic he could have inscribed on the "desolate places" he had built as a mausoleum. He was buried beneath the horses and chariots in which he had trusted instead of the God of Israel whose being and power he had impiously defied. There was neither mummy nor pyramid, not even decent burial, for him. What a contrast with the security of the bones of Joseph and the honor with which they were carried throughout the exodus and buried in the land of his fathers. All that day and night there floated on the sea the bodies of the Egyptians and their horses, and its surface was strewn with the wreck of their chariots and instruments of war which with every surge were beaten upon the shore. It has been thought by some that hundreds of thousands of Israelites armed themselves with arrows and lances and spears and shields and all the accouterments of war from the spoils of the Egyptians which drifted upon the shore.

That day Israel remained near the sea and spent it as a grand thanksgiving day to their great Deliverer. They had been so impressed by the power and goodness of God in their marvelous deliverance and the utter destruction of their enemies, that they came with humiliation and confession to Moses for their murmurings against him, and felt that they would never distrust nor complain again. They gave expressions of their feelings in the loftiest notes of praise. Moses sang and the people chanted a sublime hymn of worship, while the aged prophetess, Miriam, sister of Moses and Aaron, came out with instruments of music and the mothers and maidens of Israel in songs and dances in the ecstasy of their holy joy before the Lord. It

was the "Independence Day" of the Hebrew nation, and they were celebrating it in a proper manner. The divine interference had been so marked and the blessings achieved so great, there was a call for gratitude and praise as their most reasonable service. "What should we think of an Israelite walking through the depths of the sea on dry ground, between walls of water standing up like marble on either hand, and yet not recognizing the intended and merciful display of the Divine power for his protection? What should we think of a ransomed Hebrew standing on the safe shore of the Red Sea on that memorable morning, and yet refusing to join in the song of thanksgiving for the great deliverance of the night? The same that we ought to think of one who lies down to sleep at night in his own house, and goes to his daily occupation in the morning, and never prays, never offers thanksgiving to God for the mercy which redeems his life from destruction every moment." There were two hosts in the Red Sea that day. One of them came safely through under the protection of the highest power in the universe; the other was completely defeated and destroyed. All souls must pass through seas of conflict and be delivered or overthrown, according as that Presence in the cloud is for or against them. There is no safety, no happy outcome, in the journey of life but by putting a red sea, one of blood, between the soul and its sins,—its worst of foes. Then, as beautifully expressed by the author of the above quotation, the time is not far distant when we shall all stand on the shore of the great sea of death. We shall not be able to pause at the brink or to return when once our feet are set in the cold flood. There is but one Guide who can take us by the hand and lead us through to the bright and blessed shore. That divine One has come all the way across the flood to meet us here, that we may not fail to find him when we need him most. Who would rather wait until his feet are set in the cold waters and the cloud of death is over him, hoping to feel about in the dark and find even then the hand of the heavenly Helper, rather than take it now when it is offered in kindness and love?

Leaving rejoicing Israel to rest on the shore, we turn to remark on the place of their crossing the Red Sea. The various theories of the locality

have their advocates who argue for their respective places with commendable zeal. That upon which the most and best authorities agree is the site of Ras Atakah, the one adopted in this history, as it more fully corresponds with the biblical account and with the geographical and topographical features of the case. It is about six miles in a direct line south of Suez, opposite the southern end of Jebel Atakah. The description of the sea at this point by a late and careful survey is very interesting. The soundings made here show it to be a series of shoals varying in depth from fourteen feet near the shore to others about twice as deep, but none more than thirty feet at low tide except in the channel. The channel is less than three-fourths of a mile wide and not over fifty feet deep in the deepest place, but above and below this place it is much deeper, about seventy feet. The entire width of the sea at this point is about five miles. These facts show a place where the scenes of the sacred record could occur without any reasonable objection, keeping always in mind the miraculous character of the events. Crossing here Israel would land on the eastern shore near to Ayun-Musa (Wells of Moses), the name of which, in addition to local tradition, would represent the true place. This location is marked to this day by both fountains and palm trees.

The ransomed Israelites now set out anew upon their march from the Fountains of Moses, having escaped the power and left the boundaries of Egypt forever. Neither here do they take the direct route to the promised land, which would have been northward across the desert, but instead bear to the south-east down the coast of the Red Sea toward the point of the peninsula lying between the two arms of the sea, the Gulf of Suez and the Gulf of Akaba. The route of the exode may be naturally divided into five stages. The first would be from the point of departure, Rameses, to the western arm of the Red Sea, which has been already described; the second from the sea to Sinai, where they tarried to receive the law; the third from Sinai to Kadish Barnea, where they came nearest to the borders of the promised land, but were turned back by the unbelief and murmurings of the people; the fourth from Kadish Barnea through the desert, a period of wanderings of

somewhat uncertain locality but of about thirty-nine years' duration; the fifth from Kadesh, to which they come back again, to the crossing of the Jordan where they enter Canaan. Departing from Hallelujah Station, near Ayun Musa, flushed with the mighty victory and strengthened by their happy thanksgiving, they journey three days, or take a three days' journey, into the wilderness or desert of Shur, keeping not many miles from the coast of the sea. There was a purpose in turning their course in this direction no less providential than when they made the detour at Etham and went down the western side of the Gulf Suez. Those who had been so long in bondage and exposed to idolatry needed both instruction and discipline, and these could be better obtained in the seclusion of the mountain region of Sinai than amid the interruptions they would receive from foes in going directly up to Canaan. "At Sinai, and on the journey thither, might the great leader hope that the moral brand which slavery had imprinted on his people would be effaced, and that they would acquire that self-respect, that regard to God's will, that capacity of self-guidance which alone could make liberty a blessing to the nation, and enable Moses to realize on their behalf the great and benign intentions which God had led him to form."

When they reached the sixth station, Marah (bitter), they found the water bad, and so soon forgot the power and providence of God and their pledges of loyalty to Him and to Moses that they were full of murmurings. They had been so long accustomed to the delicious waters of the Nile that they could not taste this brackish water with any patience. Moses, who had to be both leader and intercessor for the people, took the ease before the Lord, to whom all the troubles of life may be brought and upon whom all are invited to cast their burdens and their cares. Another miracle quickly relieved the difficulty, for Moses, under the divine direction, cast a branch of a certain kind of tree into the waters and they were sweetened and made palatable. This effect in a small degree has sometimes been produced on these brackish waters by the berries or leaves of the shrub ghurkud which grows in that region, but this was, again, only the natural basis for the miraculous work at

Elim. This place is identified by modern travelers who find fountains here from which Bedouins and camels do sometimes drink, though the waters are not now "sweetened." As to this route, Dr. Stanley remarks, there can be no dispute as to the general track of the Israelites after the passage of the sea. In many places there is such an absence or brevity of details that certainty of location can not be relied on and only general accuracy is to be expected.

Elim (trees) was the seventh station, counting the crossing of the sea as a station, only a few miles south-east of Marah. It was a place of delightful rest and refreshment to the traveling host, having twelve wells of sweet water and seventy palm-trees with their grateful shade. It is at the present day a common route for caravans. Here are found date-palms and tamarisks with considerable yield of vegetable "manna." It has been observed that at Elim there was a well for each of the twelve tribes of Israel, and a palm-tree for each of the seventy elders. One of the most delightful camping places, this, on the journey, and may symbolize the sweet rest often provided for the soul after the bitter experiences of life. Even Marah is sweetened, and then comes Elim.

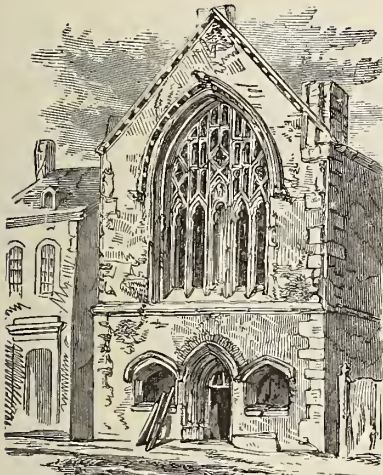
The route through the "wilderness of Shur" had been hitherto back from the coast, but from Elim they pass to a station called "the camp by the sea." To reach this they would pass to the south-east side, the land side, of the mountain Jebel Hummam which led down to the brink of the sea. Their next stop was in "the wilderness of Sin," a place still close along the shore. Not all the stations of the Israelites are mentioned in the historical statements of Exodus, but an itinerary of their journeyings is given in the 33d chapter of the book of Numbers, evidently intended to be a full record of all the points touched, though some of them are merely named and no particulars given; nor could we expect that in such a country of desert and mountain such as were mentioned could be lasting. They arrived at this camp, number nine, on the fifteenth day of the second month after their departure out of Egypt. This became an important part of the journey because of the impressive events occurring here. They began now to realize more of the difficulties of their travels than

heretofore. To this time they had had bread, either from the supplies carried out of Egypt or that which had been obtained by foraging or trading by the way. Now these supplies were exhausted, and their debased natures cried out, not in reasonable appeal or trustful prayer, but in bitter complaints against Moses, who had to bear the blame in all their murmurings. If God intended to kill them, they had rather died by the flesh-pots of Egypt, where they had at least enough to eat (the flesh-pots were where the messes of the slaves were cooked), than be led out to perish, that whole multitude, in the wilderness, with hunger. The "flesh-pot" phrase shows how the language and condition of slavery clings to them and how they forget the abundance of flocks and herds they had along with them. Their demand was for both bread and meat. This great Leader heard the cry, and instead of punishing them for their complaints and doubts, supplied both demands, the former by the manna rained from heaven and the latter by quails which came and "covered the camp." They were in a section where "manna" dropped from the trees in some abundance, and where "birds" came in quantities from the sea.

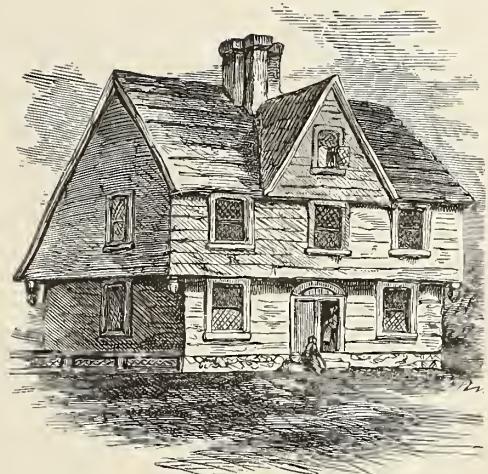
It is worthy of most careful note that in all the miracles of the exode, as well as in other parts of the divine administration, God usually saw fit to make his miracles come close along the line of natural events, and yet far enough from them to mark their distinctively miraculous character. This feature was noticed in the account of the plagues, miracles, of Egypt. It has marked their history all the way. When a pathway of escape was opened for them through the sea it was in a shallow place and by a strong east wind; but no wind could lift that amount of water and hold it there and at the same time allow the people to travel against it. So at Marah the water was sweetened by a branch, but no such change was ever wrought upon it before or since as that by the hand of Moses at the command of God. So it was in many other cases. Naaman was cured of leprosy by dipping in the waters of Jordan, and the blind man's eyes opened by washing in a pool, but no one believes there was efficacy in either. The Saviour fed the multitude of more than five thousand in the desert by making the few herring and biscuit of a

lad the seed-corn from which he supplied the full demand, until all were filled. In none of these cases were the natural means employed adequate to the results produced, leaving the want to be supplied by supernatural power. This feature was present in the miracles here at Sin. An article called "manna" grows in this region of the exode and in other eastern lands. It is a gummy substance which exudes from the tamarisk-tree and other species of shrubs, and falls on the ground and hardens into small globular masses. Its taste is sweet, agreeable, somewhat aromatic, and it is laxative in its effects when used in quantities. It is used as honey, which it resembles closely. Many of the trees in those oriental lands yield sweet exudations similar to the tamarisk, and there are many kinds of "manna." Smith says: "The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden."

The manna, as bread of heaven, "angels' food," on which Israel was fed for forty years, was, in accordance with the above fact of the correspondence of most miracles with natural means, quite similar to these natural productions from the trees, and yet possessed marked and supernatural differences. From the sacred narrative we learn the following particulars in regard to manna: It fell every morning, except the Sabbath days, during all these years, in form like unto a coriander seed; it must be gathered early or the sun would melt it, and be gathered every day excepting on the Sabbath; on the day preceding the Sabbath a double quantity fell; if kept over one day, excepting the Sabbath, it became wormy and offensive; food was prepared from it in the same manner as from grain, by grinding and cooking; the millions of Israel lived on it for forty years, but as soon as they reached the land of Canaan and began to eat of its fruits the manna ceased to be supplied. The word in its etymology seems to mean a "gift" or "portion," but its scriptural meaning is fixed by the Hebrew word itself, "man-hu," which is



ANCIENT CATHEDRAL.



COLONIAL ARCHITECTURE.



DIVINITY HALL, OXFORD;

a question, "What is it?" Josephus says: The Hebrews called this food "manna," for the particle "man" in our language is the asking of a question. Moses answered the question, "This is the bread which the Lord hath given you to eat." They were to gather an omer (three quarts) for each person's eating, and on the day preceding the Sabbath twice as much. An omer of it was miraculously preserved, carried afterward in the sacred ark and laid up in a golden vessel in the holy of holies in the tabernacle, as a memorial to future generations of what the Lord had done for his people, "that they may see the bread with which I fed you in the wilderness."

Some have supposed that these exudations from the trees constituted the manna of Scripture. On this subject we need only quote: "The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the qualities nor uses ascribed to the manna of Scripture. They are all condiments or medicines rather than food, stimulating or purgative rather than nutritious; they are produced only three or four months in the year, from May to August, and not all the year round; they come only in small quantities, never affording anything like 15,000,000 pounds a week, which must have been requisite for the subsistence of the whole Israelitish camp, since each man had an omer a day, and that for forty years; they can be kept for a long time, and do not become useless in a day or two; they are just as liable to deteriorate on the Sabbath as on any other day; nor does a double quantity fall on the day preceding the Sabbath; nor would natural products cease at once and forever, as the manna is represented as ceasing in the book of Joshua."

The next stations were Dophkah and Alush, to the southward by east from the camp in the wilderness. They are not mentioned in Exodus, but are in the list of stations in Numbers. "Dophkah is probably to be found near the spot where wady Feiran runs into the Gulf of Suez." Alush seems to have been on the shore near Ras Jahan. Here the course took a sudden turn to the eastward and the hosts took leave of the sea and moved into the more mountainous parts in the Siniatic regions, and camped at the twelfth

station, Rephidim, near Mt. Horeb, or one of the Horeb mountains. This was a notable point because of the wonderful things which transpired in the vicinity. The people were to be dependent on the providence of God all the way of the exode. Here in a dry desert, though plentifully supplied with bread, they had no water. The base people were full of murmurings and ready to stone Moses. He cried again to God for direction, for even Moses does not seem to know in advance the plans of the Lord, but walked by faith and endured as seeing Him who is invisible. He was well acquainted in all this region, for through it he had led the flocks of Jethro for forty years, and near this very spot Jehovah appeared to him in the burning bush and commissioned him to deliver Israel from their bondage. The cloud of the divine glory now rested on Horeb, and Moses with the wonder-working rod smites its rocky sides and water in great abundance gushes out, sufficient for the hosts and their flocks. This miraculous supply continued during all their stay here, about a year, in the region. What an astounding evidence of the power and goodness of God was this miracle! Could they ever doubt or complain again? From St. Paul we learn that this rock was a type of Christ, and it may be observed it is the only material type of the Saviour now in existence. The spirit of the people was perpetuated in the names given to the place, Meribah (contention) and Massah (temptation).

A new danger arose at this point. The predatory bands of Arabs attacked them for plunder, and the Israelites had their first taste of war. They were toiling slaves of brick and mortar, pick and shovel, in Egypt, and so had neither arms nor drill. It was the Amalekites who attacked them, descendants of Esau, brother of Jacob, and hence related by blood to Israel. But like the "wild man" Ishmael, an older ancestor, this hand of Amalek is against every man, even his own kin.

To help in this emergency a new and prominent character here comes into the history, Joshua, whose name is the same as Jesus, "Saviour." He was from this time the military commander of the army of Israel, wise, bold, successful, became the successor of Moses at the death of the latter and led the tribes in the con-

quest and settlement of Canaan. The battle was fierce and long contested, but terminated in victory for Israel, and was to settle the question for all the future as to how their victory over their foes was to be obtained. Moses, as their ensign, stood on a hill and held up his hands before God, an attitude of prayer, showing dependence on the Lord of Hosts, while the people fought the foe. Moses, their minister, praying in the mountain and the people fighting in the valley was to be the key of success for all the Israel of God in all time to come. When he could no longer endure the fatigue Aaron and Hur sustained his arms, for victory turned for or against Israel as Moses' hands were up or down. Josephus says that Hur was the husband of Miriam, the sister of Moses and Aaron. God's threat to utterly destroy as a tribal organization this wicked foe of Israel, "the sinners, the Amalekites," was fulfilled by Saul, for they were unfit to continue a political existence. This victory was a great encouragement to prayer, and it placed Moses in high position before the people as the agent of the divine power. It was commanded that a record of it be made in a book, and an altar was set up as a memorial inscribed "Jehovah, my Banner." Here at Horeb, Jethro, priest of Midian, the father-in-law of Moses, brought the wife and two sons of Moses to visit him, and gave him some wise counsel in regard to conducting his arduous work of governing the people, so that subordinate judges were appointed, to the partial relief of Moses.

The exact route from Rephidim to Mt. Sinai is yet an unsettled question among authorities, but that which appears best suited to the ease was by Wady Hebran. It was on the first day of the third month after the departure from Egypt that the children of Israel came into the desert of Sinai and there encamped before the mount. On the fiftieth day after leaving Egypt God appeared in the mountain in awful grandeur to give them the Law, in commemoration of which they celebrated the feast of Pentecost, which meant fifty days after the Passover. The people were encamped in a place described by Robinson as an adytum in the midst of the circular granite region, a secret, holy place, shut out from the world amid lonely and desolate mountains. Boundaries were placed around the

mountain, a very "dead line," that neither man nor beast might touch the mountain under penalty of death. The description given in Exodus is awe-inspiring. The people were commanded to purify themselves and be ready against the third day, when the trumpet should blow loud and long. And it came to pass on the third day in the morning that there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke of it ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and he called Moses up to the top of the mount, and Moses went up. And the Lord sent him down again to charge the people, lest they should break through the bounds to gaze, and many of them perish. And all the people saw the thunderings and the lightnings and the noise of the trumpet and the mountains smoking; and when they saw it they removed and stood afar off. And the people said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. Then the pillar of cloud moved and sat upon the mountain, and Moses knew thereby that the Lord called him up. And when he went up to meet the Lord the cloud covered the mount. And the glory of Jehovah abode upon Mt. Sinai, and the cloud covered it six days, and the seventh day (a sabbatical division of time) he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, in the mountain, and was

there with the Lord forty days and forty nights, in which he neither ate bread nor drank water. And he wrote on tables of stone the words of the covenant, the ten commandments, two tables of testimony, written with the finger of God. And when Moses came down from the mount his face so shone that the people were afraid to come near him and he veiled it while he talked with them.

While Moses was in the midst of these solemn scenes another was occurring in the camp of Israel which showed the people's need of just such a law as God had been giving them in the mountain by the hand of Moses, the first precept of which was directed against idolatry, and the second against images even of the true God. So gross had this people of God become that in the absence of Moses they demanded an idol, and Aaron, weak-kneed and yielding, had made them an image of the sacred Apis of Egypt, with which they had been so familiar, and the people were worshipping about it with all the carnal rites of the worship of Osiris. The punishment of this great sin of the people was appropriate in every way. The tables of testimony were renewed to Moses, and he prepared the tabernacle and sat it up and carried out the directions of the Lord for their symbolic worship, every detail of which was according to the pattern showed him in the mount.

Sinai has been and still is a spot much visited by tourists and biblical students, and has been held in veneration from an early age. Elijah took refuge there from the wrath of Jezebel. Some have supposed that St. Paul visited there when, immediately after his conversion, he went for pious retirement into "Arabia" and "the region of Syria." In the 6th century a church and convent were erected there, the present Saint Catharine's, and it was a famous place for monks. Here is a large library in the convent, with some rare books and manuscripts, and here Tischendorf discovered, in 1859, the celebrated "Codex Siniaticus," believed to be as early as the 3d or 4th century, and which has been a valuable addition to biblical lore. The particular point known as Mt. Sinai, or "the mount of the Lord," is now believed to be, not Jebel Musa (Mountain of Moses), as tradition claims, but Ras es-Sufsafah, where it is said every require-

ment of the sacred narrative is met and every incident supplied by the features of the surrounding district. Many readers will recall the interesting description of Dean Stanley, who believed this was the place of the giving of the law. No one who has approached the Ras Sufsafah through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelitish camp. That such a plain should exist all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation of the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the "bounds" which were to keep the people off from "touching the mount." The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could "remove and stand afar off." The cliff, rising like a huge altar, in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of "the mount that might be touched," and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the adytum, withdrawn, as if in the "end of the world," from all the stir and confusion of earthly things.

After a stay of about a year in "the wilderness of Sinai," the time came to move onward in their journey. Their long sojourn here had been full of interesting and impressive events. The nation, so lately born, on its first anniversary had been organized into a church, with an elaborate and inspiring ritual, a law that would outlast all time, a sacred tabernacle and a holy priesthood; an army had been commissioned and equipped for both conquest and defence; God had given them such manifestations of his glory

as the world had never seen before; the people were rested, instructed, better organized, and in every way better prepared for their mission and destiny.

In this condition the people started on the third stage of their great exode, and it seemed like a great caravan on a pilgrimage of religious worship; and such it was, at the holiest shrine and to the greatest object of adoration, the only true God, the great Jehovah, of the universe. Leaving behind the graves of thousands of their dead who fell in the penalty inflicted for the golden calf idolatry, and on others, Aaron's sons, for trifling with holy things, they had an impressive lesson on the rewards of faith and obedience to God and their leaders. When the pillar of cloud rose that day from its long resting-place and moved to the northward, now the direction of Canaan, the people must have felt as if they were going to make a short and easy journey to their promised land. And that they did not, they can blame no one but themselves. Moving to the north by east, the royal tribe of Judah leading the van and carrying the sacred altar and the sarcophagus with Joseph's bones, they came to Taberah (fire) and Kibroth-Hattavah (graves of lust). This bestial people had not yet learned to trust. Murmurings arose because of the long distance, and the "mixed multitude" that came with them out of Egypt reminded them of the fish and vegetables of the land they had left, cucumbers, melons, leeks, onions and garlic (truly a savory mess), and that here they had nothing but "this manna," of which they were becoming weary and sick. Thus they lusted after Egypt again.

Moses was deeply distressed by the spirit of the people, and almost lost his own spirit of patience as he inquired of the Lord, "Shall all the fish of the sea be gathered together for them to satisfy them?" The answer came in a great abundance of quails that were sent, and which the people ate to their own destruction, for God had told him that they should eat of the quails "not one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because ye have despised the Lord who is among you, and have wept before him saying, Why came we forth out

of Egypt?" So the people were smitten with a very great plague, beside the supernatural fire that consumed many, and "they buried the people that lusted," and the places were named to commemorate the sad event.

From thence they journeyed to Hazeroth (villages or stopping-places), a station, sixteen of our itinerary, well on the way to the Gulf of Akabah, an eastern arm of the Red Sea. This stopping-place was marked by a sedition, a domestic broil, that arose among the relatives of Moses. It was instigated by Miriam, his sister, and carried on by his brother Aaron, and the ostensible cause was the wife of Moses, Zipporah, whom he had married in Midian, where she was born, an Arab by birth, a "Cushite," but an Egyptian by blood. The real cause of the trouble was the jealousy of Miriam of Moses' position, but how this Cushite wife affected the case it is hard to tell. There seemed no occasion for any complaint, as Miriam, who had watched by Moses when an infant in the bull-rush ark in which he embarked in his life journey on the Nile, was a "prophetess" and stood next to Moses, as he stood next to God. Miriam was stricken with leprosy, and shut out of the camp for her crime, and the people could not move until she was restored, after seven days.

Onward from here in rapid movement and long stages they journey up the valley, Wady Akabah, until we find them at the next camp in the "wilderness" of Paran, station seventeen, then again at Rithma, without recorded incidents, and on to the end of this stage, at Kadesh Barnea. That it had been a long and weary journey is evident from the words of Moses in Deuteronomy, where he relates in brief the story of what befel them in their way: "And when we departed from Horeb, we went through that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God had commanded us: and we came to Kadesh Barnea." But no doubt the people were greatly encouraged to endure the hardships of this journey by the fact that they were in the direct route of and approaching near to the borders of their land of rest.

We can only imagine the feelings of this wandering and weary people on reaching Kadesh Barnea, the nineteenth station of their journey.

It was at the very borders of their promised land, a land of plenty, of corn and wine, of milk and honey, and, what was more to them, of rest and liberty; a land their own, one selected and promised by the Lord, and to which they had been so miraculously led. The seed of Abraham had been now without a country for about four hundred years. To encourage them Moses said, "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." In the conflict of authorities as to the exact location of Kadesh Barnea, the lines waver between Ain el-Weiber and Ain el-Hasb, but there being so little difference between the two sites, we may feel confident that this important point is located on our accompanying map with great approximate correctness. From this point twelve spies, one from each tribe, were sent out to examine the land and report upon it. This proposition came from the people, but was approved by their leaders. They ascended the country as far as Hebron and returned after forty days, bringing specimens of the products of the land in a huge cluster of grapes, besides figs and pomegranates. Two of them, Caleb, of the tribe of Judah, and Joshua, of Ephraim, made a very favorable report of the prospects, and urged the people to go up at once and take possession of the goodly land. The other ten made an evil report of the country and its inhabitants, which made the people alternately weep and rage, and all the ten died of the plague on the spot. The old spirit of murmuring came up; they accepted the majority report and were ready to stone the two who had a better spirit and assured the people they could take the land. From that day to this, minority reports have been held as entitled to due respect, since majorities are not always in the right. In their rage the people wished they had died in Egypt or in the wilderness, and proposed to elect a new leader and return at once to Egypt. Moses and Aaron fell before God in tears and prayers.

The scene of Moses interceding with God is wonderful, showing how the creature may reason, even argue, with the Maker, and illustrating the intimacy God allows his people in prayer. The cloud of glory had appeared on the taber-

nacle, indicating that God desired an interview with Moses there. The Lord asked, "How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have showed among them?" He proposes to smite them with pestilence and disinherit them, and raise up of the family of Moses a better people to inherit his promises. Moses pleads on most familiar terms, and God offers mercy again to the people, but orders them to turn their faces again to Egypt and the Red Sea. The people had just said that God had brought their little ones out to die here upon the borders of the country promised them. God said the people should wander forty years in the wilderness, including all the time from Egypt to Canaan, a year for each day the spies were out searching the land, until all should die who had left Egypt, except Caleb and Joshua, and these "little ones" should possess the promised land instead of themselves. Some of them then made a rebellious attempt to force their way into the country, but were met and defeated by the Canaanites, as they might have expected if God was not with them in it.

And now the Israelites turn sorrowfully into the desert of Zin, the fourth stage or general division of the exode, a period covering about thirty-eight years. During this time the spirit of inspiration throws the mantle of silence over their history, except that their camping-places are mentioned in the itinerary, and two or three incidents are recorded which probably took place in this time. They are the punishment of persons for disobedience of the law, a man for violating the Sabbath-day and the trio of Korah for interfering in the sacredness of the priesthood by offering unholy fire, for which the earth opened and swallowed them up. Then God showed by the budding of Aaron's rod whom he had chosen for the holy office, and the Levites were more fully set apart to the priesthood. At the expiration of thirty-eight years they came again to Kadesh Barnea, to pass over into their possession. A passage from Robinson's work is here of much interest, as it throws confirmatory light on this difficult point of Bible geography: "I have thus far assumed that the Israelites were twice at Kadesh, and this appears from a comparison of the various accounts. They broke

up from Sinai on the twentieth day of the second month, in the second year of their departure out of Egypt, corresponding to the early part of May; they came into the desert of Paran [the desert of Zin is a part of Paran], whence spies were sent up the mountain into Palestine, 'in the time of the first ripe grapes,' and these returned after forty days to the camp at Kadesh. As grapes begin to ripen on the mountains of Judah in July, the return of the spies is to be placed in August or September. The people now murmured at the report of the spies, and received the sentence from Jehovah that their carcasses should fall in the wilderness, and their children wander in the desert forty years. They were ordered to turn back into the desert 'by the way of the Red Sea,' although it appears they abode 'many' days at Kadesh. The next notice of the Israelites is, that in the first month they came into the desert of Zin and abode again at Kadesh; here Miriam dies; Moses and Aaron bring water from the rock; a passage is demanded through the land of Edom, and refused; and they then journeyed from Kadesh to Mount Hor, where Aaron dies in the fortieth year of the departure from Egypt, in the first day of the fifth month, corresponding with a part of August and September. Here, then, between August of the second year (of the exode) and August of the fortieth year, we have an interval of thirty-eight years of wandering in the desert." It should be remembered in this connection that the words "desert" and "wilderness" mean open and uninhabited land rather than barren wastes or dense woodlands; also that the people traveled about with irregular route and stages, frequently stopping at a place where they had stopped before.

On this second arrival at Kadesh Miriam died at the age of about ninety and was buried here, as Eusebius says he saw her tomb in his day, about A. D. 300, at Kadesh, near Petra. Here Moses committed what seems to have been about the only serious error of his life, in the spirit and manner in which he struck the rock at Kadesh-Meribah, to produce supplies for the still murmuring people. In this sin Aaron shared, and God said to them that because they had not believed him, to sanctify him in the sight of the people, they should not lead the assembly into

the land that he had given them. Ministers of the Lord can no more be shielded in wrong doing than other persons, and the same word (strife) records the fact here as at Rephidim-Meribah. "Moses and Aaron displeased God in this proceeding, probably because they distrusted God's providence and applied for extraordinary resources."

The king of Edom, whose domain lay to the south-east of Canaan, refused the request of Moses to allow Israel to pass through his territory into their promised country. Compliance had been expected because of the kinship of the two peoples, the Edomites being descendants of Esau, brother of Jacob, whose name was changed to Israel. This hostile act was afterwards avenged by Saul, and David subjugated the whole tribe, and Solomon still further punished them. The children of Israel had to go around his dominions at much hardship, and in doing so had to turn their faces away again from their desired Canaan. Kadesh, at this second departure, is station number thirty-seven. Here begins the fifth and last stage of the great itinerary. They turned to the south with a curve to the eastward at Bene-Jaakan, around the end of Elanitic gulf, and reached Mount Hor, where Aaron, the royal priest, died, only a few weeks after his prophetic sister Miriam. The priestly robes were placed on his son Eleazar, and the people mourned for Aaron thirty days. Even Aaron, the priest, could not enter the holy land because of his error at Kadesh-Meribah. The stations of the hosts now on their southward march are for awhile the same camps where they had stopped before, and they reached Ezion-Geber once more, number forty-two. Thence still to the south until they touched the Red Sea again, the Gulf of Akabah, at Elath, beyond the borders of the unfriendly king of Edom. Elath is one of the happy turning points, as here they turned their faces again toward their destination and started directly on the homeward march to be turned back no more. They are passing round their foes, Edomites, Moabites, Amorites, and every step brings them nearer the goal of their cherished hopes. But their difficulties and trials are not all over yet, and when other hardships came, the old distrust and complaints came up with them. They were scions

of the old stock, descendants of a race of slaves from whom true manhood was almost eliminated. The parents had eaten sour grapes and the children's teeth were set on edge. The local supplies here were not good, and the way seemed wearisome to them, and they had not faith and patience to wait for the good so soon to come, and complained that they had neither bread nor water, and that they loathed "this light bread." This hateful fling at the manna was very unworthy of people who had been miraculously fed on it all their lives, something called "angels' food." For forty years the Lord had not forgotten for a single day to furnish them this daily bread fresh every morning. The punishment for their ingratitude was fiery serpents sent among them by Jehovah, and many of the people were bitten and destroyed. Dr. Clark says the animals mentioned here by Moses may have been called fiery because of the heat, violent inflammation and thirst occasioned by their bite; and consequently, if serpents, they were of the prester or dipsas species, whose bite, especially that of the former, caused a violent inflammation through the whole body, and a fiery appearance of the countenance. It is thought to be the same reptile whose terrible bite was described by the poet Lucan, in the ninth book of his *Pharsalia*. This fearful plague was stayed by the erection of a brazen image of a serpent on a pole, to which, if the people would look, they should be healed, not by any virtue in the image nor in themselves, but by the power of their God, who offered the remedy and demanded their faith and obedience. This brazen serpent was one of the most striking types of the world's Redeemer, by his own statement: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth, may in him have eternal life." Thus the great truths of redemption were being revealed in the history of God's ancient people, pointing to Him, the magnet of the universe, who, when lifted up on the Cross, would "draw" the attention and heart of the world unto himself. Serpents abounded in this region, and there is to-day a promontory in the locality known as "the mother of serpents." This is another case of God using in a miraculous manner the natural means at hand for accomplishing

his purposes. If any should question the fact of the serpent plague as a miracle, none can question the supernatural character of the cure.

In Deuteronomy Moses describes this way the people were now taking in their journey. They went from Elath "through the way of the plain," Arabah, "turning northward," and "compassed that mountain," Mount Seir, and "passed by the way of the wilderness of Moab." Along this way they probably traveled the caravan route from Damascus and encamped again in the valley of Zered, station forty-eight. This "brook Zered" was, no doubt, the wady or valley Kerek that runs from the east side into the Dead Sea. The narrative says they then "removed and pitched on the other side of Arnon which is in the border of Moab, between Moab and the Amorites." This river Arnon is, like most of the streams of that country, a "river" only at certain seasons of the year, being in summer dry and only a "wady," or water-course. It is without a doubt Wady el-Mojeb of the present day. Burekhardt says this stream rises in the mountains of Gilead, and pursues a circuitous route of eighty miles, having a deep and rocky channel, to the Dead Sea. Lieutenant Lynch describes it at its mouth in April as a considerable stream of water, clear, fresh and cool, and with fish in it. This is the largest "river" that flows into the Dead Sea from the east side. From here the hosts push on to Beer (pronounced Bé-ër, and meaning "well"), where they found a delightful camping place with plenty of good water. Their spirits were greatly cheered by their blessings, and the near approach of the end of their tedious journey, and they had a service of music and song, singing the "song of the well." They had "dugged" (more probably found) a well with their staves, and they celebrated it with a jubilee of song, "Spring up, O well! Sing ye unto it." The Jews have a very interesting tradition in their Targums (Chaldee translations or paraphrases of the Old Testament scriptures) concerning this place, which some have thought the apostle Paul referred to in his reference to Christ being the "spiritual rock" that followed the children of Israel in the desert. The tradition is that this well at Beer was one of the appearances, the last before the entrance into the Holy Land, of the water which



ESTHER.

"And Esther obtained favor in the sight of all them that looked upon her."

had "followed" the people, from its first arrival at Rephidim, through all their wanderings. The water, as the story runs, was granted for the sake of Miriam, because she, at the peril of her life, had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did until her death, when it disappeared for a season, apparently rendering a special act necessary on each occasion to bring it forth again; the striking of the rock at Kadesh being the first and the digging of the well at Beer by the staves of the princess being the second of these acts. Miriam's well at last found a home in a recess of the Sea of Galilee, where at certain seasons its water flowed and was resorted to for healing purposes.

Israel was now beyond the land of the Moabites and in that of the Amorites, and Moses sent to Sihon, king of the Amorites, for permission to pass through his territory to Canaan. "Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's highway, until we be past thy borders." He refused and then attacked Israel, but was defeated. So Israel was compelled to pass on yet to the northward to Bamoth, station fifty-five. This region was held by petty kings of tribes who were at war or peace with each other as best served their purposes, and often ready to unite against the chosen people who were sent to possess the promised land. Og, king of Bashan, made war on Israel, but was smitten, "he and his sons and all his people, until there was none left him alive," and a fear of the Israelites and the great God who led them fell on all the peoples round about. "And Moab was distressed because of the children of Israel, for they were many."

From Bamoth the course of the hosts was turned to the westward, and a straight line was taken toward Canaan. They encamped once more on the plains of Moab, among the Nebo mountains. Movements were slow and cautious here, as they were opposed by foes at every step. The king of Moab, Balak, hired a Midianitish prophet named Balaam to come to the heights of the surrounding hills and sacrifice and pro-

nounce curses on Israel, hoping it would aid him in conquering the people. "Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God." On the way to the place appointed for the cursing he was met in the way by an angel, and, "the dumb ass, speaking with man's voice, forbade the madness of the prophet." Despite all efforts of both king and prophet a most successful future was predicted for Israel by the overruled prophet, who there spoke those notable words, "Let me die the death of the righteous, and let my last end be like his." This account is given by Moses in much detail. When defeated in this attempt to curse the people, the infamous expedient was suggested, and succeeded, of inducing the Israelites to commit fornication with the inhabitants of Moab, by drawing them into it by their lascivious worship of idols. And this offers a sufficient reason for the command of God to utterly cut off these wickedly idolatrous peoples from existence among men. For this great sin of Israel in joining themselves unto Baal-Peor the anger of the Lord was kindled against them, and twenty-four thousand of them died with a plague. The punishment visited on the Midianites was also terrible; their cities and castles were burned, five kings and vast numbers of men and married women were killed, and the young women and children were reduced to slavery. The justice, even the mercy, of God as the moral governor of the world is clearly seen in such severe chastisement for such enormous guilt, committed in the name of worship; for the whole Midianitish nation, male and female, had deliberately combined and conspired, by wile and stratagem, to draw the people away from worship and loyalty to the God of heaven, and that by wantonly alluring them to commit the most foul and degrading of crimes. After this Moses was commanded to take a census of the people, the first since they left Sinai thirty-eight years before. The total was 600,730, of able-bodied men twenty years old and upward, fit for war, a loss of about two thousand in this time. Of those who were "numbered" at Sinai there was not a man left now but Caleb and Joshua. "For the Lord had said of them, They shall surely die in the wilderness."

At this last camping place of Israel before entering Canaan, other tragic scenes occurred. Moses, their deliverer and law-giver, had also been their leader, and had conducted them through all their difficulties, from the borders of Egypt to the borders of Canaan, and God, for his sake, had spared them many times when they deserved to be cut off. Now his work was about ended. None had endured as much fatigue and care as he, yet he was not permitted to rest in that land. He had been faithful in all his house, in every thing but one, but he must be an example of the complete obedience required of every one, and also of the penalty of disobedience, and such an example as only he could be. But before he should be taken away, God would permit him to take a distant view of the land of their inheritance. "Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou shalt also be gathered unto thy people, as Aaron thy brother was: because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before the people." He gives them further directions as to their future, and much wise parting counsel, pronounces blessings on the tribes and people, and closes with the last recorded words his lips uttered: "The eternal God is thy refuge, and underneath thee are the everlasting arms. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! Thine enemies shall submit themselves unto thee, and thou shalt tread upon their high places." The grand old hero takes his farewell of camp and tabernacle and hosts, of wanderings and murmurings and cares, and ascends with measured step and lustrous eye the mount of observation, and stands upon its summit, where the Lord showed him the land that he covenanted with his fathers to give unto their children. "I have caused thee to see it with thine eyes, but thou shalt not go over thither."

There is some confusion as to the names given the mountain on which Moses stood to "view the landscape o'er," as it is called Abarim, Pisgah and Nebo. All the investigations of the past, even down to those of the present decade,

by Dr. Porter and others, fix about upon this, that Abarim applies to the range, and Pisgah and Nebo are used interchangeably for the range or the particular peak, sometimes one and sometimes the other, as the theory of the writer may be. There is yet no satisfactory settlement of the question whether Pisgah is the range and Nebo the point of Moses' observation, or whether the reverse is correct. The question is of little importance, being only one of names, and each one may take his choice. The view Moses took from this point can be well known, as others have stood there since and made the same survey. Modern tourists say the elevation is about 4,500 feet, and the ascent not rugged. To the north are seen the hills of Gilead with the rich vales between. Looking southward Moses would see Mounts Hor and Seir, points so lately passed in their route, and the valley of Akabah. To the westward lay distinctly before him the Dead Sea, the valley of the Jordan, Jericho in plain view, and beyond them Jerusalem and the many points of interest about it. Looking across the Jordan valley a little to the northward, he would see the twin mountains of Samaria, Ebal and Gerizim, and further on the plain of Esdraelon, the battle-field of the world for ages, and a slight elevation at Mount Carmel, the scene of Elijah's trial and triumph, while near and over it was a bluish haze, which indicated that there was "the sea, the utmost sea." Northward, again, rose the distant outline of Mt. Tabor, and the mountains of Gilboa and Little Hermon; while as the eye swept around there appeared snow-capped Hermon, mantled with cloud (the nearest point of earth to heaven), and the Lebanon range, around to Gilead again, the starting-point of the magnificent survey.

There, amid these inspiring scenes, Moses died at the age of one hundred and twenty years. "His eye was not dim nor his natural force abated." He needed no aid of field-glass to see the sweet fields beyond the swelling flood all dressed in living green. He was neither ill nor worn out, but he had accomplished well his earthly mission and God took him upon the mount to die. Though excluded from the earthly Canaan for displeasing God, there was the greatest honor and tenderness in his death and burial, and the man who was "very meek, above all on

the face of the earth," acquiesced in all the plans of God without a murmur or request for change. The account of his death and burial is in terms of touching simplicity: "So Moses, the servant of the Lord, died in the land of Moab, according to the word of the Lord, and God buried him in a valley, and no man knoweth of his sepulchre unto this day." The expression "by the word of the Lord," is literally translated "by the mouth of Jehovah," and interpreted "by a kiss from the mouth of Jehovah," which gave rise to the ancient tradition among the Jews that "God embraced Moses and drew his soul out of his body with a kiss." He leaned his head on the bosom of his Maker and breathed his life out sweetly there. "And God buried him." Was his life a marvel? No less his death and burial. Never a funeral before at which God was undertaker, and angels bearers of the pall. His uncoffined body lay in state on a mountain catafalque, under the canopy of the star-decked skies, while the tall plumes of the dark mountain pines waved over his bier, and the winds of heaven sang a requiem, while the Divine hand lowered him into a grave not hollowed out by human hands, and, where mourners were needless, completed the mystic burial in the secret vale.

No human words of eulogy can do justice to this most remarkable man of all time to the days of the Son of Man, great in every aspect of his life. His only fault was so slight as to leave the world in doubt as to what it really was, and which could have been settled in the conscience of a less great man without public notice or penalty. The many-sided character of Moses is well set forth in the remark of a competent judge of talent and learning, that the treasures of wisdom and knowledge in the Pentateuch have enriched the whole civilized earth, and, indeed, greatly promoted that civilization. His works have been a kind of text-book to almost every writer on geology, geography, chronology, astronomy, history, natural science, ethics, jurisprudence, political economy, hygiene, theology, poetry and criticism, from his time to the present day. His works are books, which for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity and sublimity of narration, tending to improve and ennoble the intellect, and ame-

liorate the moral and physical condition of mankind, have never been equaled and can only be excelled by the Gospel of the Son of God. Some one has called Moses both the Homer and the Solon of his nation, and his writings the hieroglyphics of the strangest and greatest events in the earliest part of the world's history.

Moses had made wise preparations for the conquest and division of Canaan by the tribes, and resigned his high commission into the hands of a worthy successor, Joshua. The three illustrious members of this family died within a year, and it is a fitting subject of remark that neither the representative of the prophetic office, Miriam, nor of the holy priesthood, Aaron, nor yet the great law-giver, Moses, was permitted to lead the people into their possession, but this was left for one whose name was Joshua (Saviour), to enjoy this great honor, highly typical of the greater Jesus (Saviour) who opens the way into the heavenly Canaan, the anti-type of the earthly promised land. The grave of Moses was concealed from human knowledge by infinite wisdom, as is believed, as a warning against excessive veneration of all sacred places. The "dispute" mentioned by the Apostle Jude between Michael, the arch-angel and Satan, was about the body of Moses, showing an interest in this subject beyond earth and men. Yet the lying Musselmans show, for a consideration, the credulous traveler of this day "the grave of Moses," and they get it located on either side of Jordan, as will best suit their sinister purposes. After fifteen hundred years the lawgiver Moses appeared with Elijah, the prophet, at the transfiguration of Jesus, all in heavenly glory, on the glowing heights of Mount Hermon, all talking about the cause of redemption, which each had greatly aided in his time and manner, and which was completed by the "decease" which Christ "accomplished" at Jerusalem.

After thirty days of mourning for Moses the people prepared to take the last step of the great exode and realize the promises and hopes of so long a period, and pass over Jordan, under their new leader, and take possession of the Promised Land. A journey they might have taken in a few months they had been forty years in making, with all its toil and suffering, and the punishment of death to so many, because of their

baseness of nature and stubborn resistance of the divine will and goodness. This was a great advantage in some respects, especially to Joshua, "as it was with an entirely new generation that he laid the foundations of the civil and religious institutions of the Mosaic polity in Palestine." It was a time of supreme interest to this people. They stood near the banks of the sacred stream which only separated them from their possession. Their fathers had set out from Egypt to gain this point, but failed through unbelief. They had traveled all their life to reach it, for all of the present host, save two, had been born in the wilderness and were a people without a country. The spot where they now stood was like holy ground, for here they, as their fathers at the sea, were to stand still and see the salvation of God. Here God would show them such a miracle as they had never seen, for only two of their great company had witnessed the opening of the Red Sea. They passed through water gates at each end of the great exode. At this spot the Jordan would be miraculously opened again by the waving of the prophet's mantle, and near it Elijah would drop that earthly mantle and ascend in the fiery chariot to heaven.

The Jordan is a wonderful stream and at that time was at its full flow. Its fountains are the deep snows that cover the head of Mount Hermon the whole year round, but melting in the hot season make the stream overflow its banks at harvest time, as was now the case. At this stage it became a type of death,—“What wilt thou do in the swelling of Jordan?” At this point of the crossing was the place where Jacob passed over “this Jordan” with his staff, nearly three hundred years before. King David passed over the river here on occasions both of conquest and flight. Near here John baptized his converts, and here our Saviour received his baptismal consecration to his heavenly office of Messiah. From its heads at the foot of Anti-Lebanon to its mouth at the Dead Sea it is a continual series of inclined planes and rapids, having a descent of 1,400 feet, as the Dead Sea is 1,316 feet below the level of the Mediterranean. It passes directly through the Sea of Galilee without any increase or diminution of its water, and it is an old tradition that the waters of the Jor-

dan do not mingle with those of the sea through which they pass. The serpentine course of this river makes it two hundred miles in length, just twice the air line distance from its source to its mouth. “Not a single city ever crowned the banks of the Jordan.”

When the thirty days of mourning for Moses were ended, the command came to Joshua, Arise, pass over Jordan with the people and take possession of the land that was given them; and as far as they would conquer it, it should be theirs. Afterward, in the time of David, their possession extended from “the sea” on the west, to “the river,” Euphrates, on the east. Joshua was told to speak encouraging words to the people, lest they might feel discouraged by the death of Moses. Before the crossing there were three busy days of preparation for the great event. The people were commanded to “sanctify,” prepare themselves both in body and mind, an order which usually preceded some great manifestation of divine power. Spies were sent over the river to Jericho to ascertain the condition of things in Canaan. They stopped at an inn kept by a woman called a “harlot,” a name generally used for a woman keeping a house for travelers, and not necessarily conveying the bad idea connected with that word in our day and language. That she used deceit in regard to protecting the spies there is no denial, and for it there is no apology, as the messengers of Joshua might have expected divine protection. The customs of those days and lands led people to great and sometimes absurd extremes in showing hospitality to guests or strangers, as shown in the case of Lot with his angel-guests and the men of Sodom. But those were times of low ideas of morality, and this woman was one of the debased Canaanites and not much above the average of Jericho morals. Yet her future course in reformation and faith was such that she was protected by the sign of the scarlet line hung from her window when Jericho was destroyed, and she received favorable mention in the New Testament list, Paul's bright galaxy, as one who exercised faith in God and was rewarded for aiding his people. The transactions of that age can not be judged by the moral standards of this day, for Infinite Wisdom judges men according to their light and knowledge. The Sermon on the Mount is a

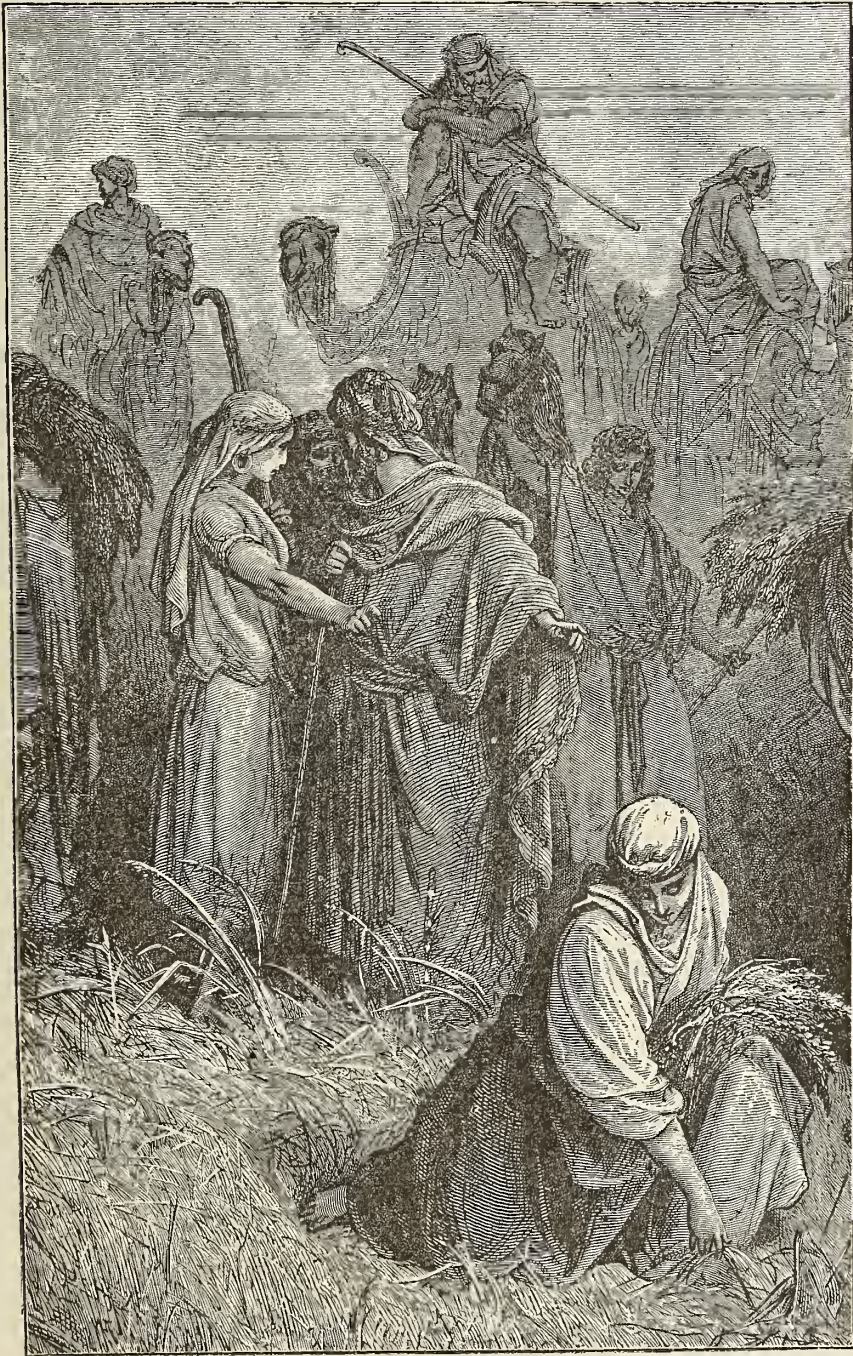
long time after and a long way in advance of Sinai and the Law. This woman, Rahab, became worthy, as we learn from the New Testament, of being the wife of Salmon who was the great-grandfather of David, and she is one of the four women named in the genealogy given by Matthew and Luke. There is quite a general belief that Salmon was one of the spies sent out whose life Rahab saved, as he was the son of a prince of Judah, and this event led to a new line of associations and of life.

The report of the spies was that the Canaanites were filled with fear of Israel and the God who had done so much for them, and that they could easily take the land, a very different "spirit" from that of the ten spies who reported at Kadesh Barnea. This encouraging report and the words of Joshua greatly inspired the people, and they moved to the edge of Jordan to reach the grand climax, the crossing of the river, to which they had looked forward so long. It was a sublime triumph of faith and power. The Jordan was full, even overflowing its banks, and there was neither bridge nor ferry; but a great captain has taken the place of their deceased leader, and, what is more, they still have the God of Moses with them.

Joshua, the son of Nun, of the tribe of Ephraim, the worthy successor of Moses, was the greatest military commander of Bible history, unless possibly David may be excepted. He was successively servant, secretary, aid-de-camp and general under Moses, and at the latter's death took full command of all the army of Israel and conducted the people most successfully from the crossing of Jordan to the conquest of Canaan and the settlement of the tribes in their possessions. The secret of his success was not military genius only, but his fidelity to God in all things. He learned well the first and last lesson of a soldier, whether civil or Christian, perfect obedience to superiors, and courage and faithfulness everywhere. Hence God honored him in a most extraordinary manner.

The miracle of the crossing of the Jordan seems greater in some respects than that of the Red Sea. At the sea there were some natural means used, the blowing of winds, but here at Jordan unseen hands, unaided by any earthly means, stopped the swift flow of the waters, over-

coming the current and holding back the flood until a dry place was made for the hosts of God to cross. The tribes of Reuben and Gad and the half tribe of Manasseh were settled on the east side where the territory was already conquered by the victories before mentioned. The families and effects of these remained here with seventy thousand armed men to defend them, while forty thousand of their warriors crossed with the others to aid them in the conquest of the west side, and then they returned to enjoy their own possessions. These led the van in crossing the river and in the march into Canaan. The manner of the crossing was to mark the divine plan at every step. The sacred ark, representing the presence of Jehovah in power, priesthood and authority, was the pilot across the flood. It was usually carried by the Levites who performed the duties of servants in the temple service, but now it must be borne by the priests; it was usually covered while in transit by the curtains of the sacred tabernacle, so no eye could see it, not even those who carried it, but only the consecrated priests, and it is supposed that it was now borne without covering and so the priests handled it, while the people were not to come near it, as a space of nearly half a mile was left between it and them until the waters were opened and the ark planted in the midst of Jordan. It was a great moment. The columns now move, while every eye watches and every heart beats with quicker emotions. When the feet of the priests who bore the ark touched the waters of Jordan they divided and the priests stood firm in the midst of its bed and the people passed over on dry ground as they had done at the sea. After all had passed, a man from each tribe carried a stone from the bed of the river as a memento, and the priests carried the ark to the shore and immediately the waters returned to their place and overflowed the banks again. The effect of this marvelous transaction was great, striking terror to the hearts of the inhabitants of the land. The Israelites moved out in the plain about six miles to Gilgal, near to Jericho, and here pitched tents, rejoicing that their long-cherished hopes and promises had now been fulfilled. It was on the tenth day of the first month, B. C. 1451, lacking five days of forty years in the trip from the Nile to the Jordan.



RUTH.

"So she gleaned in the field until even."

A long time of waiting and of trial, but now they are actually camping on the soil of the Promised Land.

A great interest gathers about the places and events of this people in their new location. Gilgal, their first camping place in Canaan, becomes a place of much note in Bible history. Here they passed their first night in the land of rest; here the memorial stones taken out of the opened Jordan were set up as a reminder to themselves and after generations of what had been done for them; here they kept the first passover in the land of deliverance, carrying their thoughts back to the last night in Egypt; here the ordinance of circumcision was renewed for those who had been born in the wilderness of wandering, and the worship of God was more fully established. Here also, the day after the passover, the people ate of the old corn of the land and the manna ceased to fall, "for they did eat of the fruit of the land of Canaan that year." That was the first morning for about forty years, Sabbath days excepted, that they had not seen on the ground the bread of heaven rained down for their supply. Its cessation must have been almost as great a novelty as its appearance when it first fell. Gilgal was a long-established and fortified camp of Israel, for the tabernacle remained here until it was removed to Shiloh, seven years from this time. It was here that Saul, the first king of Israel, was proclaimed; here a school of the prophets was held, and the place was prominent in all the history of Canaan. From this place began those magnificent movements and events that have made this small country one of the most noted among the peoples of the world.

Palestine, the "promised land," consisted chiefly of the country known as Canaan, a strip bounded on the east by the Jordan and the Dead Sea, on the west by the Mediterranean, and of uncertain and varying boundaries to the north and south. The section along the Jordan on the east side was usually called the land of Gilead, but it became a part of the possession of the children of Israel. This land of Canaan was inhabited by ten or more idolatrous tribes who are believed to be descendants of the eleven sons of Canaan, who was the fourth son of Ham, and hence a grand-son of Noah. Canaan's eldest son,

Zidon, founded a city of that name in Phenicia adjoining Palestine, associated with ancient Tyre of historic fame. It is believed Canaan lived and died in Palestine, and from him the country was named. The children of Israel were brought from Egypt to inhabit this country and a war of extermination was carried on against these wicked tribes. This conflict began when Arad attacked Israel when they were encamped at Kadesh Barnea, and the Canaanitish tribes were badly punished. Israel did not follow up the victory and take possession of the promised land from the south, but turned and went around Edom, meeting with the same spirit in the Amorites and the tribes of Bashan, Moab and Midian, on the east side. Among the kings slain by the Israelites was Og of Bashan, the man of the iron bedstead fame, and the last of the Rephaim, or "giants." The numerical and material strength of some of these tribes is seen in the case of the Midianites slain in the battle organized by Moses, and the vast spoils taken from them by the army of Israel. This prepared the way for the two and a half tribes to ask to settle on the east side, which was granted. The allotment of the ten and a half tribes on the west side, or Canaan proper, was made by lot, yet under divine direction. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

As the exode of the children of Israel represents in some respects man's spiritual passage through this world of trial to another, a heavenly land of rest, so the settlement in Canaan was something more than a mere history, for it had in it illustrations and prophetic hints of things to come in the later development of the great plans of God in the redemption of the world. As an example of this, there were twelve patriarchs and tribes in the Old Testament, and twelve apostles in the new; there were seventy elders in the old (and counting Moses and Aaron seventy-two), and just that many disciples were sent out by Christ; the rite of initiation and spiritual sign was circumcision in the old, and in the new baptism, both of the same significance; the memorial sacrament in the old was the paschal lamb, in the new the eucharist, which typifies the sacrifice of the Lamb of God who taketh away the sins of the world. This

may be further seen in the arrangement of the history in the Bible. The four Gospels followed by the Acts in the New Testament, correspond to the Pentateuch and other historical books in the old; the books of poetry and devotion in the old find a counterpart in the didactic epistles in the new, and the prophecies of the old by the glowing Apocalypse as a close of the books of God's written revelation to man. The name Palestine, by which this country is now usually called, is but another form of Philistia, taking it from the great plain long known as the plain of the Philistines. After its soil was trodden by the feet of the world's Redeemer, the Son of God, and he made the great offering of himself, hanging in the face of the heavens and sanctifying the ground with atoning blood, the country has commonly been called "The Holy Land." Here the people had come, and here they were to receive their allotments as tribes and families.

But the conquest of the country must be achieved before its division can be effected. And here at Gilgal began the series of marvelous exploits that mark so interesting a period of Israel's history. The opening of their way through floods, both out of the land of their bondage and into the land of their home, had so affected these Canaanites that "their heart melted, neither was their spirit in them any more, because of the children of Israel." After the events at Gilgal, as Joshua was near Jericho, a "man" appeared to him with a drawn sword in his hand. The brave Joshua, nothing daunted, supposing him to be some of the kings of the land, went boldly up to him and demanded whether he was a friend or foe of Israel. He announced himself as "the Captain of the Lord's host." When Joshua discovered that it was the presence of Him who had appeared to them so long in the pillar of cloud and fire, he worshipped at his feet.

The divine "Captain" now commands Joshua to take the city of Jericho, as he would give it all into their hands. This was to be the first trophy of their signal victories. It was a strong city, with a king and many mighty men; it had walls about it so great that houses were built upon them, as was the case with Rahab; it was very wealthy, as shown by the spoils afterward

taken from it. The strange manner in which it was to be taken was intended to impress all. The Canaanites saw in it the power that was with this people of Jehovah, so they were crippled in spirit and effort. Israel saw by this their first conquest in their land that their dependence was more upon the power of God than upon their own arms; that it is "not by might nor by power, but by my Spirit, saith the Lord of hosts." The long time taken for the siege, seven days, was evidently to impress both the inhabitants of Jericho and the children of Israel with the importance of the event, and to test their faith and obedience. Its fall without stroke of an instrument of war, on the thirteenth encompassment of the walls, the last time with the blast of trumpets and the shouts of people, showed the work to be entirely miraculous. "By faith the walls of Jericho fell down, after they were compassed about seven days." Those chosen to march around the city represented both the priests and the people. The spoils of this first victory were "first-fruits," and so were put into the treasury of the sanctuary as a memento of the first conquest of their possession. Covetous Achan, who appropriated some of these rich spoils, was severely punished, as this was to be a lesson and example for all the future. The high value of the articles taken by this one man shows how great were the possessions of the inhabitants in silver, gold, and rich garments and vestures of apparel. Jericho was utterly destroyed but afterward rebuilt, and destroyed and rebuilt at different times and on varying sites, and was in existence when our Lord was on earth; and here he restored sight to the blind, and here shared the hospitality and conquered the heart of the tax-collector, Zaccheus, who had grown rich from the just and unjust revenues of his position, "an office which was likely enough to be lucrative in so rich a city."

The transgression of Achan caused the defeat of Israel in their attack on the next place, the city of Ai, but after his punishment the city was taken by an ambuscade and destroyed. The Israelites then moved northward to the town of Shechem, in the valley between the mountains of Ebal and Gerizim, near where the city of Samaria was afterward built, and here Joshua erected an altar of whole stones on which the

stroke of an iron tool was not brought, and here he sacrificed and wrote the words of the law on the stones of the altar. Then followed a responsive reading of the law from the mountains of Ebal and Gerizim, to impress the people with the importance of obedience to the divine commands as their hope of success in the future.

The events of the conquests thus far so filled with fear the inhabitants of the country that the Gibeonites of four cities came, and, under a deception, obtained a league or treaty of peace with Israel. When the deception was discovered Joshua kept faith with them because of the solemn oath taken, but reduced the base people to serve in menial offices about the sanctuary. This defection of so many of the natives, together with the remarkable conquests of Jericho and Ai, alarmed the surrounding tribes, and five of the "kings" of the cities, perhaps merely sheikhs of tribes, confederated together to make a desperate onset on Israel and wipe out the invaders at a blow. The leader of the united forces was the king of Jerusalem, and those associated with him were the kings of Hebron, Eglon, Lachish and Jarmuth.

They began the attack on the Gibeonites because of their league with Israel. The Gibeonites sent to Joshua for help, and he sent his forces flying to their rescue, and met the confederates near Beth-horon, and a remarkable engagement took place. This was one of the most important battles in all the records of history. Other decisive battles stand upon record. If Marathon determined the ascendancy of Greece over Persia, Waterloo that England was to be victor over France, so that battle of Joshua in the valley Ajalon determined the religious destiny of the world, that the forces of God are ever to be dominant over the foes of truth. Joshua put the forces of the enemy to flight, being aided by a miraculous hail-storm by which multitudes of them were slain. But the day was not long enough for him to complete the victory, and Joshua prayed to the God of heaven, and the sun and moon stood still, making that day just twice as long as an ordinary day, and the foe was pursued and utterly destroyed. Having hung the five kings and destroyed all the country from Gibeon southward as far as the famous Kadesh-Barnea, the victorious hosts

returned to the military camp at Gilgal. Every city in the south part of Canaan was now conquered except Jebus (Jerusalem), which stood until it was taken by David, near four hundred years after this time.

The battle at Beth-horon was the crowning victory in the conquest of Canaan. Joshua now pushed his victorious troops up the Jordan valley, across the central mountain region, into the maritime plain and into the northern territory, until the country was largely subdued and "the land had rest from war." Yet the inhabitants were not entirely destroyed, and in some localities, especially along the Mediterranean coast, were not driven out, and continued for years to annoy and attack the chosen people. These Canaanitish tribes were a constant danger to the Israelites, as much so in peace and friendship as in opposition and war. Divine wisdom had decreed their destruction, and Israel's greatest safety, or success, was along this line. The cessation of the war, says Dr. Hurlbut, against these tribes, before the native races were either destroyed or driven out, was a "mistaken mercy," which cost Israel centuries of strife, the infection of their idolatry, and the corrupting influences of their morals. The sparing of the Canaanites imperiled and well-nigh thwarted the destiny of Israel as the depositary of religious truth for all the world.

When the conquest of the country was completed, the camp of Israel and the ark of God were removed from Gilgal, where they had been for seven years, to Shiloh, where the sacred ark of the covenant remained for a hundred and thirty years. This ark was made during the stay of Israel at Sinai, and with its contents was the most sacred thing connected with their worship. When they journeyed it was covered with the curtains of the tabernacle and carried by the priests. It was prominent in the procession around the walls of Jericho. Very naturally the idolatrous nations regarded the ark as the God of the Israelites, and the more so from the figures of angels or cherubim upon it. During the time of Eli the ark was taken from its sanctuary at Shiloh and carried by the desperate Israelites into battle, under the false hope that its presence would give them victory over their enemies. But it was captured by the



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Philistines, who, however, were so superstitious they were glad to return it to the Jews again. After various experiences at Kirjath-jearim and in the house of Obed-edom, the ark was at length brought by David into Jerusalem and placed in the most holy place in the Temple on Mount Zion. What became of it when the temple was plundered by the Babylonians, is a subject of much speculation, but all is conjecture in regard to it. Some of the Jews believe that it was hidden at that time, and is still secure, and that it will be one of the offices of the Messiah to reveal the place of its concealment. It is an accepted fact that the ark was never in the second temple.

After the subjugation of the country the next work was the division of the land among the twelve tribes. The first steps in this had already been taken, for before the death of Moses general directions had been given concerning it, and two tribes and a half tribe had been settled on the east side of Jordan. All these had for their westward border the river Jordan and Dead Sea, and an indefinite line on the desert for their eastward boundary.

The tribe of Reuben was located along the east side of the Dead Sea, with the river Arnon separating it on the south from Moab, with a line near the head of the Dead Sea as its northern border. It contained several localities and cities of prominence, among them Heshbon, the capital of the Amorite tribe; Mount Nebo, where Moses died; Bezer, a city of refuge; Dibon, where the celebrated Moabite stone was discovered. This stone has served a good purpose in interpreting ancient manuscripts, and has this history: Mesha, king of Moab, 900 B. C., in honor of his successes over Israel, set up a memorial pillar in his native city of Dibon. It was found and preserved. In 1870, good impressions of its inscriptions were obtained. It is the oldest connected specimen of alphabetic writing now known to scholars. It contains every letter of the alphabet except one. It is in the ancient Phœnician language.

The portion of Gad lay directly north of Reuben. Its northern boundary was near the Sea of Cinnereth (Lake of Galilee), and somewhat near, along the course of the river Yarmuk, the Hieromax. The territory was nearly equally divided by the brook Jabbok. It had some famous

places: Ramoth-Gilead, a city of refuge, a strong fortress, and a place of frequent wars; Peniel, where Jacob wrestled with the man-angel until the break of day; Mahanaim, where David took refuge from the rebellion of Absalom, and soon afterward mourned so piteously over the untimely death of the unworthy son; Gadara, by the Lake of Galilee, where, centuries afterward, Jesus cured the wild demoniac whom no man could bind or tame.

The tribe of Manassah was divided, and one half of it settled in the northern part of the east side of Jordan, their tract extending from the territory of Gad to the Hermon Mountains. This was the largest allotment of any of the tribes, part of it desert, but much of it so fertile it was called the granary of Palestine. It was often called Bashan in ancient times. A party of unconquered Canaanites occupied the Jordan valley, so they were somewhat isolated from their brethren on the western side. This was the first tribe carried away into captivity. Among its cities was Golan, the third city of refuge on the eastern side.

After the campaigns of Joshua, described above, another part of the settlement of the tribes was made. The two strongest tribes (Judah and Ephraim) and the other half tribe of Manasseh, received their allotments and entered upon them. Then it was a long time after this before the other tribes took their possessions, not until Joshua had reproved their slowness and urged upon them the work of settling in their several portions, which were assigned to them by lot. The general boundaries of the tribes are somewhat definitely fixed by accepted authorities.

The lot of Simeon was on the extreme south. It was a tract between the central mountain region and the desert where Israel had wandered, a section where Abraham and Jacob had often visited and where they had long sojourned. Much of this territory and many of its cities were held by the Philistines, and never conquered until the victorious sword of David gave the entire country into the possession of the Jews. The most southern city held by Simeon was Beersheba, which became one of the points to mark the length of the land, "from Dan to Beersheba."

No. 3.—Old Testament Palestine.

DIVISIONS		LAKES.			
AB I LE'NE.....	F—a	CHIN'NE RETH.....	E—c	BETH-DA'GON	C—e
AM'MON.....	F—e	CIN'NE ROTH.....	E—c	BETH'EL.....	D—e
AR'GOB.....	F—b	DEAD SEA	E—c	BETH-GA'MUL.....	F—d
BA'SHAN	F—c	ME'ROM.....	E—b	BETH-HAC'CE REM.....	D—e
E'DOM	E—g			BETH-HO'RON	D—e
GERAR (<i>ge</i>).....	B—g			BETH-JESH'I MOTH	E—e
GESH'U RI (<i>gesh</i>).....	E—b			BETH'LE HEM.....	D—c
GIL'E AD.....	E—d			BETH'LE HEM (<i>Judah</i>).....	D—e
KEN'ITES	C—g			BETH-RE'HOB.....	E—b
MO'AB	D—a			BETH SA'I DA.....	E—c
PHE NI'CI A (<i>fe ne'she a</i>).....	E—a			BETH-SHE'AN.....	E—d
PHIL IS'TI A	B—f			BETH-SHE'METH.....	C—e
SE'IR.....	E—g			BIR'KET EL KTAI'NEH (<i>ruin</i>).....	E—f
SID'DIM (<i>vale</i>).....	D—f			BOZ'RAH.....	F—c
VALLEY OF SALT.....	E—f			CA'BUL.....	D—c
ZIN (<i>wilderness</i>).....	D—h			CAR'MEL.....	D—f
MOUNTAINS.		TOWNS.		CHE SUL'LOTH (<i>ke</i>).....	D—c
ANTI-LEB'A NON	F—a	A'BEL-BETH-MA'A CHAH	E—b	DAB'E RATH.....	D—c
CAR'MEL.....	C—c	A'BEL-ME HO'LAH.....	E—d	DA MAS'CUS	F—b
E'BAL.....	D—d	AB'DON	D—b	DAN	E—b
GER'E ZIM (<i>ger</i>).....	D—d	ACH'SHAPH	D—b	DAN'A BA.....	F—a
GIL BO'A.....	D—c	ACH'ZIB	D—b	DI'BON.....	E—e
GIL'E AD.....	E—d	A'L.....	D—e	DOR.....	C—c
HER'MON.....	E—b	AJ'A LON	C—e	DO'THAN.....	D—d
HOR	D—h	AN'A THOTH.....	D—e	DU'MAH.....	D—f
LEB'A NON	E—a	A'PHEK.....	E—c	ED'RE.....	F—c
NE'BO.....	E—e	A POL LO'NI A	C—d	EG'LON.....	C—e
PIS'GAH.....	E—e	AR	E—f	EK'RON.....	C—e
TA'BOR.....	E—c	A'RAD.....	D—f	EL-ME ZA'RI.....	E—f
RIVERS.		AR'O ER.....	C—f	EN'DOR.....	D—c
AB'A NA	F—a	AR'O ER.....	E—f	EN GAN'NIM.....	D—d
AR'NON	E—f	A RU'MAH.....	D—d	EN GE'DI (<i>je</i>).....	D—f
JAB'BOK.....	E—d	ASH'DOD.....	C—e	EN MISH'PAT-KA'DESH.....	B—g
JAR'MUTH.....	D—d	ASH'ER.....	D—d	ESH TE MO'A.....	D—f
JOR'DAN.....	E—d	ASH'KE LON.....	C—e	GATH.....	C—e
LE ON'TES.....	E—a	ASH'TA ROTH.....	F—c	GE'BA	D—e
PHAR'PAR.....	F—b	AT'A RATH.....	D—e	GE'DOR.....	C—e
		AT'A ROTH.....	E—e	GE'RAR	B—f
		A'VITH.....	E—f	GE'SER.....	C—e
		A ZE'KA.....	C—e	GIBE'A	D—e
		BA'AL ATH.....	D—d	GIBE'ON.....	D—e
		BA HURIN.....	D—e		
		BE'ER OTH.....	D—e		
		BE'ER-LA-HAI'ROI.....	B—g		
		BE'ER-SHE'BA.....	C—f		
		BE'LA	E—f		
		BERED.....	C—f		
		BETH'A NAT.....	D—b		
		BETH'A NOTH.....	D—e		
		BETH BA'AL-ME'ON.....	E—e		
		BETH-BA'RAH.....	E—e		

Nº 3

OLD TESTAMENT

MAP OF PALESTINE

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1886.

Scale of Miles.



NO. 3.—OLD TESTAMENT PALESTINE.—CONTINUED.

GIL'GAL (<i>gal, not gawl</i>).....D—d	KE'NATHG—c	RAB'BATH.....F—e
GO'LANE—b	KE'RAK (<i>Wady</i>)E—f	RAB'BATH-MO'AB.....E—f
GO MOR'RAH.....D—f	KE'RI OTH.....D—f	RA'MEH.....D—b
HAL'HULD—e	KE'RI OTH.....G—c	RA'MAH.....D—e
HAMF—e	KHAN'ZIRCHE—f	RA'MOTH-GIL'E AD.....E—d
HA'MATH.....E—c	KIR'JATH-JE'A RIM.....D—e	RE HO'BOTH.....C—f
HA'RANG—b	KIR-MO'AB.....E—f	RIM'MONC—f
HA'ZARD—e	LA'CHISH (<i>kish</i>).....C—e	SA FIEH (<i>Wady</i>).....E—g
HA'ZORE—b	LA'ISHE—b	SAL'CAH.....G—c
HE'BOND—e	LE BO'NAH.....D—d	SA MA'RI A.....D—d
HEL A LI'YEH.....D—a	LIB'NAHC—e	SAPH'IR.....C—c
HEL'BONF—a	LO-DE'BAR.....F—d	SE'LAH.....E—h
HESH'BONE—e	LUZD—e	SHA'VEH-KIR'I A THA'IM
HO'BAH.....F—a	MAG DÄ LÄ'IN.....E—f	E—e
HO'DAD-RIM'MON.....D—c	MÄ HÄ NÄ'IM (<i>cem</i>).....E—d	SHE'CHEM (<i>she'kem</i>).....D—d
HOR'MAH.....C—g	MAK KE'DAH.....C—e	SHI'LOH.....D—d
HUK'KOK.....D—c	MA RE'SHAH.....C—f	SHIT'TIM.....E—e
I'JON.....E—b	MAM'RED—e	SHU'NEM.....D—c
JA'BESH-GIL'E AD.....E—d	MED'E BAE—e	SI'HONE—f
JAB'NE EL.....C—e	ME GID'DO.....D—c	SUC'COTHE—d
JA'HAZ.....E—f	MERAI'C.....E—f	SO'CHO (<i>ko</i>).....C—f
JA PH'A.....D—c	MERAI'SID.....E—f	SOD'OM.....D—f
JAR'MUTHC—e	ME ZA'RI (<i>El</i>)E—f	TA'A NACH (<i>nack</i>).....D—c
JATTIR'.....D—f	MIG'DAL-GAD.....C—e	TE KO'A.....D—e
JA'ZER.....E—e	MI SHA'EL.....C—c	TELAD.....E—f
JE'BUTH.....D—e	MIZ'PAH.....E—d	THE'BEZD—d
JER'I CHO.....D—e	MIZ'PEH.....E—f	TIM'NATHC—e
JE RU'SA LEMD—e	MAL'A DAHC—f	TIM'NATH SE'RAHD—e
JEZ'RE ELD—c	NE'ZIBC—e	TIR'ZAH.....D—d
JOK'NE AM.....D—c	NIM'RAHE—e	TYRE.....D—b
JOK'THE EL.....E—h	NIM'RIME—f	ZA NO'AH.....D—e
JOPPA.....C—d	NO'BAH.....G—c	ZAR'E PHATH.....D—b
JUL'TA.....D—f	O'RAK.....E—f	ZE'RED.....E—g
KA'NAHD—b	OPH'RAHD—e	ZO'ARE—f
KAR'NA IM.....F—c	PE N'EL.....E—d	ZO'RAHC—e
KE'DESH.....E—b	PIR'A THOND—d	ZI'DON.....D—a

The royal tribe of Judah had the best lot in the land. Their territory occupied all the western side of the Dead Sea, and extended to the Mediterranean, taking in the Philistine plain, which, however, was never conquered. The northern boundary line was so changed after the temple was built that a part of Jerusalem was taken into Judah. The tribe occupied chiefly what was called the hill country, the more central part, while that portion along the Dead Sea was wild, and was called "the wilderness of Judea." Some of its cities are worthy of special mention. Engedi was in the wilderness near the Dead Sea, where David found safety during his flight from the enraged Saul. Hebron, in the mountainous part, is the oldest city in the world now in existence, excepting its rival, Damascus. Abraham visited Hebron nearly four thousand years ago. It was given to faithful Caleb for his inheritance. It is to-day a city of 5,000 inhabitants, and is now called el-Khulil (the Friend), in honor of Abraham, "the friend of God." Bethlehem was in Judah, the birthplace of King David, and many centuries afterward of "David's greater Son," the King of kings.

Benjamin was between Judah and Ephraim, touching on the Jordan for a few miles above the head of the Dead Sea, with the tribe of Dan on the west. It was one of the smallest, but one of the best and most noted of all the allotments of Israel. Its history is marked in the Bible with many notable events. It contained the chief part of the city of Jerusalem, which, though so long held by the Jebusites, was after its capture always the capital of the whole land. This small territory had a quarter of a hundred cities in it. Within its borders was Jericho, the first city of the conquest. Another was Gilgal, for seven years the military camp of the tribes during the subjugation of the land. Gibeon was the highest geographical point in central Palestine. Then it contained Ramah, the home of Samuel, and Gibeon, where Saul resided, and many cities where famous battles were fought.

The tribe of Dan was situated between Benjamin and the Mediterranean Sea. It was about the same size as Benjamin, but seeming larger because much of its coast was held by the na-

tives. Its sea-coast line extended from above Joppa to the valley of Elath, its northern boundary being the river-bed above Joppa. The Danites were hardly equal to their surrounding foes, and kept a military center near Eshtaol, called "the camp of Dan." Part of the tribe emigrated northward, and seized a territory bordering on the north-east of Naphtali, between Mount Hermon and the Jordan, and, subduing Laish, they named it Dan, and this city became the northern point for measuring the length of the land, "from Dan to Beersheba." On the map this territory, at the head of Jordan, is marked as a portion of the tribe of Dan.

The powerful tribe of Ephraim occupied the central part of the land lying north of Benjamin and Dan, and their territory extended from Jordan to the Mediterranean. The tribe once complained to Joshua and asked for more territory, and he told them the country was before them, and they had only to drive out the enemy and take all the possessions they might desire. This tract was often called "Mount Ephraim," and it had many noted places. In it were Mts. Ebal and Gerizim, with the city of refuge, Shechem, between them, where afterward were Sychar and Jacob's well, and where Samaria was built, which became the capital and center of worship for the kingdom of the ten tribes after the division. Here was Shiloh, the sanctuary of the land where the sacred ark rested until the temple was built. It also contained Beth-horon, where the decisive battle of the conquest was fought, and Timnath, where the great conqueror, Joshua, was buried.

The half tribe of Manasseh, west, had a territory which had a long coast line on both the Jordan and the Mediterranean, but narrow in the center. It lay north of Ephraim, and its northern border was largely the river Kishon, except that Mount Carmel fell into the tribe of Asher. Most of the low lands in this and in nearly all the tribes were held by the Canaanites, while the Israelites occupied the high lands and mountains.

To Issachar, north of Manasseh, was granted the rich plain of Esdraelon, the battle-field of Palestine, as their possession, but they never drove out the enemy from it nor from their

portion in the Jordan valley, but occupied the hills about the beautiful Mount Tabor and Little Hermon. In this tribe's possession was afterward Nazareth, the early home of Jesus, and Nain, where He raised the young man to life from his bier, and Cana, where Christ's first miracle was performed of turning water into wine at the wedding feast.

The tribe of Asher had its possessions along the Mediterranean, from Mount Carmel to the northern limit of Israel's possessions, near Zidon, excepting the narrow strip of Phenicia between them and the sea, to a point somewhat southward from Tyre. This tribe entered into such intimate relations with the Phenicians that they lost in some degree their power, but still retained their friendly relations with the rest of Israel.

The territory of the tribe of Zebulon is described as a triangle marked by Mount Carmel, the Sea of Galilee, and the town of Ajalon, having as its base the mountain border north of the Plain of Esdraelon, and its western line the mountain chain following the Mediterranean. As this territory was a mountain region it was held chiefly by the Israelites, as in the other tribes. In it was Gath-hepher, the home of the prophet Jonah, and the northern Bethlehem, and here were afterward located most of the cities of Galilee visited by our Lord during his ministry on the earth.

Naphtali extended north to the limits of the Holy Land. It was located between Asher and the Jordan, extending down the Jordan to the Sea of Galilee. Above the little lake Merom it extended eastward, taking in Mount Hermon. In this extension eastward of the sources of the Jordan is where the tribe of Dan took a possession. An important city of this tribe was Kedesh, the third city of refuge on the west side. Farther to the north was Beth-rehob, the extreme point of Canaan visited by the twelve spies sent out from Kadesh-Barnea.

The tribe of Levi received no allotment of land, as it was the priestly tribe, and they were supported by the tithings of the people. But, forty-eight cities were assigned them, thirteen for the priests proper (and all in tribes of Judah, Simeon and Benjamin, although the altar and the tabernacle were in the tribe of Ephra-

im), and thirty-five cities for the Levites, a lower order of the priesthood, and these were located in the different tribes. "These cities were given up to the Levites either wholly or in part, though it is evident they were not the only places occupied by the priests, and that others beside the Levites dwelt in them." Each tribe had four Levitical cities, excepting Judah, which had more, and Simeon and Naphtali, at the extremes of the land, which had less. The cities of refuge were so arranged that they were accessible from all parts of the land. They are here stated together. On the east side: Bezer, in the tribe of Reuben; Ramoth-gilead, in Gad; Golan, in Manasseh, east. On the west side: Hebron, in Judah; Shechem, in Ephraim; Kedesh, in Naphtali.

Since the tribe of Levi had no lot, or land inheritance, the two sons of Joseph, Ephraim and Manasseh, who were adopted by Jacob as heads of tribes, made up the twelve tribes in the division of the country and the polity of the Jews.

The relative strength of the tribes, on taking possession of Canaan, both as to numbers and size of territory, is of much interest, and is easily observed in the following table,—estimated :

TRIBES.	TERRITORY.	POPULATION.
	(Square Miles.)	
Manasseh.....	2,590	210,800
{ East	800	(Both)
{ West	1,400	306,000
Judah.....	1,300	162,000
Gad.....	1,000	88,800
Simeon.....	800	181,600
Naphtali.....	700	174,920
Reuben.....	600	130,000
Ephraim.....	500	257,600
Dan.....	400	257,200
Issachar.....	300	242,000
Zebulon.....	300	213,600
Asher.....	300	182,400
Benjamin.....		46,000
Levi.....		

Having thus followed the marvelous history of this most interesting people of the human race, from the beginning of their bondage to the fulfillment of the promise of their deliverance and their settlement in their own land, we leave them to enter upon their work and future history, and leave to other hands to trace their subsequent career through their prosperity and



PHARAOH'S ARMY ENGULFED.

"And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh."

dispersion, a people scattered and peeled, marked with the wrath of Heaven, and yet preserved intact, a monument for all ages, a warning to all peoples, an enigma of history to be made clear only when the dark things of this world shall be brought out in the light of an eternal day. Though this people were so long in obtaining their land, such a rich heritage, and though it was promised to them as a possession forever on the condition of their continued faithfulness, yet after eight and a half centuries they were carried captive by their foes into a far-distant land, and never afterward gained national strength or independence for any considerable time. All their sorrow and loss was caused by their hardness of heart and unbelief. We can well agree with Dr. Cumming in his strong and vivid words, that the land of Palestine itself, to this day, seems almost overspread by the curse. Its cities are cities of the dead; its every acre is covered with the tombs of departed ages; it has a soil fit to grow corn that would positively crowd and overflow all the granaries of the world, but it can not afford corn enough to feed its miserable, its starved and wretched peasantry. At this day there is no Mount Nebo, or Mount Pisgah, from which a successor of Moses can see a goodly land overflowing with milk and honey. In rapid succession the Roman, the Persian, the Arab, the Turk, the robber, have taken possession of Palestine; and the poor Jew, the fig-tree blasted, has a home anywhere and everywhere, but least a home in his own land; has possessions everywhere, but none in that land where title-deeds are more lasting than those of the aristocracy of England. His title-deeds are in Genesis and Deuteronomy, in Ezekiel and Jeremiah, in Isaiah and the Psalms, and must last and live for ever and ever. You have then in the Jew, wherever you find him, a blasted fig-tree, a miracle-stricken nation; a people scathed by a curse which cleaves to them and consumes them; the people of the restless and weary foot; the exiles of the earth; in the earth, but not of it, as if their very existence was a symbol of what God's

people should be,—in the world and not of the world. "The Jews, although scattered over the face of the earth, yet maintain a secret and indissoluble bond of union and common interest. In every country they are, as it were, the servants; but the time may come when they will virtually be the masters in their turn. Even at the present time are they not, to a great extent, the arbiters of the fate of Europe? This they do by maintaining, on the one hand, the bond between the different states, by the mysterious power of wealth which they possess; and, on the other, loosening the ties of social life, and introducing or fostering ideas of change or revolution among the various peoples. In the Jewish nation stirs the Nemesis of the destiny of Europe."

If we were to spiritualize the whole history of the exodus, we might agree with some and disagree with others that Egypt is our state of sin-bondage, Satan is our Pharaoh, Christ our Moses, the passage of the Red Sea our conviction leading toward a converted state, the Holy Spirit our guiding and separating and protecting pillar of fire, the law our Bible, the wandering our period of doubt and wavering, the Jordan our conversion, and the conquest of Canaan the great conflict by which the world and all enemies are to be overcome. Heaven, the final state of rewards and happiness, is yet awaiting the faithful, both Jew and Gentile, when all the influences of this life shall have ceased.

We can but join in the thought and prayer of another, that all of every land who are dispersed in all the earth, may behold and follow the light of the Cross as our fathers followed the Pillar of Fire, and enter at last the real Canaan under the true Joshua, JESUS, who was a son of Abraham and also the SON OF GOD.—*Rev. T. N. Barkdull.*

[NOTE.—The author of this article has laid under contribution all authorities and works of reference on these subjects that were accessible. Among these may be mentioned Dr. Kitto, Smith's Dictionary, Biblical and Theological Cyclopedias, standard commentaries, and works of travel and investigation given down to the latest dates. The maps accompanying the article will be found substantially correct, and if kept before the reader will give a realism and interest to the history not otherwise to be enjoyed.—*T. N. B.*]

THE TEMPLES AT JERUSALEM.

When, as the Lord spoke unto Moses, the children of Israel constructed a tabernacle wherein was deposited the ark of the covenant, it was deposited "within curtains," or in a tent. This movable sanctuary remained in use as long as the nomadic life of the Israelites continued, and for some four centuries after the conquest of Canaan. When David reigned over Israel, he said to the prophet Nathan: "See now I dwell in an house of cedar, but the ark of God dwelleth in curtains," and it entered his heart to build a temple of stone. He was not permitted to do the work, being warned by the prophet Nathan that it was the will of God he should leave it to his son and successor, Solomon. Nevertheless, David planned the building, collected treasure to be expended for its erection, and brought together much material that was afterward used in its construction.

SOLOMON'S TEMPLE.

Four years after David's death, in the second month, corresponding to May, B. C. 1010, Solomon began the work. The Scripture record is, I. Kings 6: 37-8: "In the fourth year was the foundation of the house of the Lord laid, in the month Zif; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it; so was he seven years building it."

The material and the workmen employed were chiefly procured by Solomon from Hiram, king of Tyre, who was rewarded by a liberal importation of wheat. The workmen were ordered to seek out the largest stones, to prepare them for use on the mountains where they were found, and then to convey them to Jerusalem.

The site of the temple is clearly stated in II. Chron. 3:1: "Then Solomon began to build the house of the Lord in Jerusalem, at Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared, in the

threshingfloor of Ornan, the Jebusite." In south-eastern countries the site of the threshingfloor is selected by the same principles that might guide us in the selection of sites for windmills. We find them usually on the tops of high hills that are on all sides exposed to the winds, the current of which is required to separate the chaff from the grain. The summit of Moriah had not sufficient level for the plans of the temple, and, as the steep eminence was surrounded by precipices, it became necessary to build up walls and buttresses, and fill the intervening space with earth. The foundation, its stones of immense size, was sunk to a great depth, and the stones were then mortised to the native rock itself, thus giving a durable and adequate base to support the structure. The hill was fortified with a threefold wall, the lower tier of which was in some places more than three hundred cubits wide. (A cubit is 1.824 of an English foot.)

Josephus, the great historian of the Jews, gives to Solomon's temple the same length and breadth that are given in the Scripture record (I. Kings 6: 2), threescore cubits length, twenty cubits breadth, but mentions the height as being sixty cubits, the Scripture record being thirty cubits. He gives the length of one stone used in the wall as forty cubits. He says that the walls were composed entirely of white stone; that walls and ceiling were wainscoted with cedar, which was covered with the purest gold; that the stones were put together so ingeniously the smallest interstices were not perceptible, and the timbers were joined with iron cramps. In I. Kings 6: 7 it is recorded: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was building."

When the temple was finished it was consecrated by the king himself and not by the priests. It remained the centre of public worship for all the Israelites only until Solomon's death, after

which some of the tribes ceased to worship there. Later the tribe of Judah desecrated it with altars erected to idols, and neglected it to follow the worship of Baal.

The original cost of the temple seems to have been defrayed by royal bounty, and subsequent repairs by voluntary contributions, by offerings and by redemption money. Its revenues were frequently applied to political purposes, and its treasury was repeatedly plundered by foreign invaders. The last of these was Nebuchadnezzar, who, having removed the most valuable contents, caused the temple to be burned down, at the time the Jews were carried into captivity in Babylon, B. C. 588. According to Josephus it had then stood 470 years; Rufinus makes it 370 years; the authorities on which McClintock relies consider its age was 415 years.

THE TEMPLE OF ZERUBBABEL.

In the year B. C. 536, Cyrus, the Persian king and the conqueror of Babylon, permitted the Jews to return as colonists to their native land. By his order they received back the sacred utensils pillaged from the temple, and were granted assistance in the work of restoring the temple. Zerubbabel, a prince of the house of David, and Jeshua, a high priest, collected the funds necessary for the rebuilding. Phenician workmen were employed, and the work was begun in the second year after the return from captivity. Cedars of Lebanon were brought to Jerusalem by Sidonians to be used in the construction. The co-operation of Samaritans in the work was refused, and they were able to obtain an edict stopping it for a time. It was resumed about fourteen years after, and was completed probably in the year B. C. 515; according to Josephus, in the ninth year of the reign of Darius.

The second temple was much inferior to the first, not so much in dimensions as in splendor, and, greatest difference of all to the devout Jew, it held not the sacred ark of the covenant. That had been burned with Solomon's temple. This second temple was polluted and pillaged B. C. 167 by Antiochus Epiphanes, who subdued and plundered Jerusalem at the same time. By his orders the daily sacrifice was discontinued, and later he had an altar to Jupiter set up on the place of the altar of Jehovah.

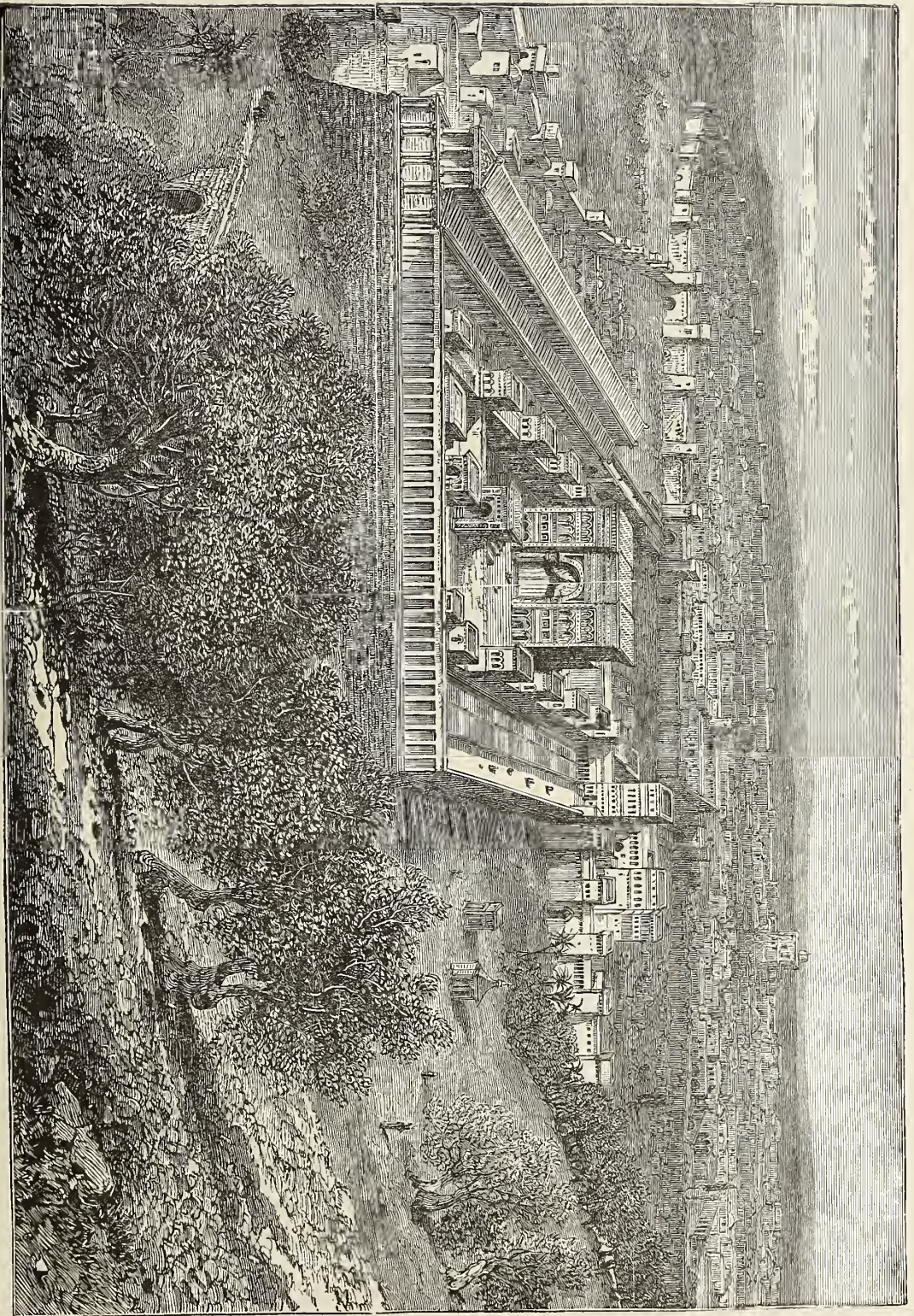
Three years later Judas Maccabæus, having defeated the Syrian arms in Palestine, caused the temple to be cleansed, repaired the building, furnished new utensils, and erected fortifications for future defence. Once more sacrifices to the God of Israel were offered on its altars, and the Feast of the Dedication was established to commemorate the event.

In the year B. C. 63, Pompey attacked the temple from the north side, and caused a great massacre in its courts, but abstained from plunder. B. C. 37, Herod's Romans stormed and destroyed some of its outer halls. Its restoration was begun by Herod B. C. 17, was continued by his successors, and was in progress during our Saviour's earthly life.

THE THIRD, OR HEROD'S, TEMPLE.

There is a question whether the restored temple should bear the name of Herod, or be considered as a third temple, since the second was not absolutely destroyed, as Solomon's had been, but it is usually so spoken of. There is a tradition, indeed, that the first temple was not totally destroyed, claiming that the eastern porch in the third temple, known as Solomon's porch, where our Saviour walked on a memorable day, was so known because it was the actual porch of the ancient temple, undestroyed by the fire that had consumed the rest of that building. It is more probable, however, that it derived its name from having been built of material gathered from the debris of the first temple.

Herod the Great, to gratify his taste for architectural display, and to ingratiate himself with the Jews, proposed pulling down the battered second temple, and erecting an entirely new and very magnificent one. Fearing that if they allowed their edifice to be destroyed entirely, Herod would then fail to carry out his promises, the leading Jewish ecclesiastics induced him to remove and to build by degrees. The crafty Herod was careful never to interfere with the temple worship, and the religious prejudices of the Jews remained practically undisturbed during his reign. The despotism of their conquerors, their loss of civil independence, were almost forgotten in their pride in the growing splendors of the temple on which Herod lavished his wealth with unsparing hand. His successors were not always so wise,



VIEW OF THE TEMPLE OF HEROD, FROM OLIVET.

and during the building of the third temple its precincts were often the scene of deadly conflict between Jews and Roman soldiers.

One thousand wagons and ten thousand workmen were employed, and the last temple was a marvel of architectural beauty. A thousand priests, in their robes of office, laid the marble blocks the workmen had hewn. Mosaics, fragrant woods, alternating blocks of white and red marble, and a profusion of golden ornamentation, had been combined in this most magnificent building. There were nine gates overlaid with gold and silver, and one still more costly, of solid Corinthian brass. There were roofs of gold, golden doors, and an ornamentation of golden vine bearing clusters of golden grapes.

The three temples were alike in their order of arrangement, the name temple applying to the entire sacred precincts of the mount. Highest of all, the apex of Mount Moriah projecting through its floor, was the "fane," the sanctuary of the Holy of Holies. It was modeled after the tabernacle which had accompanied the children of Israel in their wanderings in the desert. It occupied one third of the upper part of the temple, and held ten tables of shew-bread, and ten golden candlesticks, five on each side; and the great brazen laver, resting on twelve brazen oxen standing with their faces outward. The remainder of that level of the temple was the Court of Burnt Offerings, in which was the great altar. Twelve steps led down on three sides to the next level, the Court of the Priests, also called the Court of Israel. The next level, reached by fifteen steps, was the Court of Women; thence fourteen steps led down to a trellised fence enclosing all the temple thus set apart. On this fence the warning was conveyed in many languages that none but the Jew could pass within. Beyond it was the Court of the Gentiles, its area in the two first temples 600 feet each way, and double that in Herod's temple. It was reached by a succession of terraces or steps cut in the face of the mountain on the northern and eastern sides, and was adorned with mosaics and monolithic columns.

This was the temple on which the disciple looked when he said to our Saviour, "Master, behold! what manner of stones! and what man-

ner of buildings!" and He who was "the stone which the builders rejected," answered foretelling its destruction. These words are more fully recorded in our "Life and Labors of the Saviour," where, also, is the picture of the last scene in its destruction. This was consummated in the year A. D. 70, during Titus' siege of Jerusalem, against his will and despite his most earnest efforts to protect it. When the Roman soldiers rushed from the hall of Antonia into the sacred precincts of the mount, it was the desperate Jews themselves who fired the inner halls of the temple. An outbuilding on the north was fired by one of the invading troop, and Titus himself endeavored in vain to extinguish the flames. The magnificent structure was foredoomed, not one stone to be left upon another, for "the word of the Lord endures forever."

Many of the sacred utensils, the golden tables of the shew-bread, the golden candlesticks, the book of the law, were carried as trophies of victory to Rome. Representations of them were carved in the triumphal arch erected to Titus, and have been thus preserved to the present generation. An unsuccessful attempt was made to rebuild the temple by the Emperor Julian in A. D. 363. A mosque erected by the Caliph Omar after the conquest of Jerusalem by the Saracens, A. D. 636, now occupies the site.

Students of the Bible and of the ancient literature of the Jews, antiquarians and learned men, have made many ingenious attempts to draw plans, according to the facts gleaned in their researches, which should reproduce for us a faithful representation of this building, which is of interest to us not only on account of its architectural beauty, its magnificent and unique proportions, but still more because it was long the chosen habitation of the God whom we also worship, though now the hour is come when neither on Mount Moriah nor on Mount Gerizim is set apart the place for worship; when they who worship "in spirit and in truth," may raise their prayers in any place, the temple of God within them. The view of the temple of Herod given in this volume is after the plan of reconstruction prepared by Fergusson ("The Temples of the Jews," London, 1878).

Job—His Temptation and Vindication.

Job is one of the most princely characters of Scripture story. He ranks with Abraham, with Moses and David. He has more dignity than Jacob. His life is almost as full of contrast and pathos as that of Joseph. If he wrote the book that bears his name, he was a poet not inferior to Isaiah. The book is strictly, strangely anonymous. The author has completely suppressed what scientists would call his "personal equation." Moses may have written Job—no one can say he did not so employ the forty years that elapsed between his flight from Egypt and his return to deliver Israel. Melchizedek, say some, was the author. And surely this mysterious book may well have been the work of one who is represented in Scripture as without father, without mother, without descent. If Job were taken out of its present position in the Bible, and inserted between Genesis and Exodus, no one would think it out of place. Yet so great is the diversity of opinion among scholars as to the date and authorship, that some assign Job to Solomon. One thing, however, is clear, the religion of Job, and of his friends also, is thoroughly patriarchal. Neither he, nor they, know any thing of, or at least make any allusion to, the Mosaic economy, to its ritual, its sacrifices, its laws, or history. This must be considered in deciding when or by whom the book was written. Into the labyrinth of this discussion we decline to enter. We content ourselves with endorsing the judgment of a competent scholar, that, "as the scene of the book is laid most naturally either in the age of the patriarch Abraham, or in an age a little later, so the author," probably "lived not far from that time." Only one other supposition is rational or admissible. The writer, who may have lived as late as Solomon, or later, went back to old legendary days for his hero, and having "heard of the patience of Job," told his story, as Shakespere told that of Hamlet, or Lear. The objection to this is that the poem, as a work of art, belongs evidently to an earlier, fresher period of national life than that of Solomon. We fall back, therefore, to the conclusion already indicated as to the date of this wonderful creation of genius.

Let no one think this expression irreverent. Inspired the author must have been to give us such a perfect picture of human life in its ancient simplicity and heroic grandeur. Much less without this quickening could he have so "justified the ways of God to man." We must not, however, fall into the mistake of supposing that all the "hard speeches" of Job's friends were inspired of God, and are to be received as infallibly true. One main design of the work is to show how mistaken these men were. In this, as in the whole book, the writer was under the influence of that "breath of the Almighty," which, by the mouth of Elihu, he acknowledges as giving understanding to men. (It may be well to note in our Bible Studies, that in our English version the word inspiration occurs nowhere else in the Old Testament, except in this single passage in Job 32:8.) But because of this dependence upon Divine inspiration, which the writer acknowledges and we recognize, we must not be blind to the fact that this book is the work of a master mind. Elsewhere in our Bible Studies we give some estimate of the poem, considered simply as a part of the world's literature. We recur here to its character as a poem, a work of art, because this must be borne in mind if we would read the book with profit, or, indeed, with any adequate apprehension of its meaning. It is a sublime poem. The little prose it contains has about it a poetic, archaic simplicity, which serves to lift the poetic, dramatic portions into bolder relief. There has been much discussion as to whether it should be regarded as a drama or an epic. Some critics have made elaborate divisions of the work into scenes and even acts, comparing it to the tragedies of Shakespere. It more resembles Eschylus and Sophocles, and it is not inferior to any of them in grandeur and

pathos. There is no reason, as has been well argued by reverent scholars, why God should not employ the dramatic form of literature equally with the historic or the epistolary as the medium of spiritual truth. It is narrative, some say, and therefore epic. We will not enter further into the dispute. Let it be epic or tragic, it is poetry of the highest type; "a book," as Froude says, "of which it is to say little to call it unequaled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far above all the poetry of the world." If it is to "stand on its own merits," it must be read and explained as a poetic expression of the highest spiritual truths. It is historical. It tells the story of the good old patriarch's trials and sorrows, and how "the Lord blessed the latter end of Job more than his beginning." But in the mode of telling this, and especially "in its reasonings and representations of character," the book is a work of creative genius.

Let us take the book as we find it in the dear old family Bible of our childhood. The story is familiar, for it is an oft-told tale. Familiarity we trust has not produced that contempt which is proverbially said to be its accustomed result. But if this portion of Scripture has not been carefully analyzed by, or for us, we may be sure its artistic symmetry, its completeness of finish, has hitherto escaped us. It opens with a simple exquisite picture of Job, his character and prosperity. He was pure and just, one who feared God and shunned evil. His wealth was enormous, so that he was the greatest of all the men of the east. It is a thoroughly Oriental picture. Sheep, camels and oxen take the place of our bonds and stocks and mortgages. He himself describes his condition in the course of one of his bitter lamentations as follows:

When shone his lamp above my head,
And when through darkness by his light I walked;
As in my autumn days;
When God's near presence in my tent abode;
Whilst still the Almighty was my stay,
Around me still my children in their youth,
When with the flowing milk I bathed;
And stream of oil the rock poured forth for me.

[In this paper generally we quote from the Rhythmic Version of Job by Prof. Tayler Lew-

is. It might be well for the reader to compare it with the common English version.] Job was also highly respected, though this is not mentioned in the introduction. He tells us, when it was all over, that formerly

When up the city's way, forth from my gate, I went
And in the place of concourse fixed my seat;
The young men saw me, and retired;

The elders rose—stood up.
The leaders checked their words;
And laid their hands upon their mouths.
The men of note, their voice was hushed;
Their tongue suspended to the palate clave.

To me men listened—waited eagerly;
Were silent at my counseling,
After my word, they answered not again;
For on them would my speech be dropping still.
Yea, they would wait as men do wait for rain,
And open wide their mouths, as for the latter rain.

But this was not to last, and we know why. Or at least we are told how the change was brought about, and much is disclosed to us of which Job was kept in profound ignorance. This adds greatly to the interest of the story, and shows the artistic skill of the writer, if nothing more. Job maintains his integrity, he did not charge God foolishly, or attribute folly to the Lord. Satan was foiled. But he makes a fiercer onset upon the patriarch. Stript as he has been by a swift succession of calamities of all his wealth, the sufferer is now attacked by a loathsome and all but incurable disease. He is deserted apparently by his formerly obsequious acquaintances. He is reproached and upbraided by his wife. Some would persuade us that she was rather consoling, or at least sympathizing with, her husband. But her language is too abrupt and his reply is too severe, to make such an interpretation admissible. Her story, however, is not told, as Professor Davidson says, for her own sake, "but to show how those around Job fell away, and to set in a strong light the strain to which his faith was put by such an example and the solicitations that accompanied it." And in this connection we must not fail to notice the sublime resignation of Job's answer to his wife: "Shall we receive good at the hand of God, and shall we not also receive [i. e., accept] evil?" He had already at the close of the first series of his calamities uttered those words still

better known, which by their adoption into the liturgy of the English church have become "household words" for all English speaking people. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The two expressions manifest the same spirit, and though the one in reply to his wife is not so often quoted, it justifies the renewed and therefore emphatic statement that Job did not sin with his lips.

We will be expected probably to say something of the part played by Satan in the calamities that came upon Job. This portion of the book has perplexed many devout minds. They wish to believe all that God has actually revealed to us of his dealings with men. But it seems to them quite incongruous, absurd, unbecoming, if not absolutely degrading to the Holy One of Israel to represent Him as thus parleying with the Evil one, if such an one there really be, to interfere in man's affairs.

To those who believe in the existence of a superhuman tempter, the great "Adversary," (as the margin of our English Bible correctly renders Satan,) the enemy of God and man, this part of the book need give but little trouble. It is only necessary to remember that we have here "a fact respecting the invisible world, expressed in the language and imagery of this world." It must be so expressed if it is to be intelligible to the mind of man. We are dependent upon these "matter-moulded forms of speech." But it is not necessary to interpret the language after such a strictly literal fashion as would require us to believe there was an actual dialogue between God and Satan, overheard by the writer of the book of Job, or by some one who reported it to him. We have here a vivid dramatic representation of the power and malignity of "the accuser of our brethren" and ourselves. We see how his craft and hate are restrained, directed, overruled by Him that sitteth in the heavens. Looked at in this light there is much to encourage and sustain us in the view given in Job of the relation of Satan to God and his people. The author gave a poetic form to this essential truth. A modern writer might clothe it in a different garb, but we are concerned only to discern and preserve the truth itself. One who does not believe in the existence of a su-

perhuman tempter must deal with this portion of the book on some other principle. We candidly confess we can give him little assistance. We would remind him in passing that nothing is gained by excluding the supernatural from this portion of Scripture. In fact it is found everywhere interwoven with the warp and woof of the Bible. And in the case of Job it must be borne in mind that we have to deal not only with the introduction of Satan at the beginning but with the sublime appearance and address of Jehovah at the close. To turn this latter into a mere piece of poetic imagery is to rob the book of its chief excellence as a revelation of the power and love of God. If the miraculous elements were entirely wanting, or if it be treated in any other way than frankly as the miraculous, the book would be degraded from its proper place in BIBLE SCENES AND STUDIES. "There is a harmony in it which not only favors but demands assent." Granting the human elements of the story just as they are narrated in all their human and natural grandeur, the supernatural, whether voice or appearance, seems but its fitting complement. It is true that to those who are eye-witnesses of the event, the miracle is the attestation of the doctrine, but for minds that read or contemplate it, the converse also holds. "It is the glory of the truth that makes the miracle easy of belief."

Here for a moment let us consider the structure or plan of the poem. The first two chapters, with which we have so far been occupied, constitute what is called the prologue or introduction. This is clear, simple, exquisite prose, with the solitary striking exception of the outburst of feeling, a part of which has already been quoted:

All naked from my mother's womb I came,
And naked there shall I again return.
Jehovah gave, Jehovah takes away,
Jehovah's name be blessed.

This first section ends with the appearance upon the scene of Job's three friends. With exquisite art the poet throws in here a long period of silence, lasting for a whole week. This gives a vivid impression of the greatness of Job's grief and the amazement of his friends. It is important to keep in mind that the poetic or rhyth-

mic form of composition begins, just at the close of this long silence. From the commencement of the third chapter it continues with only occasional interruptions into and almost to the close of the last chapter. The interruptions are strictly occasional, being occasioned by the changes from one speaker to another, or the introduction of additional interlocutors. The artistic temper of the author, even in minute details, is evident in his symmetrical arrangement of the different parts of this dialogue between Job and his friends. Job opens the debate with a bitter complaint, which occupies the whole of the third chapter. In this he wishes that he had never been born, had rather been "a still-born babe that never saw the light." It is here he speaks of the abode "where the wicked cease from troubling, and the weary are at rest," which we so often, and not inappropriately apply to the weary and care-worn. What follows in this immediate connection, though not so well known, is equally worthy of admiration. We give it here as found in our common English version, whose felicitous rendering at this point can scarcely be improved.

There the prisoners rest together ;
They hear not the voice of the oppressor.
The small and great are there ;
And the servant is free from his master.

Here, perhaps as well as anywhere, we may call attention to the fact that the chief attraction of the book of Job to the ordinary reader, is probably found in just these short, sententious, inimitable expressions, quoted so frequently, and capable of such varied, unlimited application. Oftentimes it may be those who use these current phrases are not aware that they are from this ancient, sublime poem, which many think, not without good reason, the most ancient and most sublime of all poems. It would be a great gain to them if they knew something of this book, and where to find those passages, to whose inexhaustible strength and beauty they bear unconscious witness. They, also, who know what treasures of pathos and wisdom, what felicitous expressions of grief, of patience, of trust and submission, are to be found in this book, and even where to find them, would have their sense of the beautiful and sublime, not dulled, but

quickened and disciplined by careful attention to the poetic structure of the book of Job. Let us then return for a moment to the technical details of its composition.

The real discussion begins with the 4th chapter. Job's sorrowful, bitter, almost scornful denunciation of the day of his birth, was the occasion, seems to have been intended by the author as the provocation of a reply, a reproof from Eliphaz, who asks: "who can withhold himself from speaking?" From this point onward there is unlimited freedom of debate. There are three circles of speeches in this section of the book. (1.) chap. 4—14; (2.) chap. 15—21; and (3.) chap. 22—31. In each of these three circles there are six speeches, one by each of Job's friends in succession, with a reply from Job. His friends endeavor to convince him that he must have committed some great sin. This is the only possible explanation, they think, of the grievous calamities that had befallen him. This was the generally accepted, the orthodox, view at that time, at least in that section of country. Job would appear to have been of that opinion hitherto, or not to have had any occasion to question its correctness. But now he insists that there must be some other reason why he suffers in such an exceptional way. The current theology, he does not deny, contains essential truth. God does punish the wicked, but it is not they alone who suffer. The old theory therefore must be subject to some modifications, if not limitations. Job is here the precursor of the modern poet, pre-eminently the poet of the age who says

Our little systems have their day,
They have their day and cease to be ;
They are but broken lights of thee,
And thou, oh Lord, art more than they.

Job does not pretend to understand "the method of the Divine government." Such knowledge is too high for him, he can not attain to it. He says (23 : 8)

Lo, to the East I go ; He is not there ;
Toward the West, but I perceive him not.
To his wondrous working on the North I look,
but look in vain ;
In the void South he hides Himself, where
naught can I behold."

To his friends it was all perfectly clear. They were as certain, as Froude says, that they were right, as they were that God himself existed. They were astonished that he could not see, or would not acknowledge, the truth. At first they are quite gentle with him, as was due to one in his sad situation. But as he remains steadfast, they would say obstinate, in the assertion of the injustice of their insinuations, they bear down upon him more severely. The discussion follows the usual course of such contentions, especially in religious controversy, where, from the deep convictions of those engaged there is often developed a more intense antagonism. Job has always a Roland for their Oliver. He complains repeatedly of the heartlessness of their mode of dealing with him. In the 4th verse of chapter 16 he says

Thus could I, also, speak as well as you ;
If only your soul were in my soul's stead,
I too against you could array my words,
Against you shake my head in scorn.

And again (19:2, 3) he says

How long grieve ye my soul,
And crush me with your words ?
Ten times it is that ye have stung me thus ;
Devoid of shame, ye act as strangers to me.

Up to the close of the discussion, till at last he has completely silenced them, Job maintains his innocence of the charges insinuated or asserted against him. In the 27th chapter he says,

So long as breath remains to me,
And in my nostrils dwells Eloah's life,—
These lips of mine shall never say the wrong,
My tongue shall never murmur what is false.
Away the thought ; I'll not confess to you ;
Nor mine integrity, until my latest breath, renounce.

It is but an act of simple justice to Job's friends to acknowledge that in his anguish he was not altogether just to them. They were not as heartless as he thought. They were contending for what they sincerely believed to be the truth once delivered to the saints. And true it was, and is (since to the truth belong "the eternal years of God"), but it was not all the truth. This they should have seen. And especially they should not have allowed their zeal for speculative truth, or perhaps, their de-

sire to vanquish Job in argument, to destroy that tender sympathy with the sufferer which they manifested at the outset of the discussion. Poetic justice is, however, done to Job by leaving him in undisputed possession of the field. In giving an outline of this portion of the poem we stated that each of the three cantos contained a speech from each of Job's friends, and a reply to each in succession from the patriarch in defence of himself. But to this analysis, which is ideally correct, the last circle presents a significant exception. Eliphaz and Bildad renew the discussion in this third colloquy, and Job answers them, though they add nothing to what they had previously urged. It is well to note that the 25th chapter, containing the last speech of Bildad, is the shortest section in the entire book of Job, and is simply a vague repetition of what had already been asserted by himself and his two friends. But it is still more significant that Zophar does not venture to the discussion with even a single word in reply. This is the more remarkable because he is regarded by some expositors as the most severe and unfeeling of these friends, or "Job's comforters," as we sometimes call them. It is he, who is supposed in the expression (11:15) "then shalt thou lift up thy face without spot," to make an allusion to the loathsome disease with which the patriarch was afflicted. He is the most impetuous, the most intolerant of the three, and his refusal to prolong the discussion, brings the conference to an abrupt conclusion. From the beginning of the 26th chapter on to the close of the 31st, Job speaks without any reply or interruption. He falls into a pathetic monody, it is called a parable in our Bible, in which he bewails his sad condition, and expresses his perplexity as to the meaning of God's dealings with him. There is, of course, less of impassioned utterance here than in the previous portion of this longest section of the poem. While his friends are pressing him, as he sits on his ash-heap, "the strong gusts of passion sweep to and fro across his heart, he pours himself out in wild, fitful music, so beautiful because so true, not answering them or their speeches, but now flinging them from him in scorn, now appealing to their mercy, or turning indignantly to God ; now praying for death ; now in perplexity doubting whether in some mystic

way, which he can not understand, he may not, perhaps, after all, really have sinned, and praying to be shown his fault, and then staggering further into the darkness, and breaking out into upbraidings of the power which had become so dreadful an enigma to him."

But when he is left to himself he becomes more calm. His irritation subsides, and his tone is more moderate. He restates and corrects in the 27th chapter, some say, contradicts, his former view of the Divine government. The truth is, as Delitzsch says, that "the Job who has become calmer comes into contradiction with the impassioned Job." He describes in an impressive manner how God makes the hope of the hypocrite to perish. But he insists this is not to be his fate. In language to which the resurrection of our Saviour has given a deeper meaning than it seems probable the patriarch could attach to such an expression, he had already declared, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." There has been much dispute as to what these words meant at the time they were written. Taken at their lowest value, they assert clearly Job's confidence that God would vindicate him, and though he should die, he would not be left in ignorance of God's righteous judgment in his case. There is no indication that he expected his life to be prolonged, much less that he looked for that return of prosperity with which the story of his life concludes. Still he is strong all through this section of the poem, even to its close, in the consciousness of his integrity.

If I have walked in ways of vanity,
Or if my foot hath hasted to deceit,—
So weigh me, God, in scales of righteousness
And know, Eloah, mine integrity.

We have already given Job's description of his days of prosperity. Let us take a brief glance at his humiliation.

And now they mock me; younger men than I,
Whose fathers I disdained,
To set them with the dogs that watched my flock.
And now their song have I become,
Their ribald word of scorn.
They view me with abhorrence—stand aloof—
Yet from my face their spittle hold not back,

We make room for a sentence here and there from the famous description of wisdom, in the 28th chapter.

Yes—truly—for the silver there's a vein,
A place for gold which they refine.
The iron from the dust is brought
And copper from the molten ore
Breaks from the settler's view the deep ravine;
And there forgotten of the foot-worn path,
They let them down,—from men they roam afar.
Earth's surface (they explore) whence comes forth bread,
Its lowest depths where it seems turned to fire.

This language has attracted the attention of antiquarians and scientists, because it shows very remarkable knowledge of mining and metals. But the poet turns to sing the praises of wisdom.

But Wisdom,—where shall it be found?
And where the place of clear Intelligence?
A mortal knoweth not its price;
Among the living is it never found.
The Deep saith—"not in me,"
The Sea—"it dwelleth not with me,"
For it the treasured gold shall not be given,
Nor massive silver for its price be weighed.
With Ophir bars it never can be bought;
Nor with the onyx, nor the sapphire.
The glass with gold adorned gives not its price,
Nor in exchange the rarest jewelry.

The second section of the poetical part of Job is taken up with the speeches of Elihu. He is introduced very abruptly, not having been mentioned in the prologue, or formal introduction to the poem. He is dismissed in the same summary way, when he is done speaking, at the close of the 37th chapter. Job makes no reply to him. And in the judgment which the Lord is represented as giving between Job and his friends, no mention is made of Elihu. This circumstance, together with some peculiarities in the discourse itself, has convinced quite a number of eminent critics that this part of the poem was added, or rather inserted by a second and later hand. This is not the opinion of a majority of the scholars who are best qualified to decide such a question. It is a fact, however, as the reader can easily ascertain for himself, that Elihu's speeches can be entirely omitted without destroying the connection or even marring the symmetry of the work. For this reason we pass it by without further remark. It is, however, well

worthy of attentive study on the part of all our readers.

The 33d chapter is especially commended by Tayler Lewis as "a mine of precious instruction, clear and practical, full of consolations to good men amid all the trials of life, and of strength for the performance of its duties." But we must hasten on to what is acknowledged to be the boldest, and is thought by many to be the most sublime part of the book—the speeches ascribed to the Almighty as his reply to Job's impassioned appeals. The patriarch cries out :

Oh that I knew where I might find Him—knew
How I might come even to his judgment seat.

And God answers Job out of the whirlwind. But the answer was not what he expected, if indeed he looked for a reply. "Who is this," Jehovah says, "that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee, and answer thou me." Then the Divine interlocutor, appearing so unexpectedly, overwhelms Job with a series of questions, intended, it would seem, to convince him of the presumption of which he had been unwittingly guilty.

Where wast thou when I established the earth?
Say if thou art capable of judging!
Who hath determined its measure, if thou knowest it.
Or who hath stretched the measuring line over it?
Upon what are the bases of its pillars sunk in,
Or who hath laid its corner-stone,
When the morning stars sang together
And all the sons of God shouted for joy.

From the work of creation Jehovah proceeds to his power as manifested in the ordinary processes of nature.

Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house
thereof?
Knowest thou it because thou wast then born?
Or because the number of thy days is great?
The treasures of the snow hast thou approached?
Or seen the store-house of the hail?
Which for the time of trouble I reserve,
The day when hosts draw near in battle strife.
The statutes of the heavens knowest thou?
Their ruling in the earth canst thou dispose?
To the clouds canst thou lift up thy voice,

That floods of rain may cover thee?
Lightnings canst thou send forth that they should go,
And say, Behold us! Here we are!

From among the descriptions of animated nature, especially the animals then familiar to man, the goat, the zebra, the ostrich, we make room for the famous picture of the warrior's steed.

To the war-horse gavest thou his strength?
Didst thou with thunder clothe his neck?
Or like the locust canst thou make him bound!
There is glory in his nostrils—terror there.
He paws the plain, exulting in his might,
And thus he goes to meet the armed host.
He mocks at fear, at panics undismayed,
He turns not back in presence of the sword
Against him rings the quiver (of the foe),
The glittering lance and spear.
With rage and trembling swallows he the earth;
'Tis hard to hold him in when trumpets sound.
At every blast he says—aha—aha,
Afar off smelleth he the fight,
The chieftains' thunder and the shout of war.

The poem, i. e., the poetical part of the book, ends abruptly with Job's confession of his rashness, his mistake.

'Tis I then who have spoken foolishly;
Wonders too great for me that I knew not.
But hear, oh hear me now, and let me speak again.
" 'Tis I who ask " (thou saidst it) " let me know."
By the ears hearing have I heard of thee;
But now mine eyes behold,
This, then, mine only word: I loathe me, I repent
In dust and ashes.

Then follows what is called the epilogue or conclusion in prose. The Lord gives judgment against Eliphaz and his two friends, who, by the way, are not, in this part of the book, called the friends of Job. The patriarch is enriched with twice his former wealth. He has the same number of children to replace those that were lost. The author of Proverbial Philosophy, in a book which I have not seen for many years, insisted, if I remember rightly, that Job's children mentioned in the beginning of the book are only said to have been lost. Job's heart was made desolate, as was that of Jacob, by a false report, but "the false phantom brought a real terror." In the end Job's children were restored, as Joseph was, and so the patriarch's happiness was made complete. Other children could never have

filled the vacant place in the father's heart. But this interpretation of the language is forced and unnatural. Besides it is evidently an after thought. It puts too modern a tone of feeling into the book. Taking the poem as it stands in its antique Oriental simplicity, it has many lessons for us upon whom these ends of the earth have come. The story, apart from the discussions, shows how

Grief may bide an evening guest,
But joy shall come with early light.

Almost every adult reader of our Bible Studies must have known now and then an instance of the mild and peaceful if not happy close of a life, which had been sad and weary, or even wild and stormy, in its earlier or more mature years. This does not happen only to the believer, yet since it comes sometimes to the distressed and sorrowful, the believer may pray and hope for it. This should comfort and sustain us when God's waves and billows go over us. Our prayers may not be answered here. Let not, however,

the good man's trust depart,
Though life its common gifts deny;
Though, with a pierced and broken heart,
And spurned of men he goes to die.
For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

There is some difference of opinion as to whether this hope of ultimate reward in heaven, so beautifully presented in these lines of Bryant, is to be found in the book of Job. If it appears there at all, it is as the first faint flush of twilight that foretells the coming day. There is, in fact, much uncertainty, certainly no small dispute, as to the scope of the teaching of this mysterious book. Does it point to a life beyond the grave? Especially what is the aim of the discussion between Job and his friends? What did the writer intend to teach? What would the Holy Spirit, speaking through him, have us learn from this portion of Scripture? The most thorough-going believer in inspiration, plenary or verbal, can not avoid asking this question. This inquiry is embarrassed by the fact that there is no clear decision by any authority, human or divine, of the ethical question, or questions, debated by Job and his friends. Reverent and erudite men have come to diverse conclusions as to the main current of thought in this book. Prof. Conant thinks its theme is "The mystery of God's providential government over

man." This is also Carlyle's idea. Froude insists, and others agree with him, that the lesson of the book is: "Let us do right, and whether happiness come or unhappiness, it is no very mighty matter. We can do without that, it is not what we ask or desire." Goodness may exist irrespective of reward. Others say, "the object of the book is to show the effects of calamity, in its worst and most awful form, upon a truly religious spirit." The historical record of Job's calamities certainly shows this, and also that such suffering is not on account of sin, but for the trial, the testing of faith. But the poetical discussion is of quite another character, and should, it would seem, have a different object.

We need not settle the claims of these rival theories. As it is, as Carlyle said, "all men's book," it may possibly have been intended that every one should find here "some meaning suited to his mind." It is especially a book for the sorrowful and the afflicted, for days of darkness and apparent desertion. It has been well called "the Cross and Crown book of God suffering people." Luther characteristically said it was intended to be of assistance to those who had to resist the devil. Readers of our BIBLE SCENES AND STUDIES will find the book of Job will richly repay careful and prolonged consideration. That we may help them to the utmost we close this outline of perhaps the most difficult part of the Bible to thoroughly comprehend with a simple statement of the interpretation put upon it by the late Rev. Geo. B. Bacon, of Orange Valley, N. J. "It is the cry of a good man without the gospel, longing for the gospel. It shows his agony, who needs the revelation which Christ brings, but is ignorant of it." Looked at in this light, the story of Job, not so much of his losses as of his perplexity and despair, should fill our hearts with gratitude to God for the gift of his Son to be our Saviour.

To some this interpretation may seem far-fetched. They may also be dissatisfied with all the explanations here given of the purport of the book of Job. To these we offer as an alternative, the opinion of Jacobi, a distinguished German writer on philosophy. "Job, maintaining his virtue and justifying the utterances of his Creator respecting him, sits upon his heap of ashes as the glory and pride of God. God, and with him the whole celestial host, witnesses the manner in which he bears his misfortunes. He conquers, and his conquest is a triumph beyond the stars. Be it history, be it poetry, he who thus wrote was a divine seer."—*Rev. Henry M. Bacon, D. D.*

No. 4.—New Testament Palestine.

DIVISIONS.

AB I LE'NE.....	E—a
AU RAN I'TIS.....	E—c
BA TA NE'A.....	F—c
DE CAP'O LIS.....	D—c
DES'ERT PLACE.....	D—c
GAD A RENES'.....	D—c
GAL'I LEE.....	C—c
GAU LA NI'TIS.....	D—c
HILL COUNTRY.....	C—f
ID U ME'A.....	C—g
IT U RE'A.....	E—b
JU DE'A.....	B—e
JU DE'A (<i>wilderness of</i>).....	C—f
MO'AB.....	D—f
PE RE'A.....	D—e
PHE NI'CI A (<i>fe ne'shea</i>).....	C—b
SA MA'RI A.....	C—d
SID'DIM (<i>vale</i>).....	D—f
SYR'I A.....	F—a
TET'RARCH Y (<i>rark</i>) OF AN'TI PAS.....	D—d
TET'RARCH Y OF PHILIP.....	E—c
TRACH O NI'TIS (<i>track</i>).....	E—b
"WILDERNESS" OF TEMPTATION.....	C—e

MOUNTAINS.

BE AT'I TUDES.....	C—c
CAR'MEL.....	B—c
E'BAL.....	C—d
GER'I ZIM (<i>ger, not jer</i>).....	C—d
GIL BO'A.....	C—c
GIL'E AD.....	D—d
HER'MON.....	D—b
HOR.....	C—h
LEB'A NON.....	D—a
OL'IVES (<i>ivz</i>).....	C—e
PIS'GAH (<i>piz</i>).....	D—e
QUAR'AN TA'NI A.....	C—e

RIVERS.

AB'A NA.....	E—a
AR'NON.....	D—f
JOR'DAN (<i>for, not jur</i>).....	D—a
KI'SHON.....	C—c
LE ON'TES.....	D—a
PHAR'PAR.....	E—b
YAR'MUK.....	D—c

TOWNS.

AD O RA'IM.....	C—e
ADUL'LAM (<i>cave</i>).....	C—e
A DUM'MIM (<i>elevation</i>).....	C—c
AN TIP'A TRIS.....	B—d
A POL LO'NI A.....	B—d
A'RAD.....	C—f
AR I MA THE'A.....	C—e
AR'O ER.....	B—f
A RU'MAH.....	C—d

ASH'UR.....	C—d
ASH'TA ROTH.....	E—c
AS'KE LON.....	B—e
AT'A ROTH.....	D—e
AT'A ROTH.....	C—e
A ZE'KAH.....	B—e
A ZO'TUS.....	B—e
BAAL'BEK (<i>bawl'beck</i>).....	E—a
BAN'I AS.....	D—b
BE'ER OTH.....	C—e
BE'ER-SHE'BA.....	B—f
BEI'RUT (<i>by' root</i>).....	D—a
BETH AB'A RA.....	D—e
BETH'A NAT.....	D—b
BETH'A NY.....	C—e
BETH-BA'AL-ME'ON.....	D—e
BE'THER.....	C—e
BETH-GA'MUL.....	E—d
BETH-HA'RAH.....	D—e
BETH-HO'GLAH.....	D—e
BETH'LE HEM.....	C—e
BETH-NIM'RAH.....	D—e
BETH SA'I DA (<i>E. of Jordan</i>).....	D—c
BETH SA'I DA (<i>W. of Jordan</i>).....	D—c
BETH SHE'AN.....	C—d
BETH'ZUR.....	C—e
BOS'TRA.....	F—c
BOZ'RAH.....	E—c
CA'BUL.....	C—e
CA'NA.....	C—c
CAN'A THA.....	F—c
CA PER'NA UM.....	D—c
CAR'MEL (<i>cape</i>).....	B—c
CES A RE'A.....	B—d
CES A RE'A PHIL'IP PI.....	D—b
CHE SUL'LOTH (<i>ke</i>).....	C—c
CHO RA'ZIN (<i>ko</i>).....	D—c
DAB'E RATH.....	C—c
DAL MA NU'THA.....	D—c
DA MAS'CUS.....	E—a
DIB'BON.....	D—f
DU'MAH.....	C—f
EL E A'LEH.....	D—e
EM'MA US.....	B—e
E'NON.....	D—d
E'PHRA IM.....	C—e
E'TAM.....	C—e
GAD'A RA.....	D—e
GA'ZA.....	A—e
GE'RAR (<i>ge</i>).....	B—f
GER'A SA (<i>ger</i>).....	D—d
GER'GE SA (<i>ger'je-sah</i>).....	D—c
GIB'E A (<i>in Benjamin</i>).....	C—e
GIB'E A (<i>of Saul</i>).....	C—c
GIM'ZO.....	B—c
HAM.....	D—f
HA'ZOR.....	D—b
HA'ZOR.....	C—c
HE'BRON.....	C—e
HEL'BON.....	E—a
HESH'BON.....	D—c
HOR'MAH.....	B—g

—Continued.

No 4

NEW

TESTAMENT

MAP OF

PALESTINE

HILLARDESTY Publisher and Proprietor
CHICAGO, ILLINOIS and TOLEDO, OHIO
1886.

Revised by Rev. J. L. Barkdull

Scale of Miles

Note on the Coloring

Plains and Valleys from Sea level to 500 Feet elevation. Ptolemaic
Depression of the Jordan below Sea level.

Hills and Plateaus, from 500 to 3000 ft elevation/
Above 3000 ft.

Cape Carmel





NO. 4.—NEW TESTAMENT PALESTINE—CONTINUED.

HUK'KOK.....	C—c	8. Jordan to Wilderness—first Temptation (W. of Jericho). Matt., iv, 1-4.
JA'HAZ.....	D—f	9. Wilderness to Jerusalem—second Temptation. Matt., iv, 5-7.
JAM'NI A.....	B—e	10. Jerusalem to Mt. Quarantania—third Temptation. Matt., iv, 8-11.
JAN O'HAH.....	C—d	11. Mt. Quarantania to Nazareth, <i>via</i> Bethabara. Luke, iv, 14.
JA PH'A.....	C—c	12. Nazareth to Cana—first Miracle. John, ii, 1-11.
JE'RASH.....	D—d	13. Cana to Capernaum. John, ii, 12.
JER' CHO.....	C—e	14. Capernaum to Jerusalem—first Passover. John, ii, 13.
JE RU'SA LEM.....	C—e	15. Judea to Cana, <i>via</i> Bethabara and Jacob's Well. Matt., iv, 12.
JEZ'RE EL.....	C—c	16. Cana to Nazareth. Luke, iv, 15-30.
JOP'PA.....	B—d	17. Nazareth to Capernaum to reside. Matt., iv, 13-16.
JU'LI AS.....	D—e	18. First tour through towns of Galilee. Matt., iv, 23-25.
JUT'TAH.....	C—f	19. Capernaum to Jerusalem—second Passover. John, v, 1.
KA'DESH.....	A—g	20. Return to Capernaum. Matt., xii, 1-8.
KA'NAH.....	C—b	21. Capernaum to Mt. of Beatitudes. Matt., v, 1.
KE'RI OTH.....	F—c	22. Return to Capernaum. Matt., viii, 5-13.
KE'RI OTH.....	C—f	23. Capernaum to Nain. Raises widow's son. Luke, vii, 11-17.
KIR, OF MOAB.....	D—f	24. Second tour through Galilee. Matt., ix, 35.
KIR'JATH-JE'A RIM.....	C—e	25. Capernaum to Gadara, across lake. Luke viii, 22-45.
LYD'DA.....	B—e	26. Gadara to "his own city," Capernaum. Raises Jairus' daughter. Matt., ix, 1, 18-26.
MAG'DA LA.....	D—c	27. Third circuit of Galilee. Matt., ix, 36.
MA'ON.....	C—f	28. Retires to "desert place," across lake. Matt., xiv, 13-21.
MICH'MASH (<i>mick</i>).....	C—e	29. Return to Capernaum—walk on the water. Matt., xiv, 22-36.
MIG'DAL-GAD.....	B—e	30. Capernaum to Tyre, Sidon and Decapolis to Gadara. Mark, vii, 24-31.
MIZ'PAH.....	C—e	31. Gadara to Magdala, across lake. Matt., xv, 39.
MOL'A DAH.....	B—f	32. Magdala to Bethsaida (E. of Jordan), across lake. Matt., xvi, 4-12.
NAB'LUS.....	C—d	33. Bethsaida to Mt. Hermon—Transfiguration. Matt., xvi, 13.
NA'IN.....	C—e	34. Mt. Hermon to Capernaum. Matt. xvii, 22-23.
NAZA'RETH.....	C—c	35. Capernaum to Jerusalem (privately), feast of Taber- nacles. Luke, x, 1-16.
NE'ZIB.....	B—e	36. Jerusalem to Nazareth (W. route <i>via</i> Cesarea). Luke, xvii, 1-10.
NIM'RIM.....	D—f	37. Nazareth (last time) to Jerusalem, <i>via</i> Samaria. Matt., xix, 1.
PEL'LA.....	D—d	38. Jerusalem to Bethabara. John x, 40-42.
PET'RA.....	D—h	39. Bethabara to Bethany. Raises Lazarus. John, xi, 1-53.
PTOL E MA'IS (<i>tol</i>).....	C—c	40. Jerusalem to Ephraim. John, xi, 54.
RAB'BATH-AM'MON.....	E—e	41. Ephraim to Jerusalem, through Perea, <i>via</i> Heshbon. Mark, x, 1.
RA'MAH.....	C—e	42. Jerusalem to Emmaus. Resurrection day. Luke, xxiv, 13-35.
RAM'LEH.....	B—e	43. Emmaus to Jerusalem. Meets Disciples. Luke, xxiv, 36-48.
RE HO'BOTH.....	B—f	44. Jerusalem to Gennesaret. Meets seven Apostles. John, xxi, 1-24.
RIM'MON (<i>rock</i>).....	B—f	45. Gennesareth to Mt. of Beatitudes. Meets 500 brethren. Matt., xxviii, 16-20.
SAL'CAH.....	F—c	46. Mt. of Beatitudes to Jerusalem. Acts, i, 3-8.
SA'LIM.....	D—d	47. Jerusalem to Bethany. Ascension. Luke, xxiv, 50-53.
SA MA'RI A.....	C—d	48. Bethany to HEAVEN. No man knoweth the way.
SA REP'TA.....	C—b	
SE'LA.....	D—h	
SHO'CHO.....	B—e	
SHU'NEM.....	C—c	
SI'DON.....	C—a	
SI'HON.....	D—f	
SY'CHAR (<i>kar</i>).....	C—d	
TE KO'A.....	C—e	
THE'BEZ.....	C—d	
TI BE'RI AS.....	D—c	
TIM'NATH-SE'RAH.....	C—e	
TYRE.....	C—b	
ZA NO'AH.....	C—e	
ZEL'ZAH.....	C—e	
ZIPH.....	C—f	
ZO'AR.....	D—f	

JOURNEYS OF JESUS.

1. Bethlehem to Jerusalem. Luke, ii, 22-38.
2. Jerusalem to Bethlehem. Matt., ii, 1-12.
3. Bethlehem to Egypt. Matt., ii, 13-15.
4. Egypt to Nazareth (east of Jordan). Matt., ii, 19-23.
5. Nazareth to Jerusalem (at 12 years old). Luke, ii, 41, 42.
6. Return to Nazareth. Luke, ii, 51.
7. Nazareth to Jordan (east). Baptized at Bethabara.
Matt., iii, 13-17.
8. Jordan to Wilderness—first Temptation (W. of Jericho).
Matt., iv, 1-4.
9. Wilderness to Jerusalem—second Temptation. Matt.,
iv, 5-7.
10. Jerusalem to Mt. Quarantania—third Temptation.
Matt., iv, 8-11.
11. Mt. Quarantania to Nazareth, *via* Bethabara. Luke,
iv, 14.
12. Nazareth to Cana—first Miracle. John, ii, 1-11.
13. Cana to Capernaum. John, ii, 12.
14. Capernaum to Jerusalem—first Passover. John, ii, 13.
15. Judea to Cana, *via* Bethabara and Jacob's Well. Matt.,
iv, 12.
16. Cana to Nazareth. Luke, iv, 15-30.
17. Nazareth to Capernaum to reside. Matt., iv, 13-16.
18. First tour through towns of Galilee. Matt., iv, 23-25.
19. Capernaum to Jerusalem—second Passover. John, v, 1.
20. Return to Capernaum. Matt., xii, 1-8.
21. Capernaum to Mt. of Beatitudes. Matt., v, 1.
22. Return to Capernaum. Matt., viii, 5-13.
23. Capernaum to Nain. Raises widow's son. Luke, vii,
11-17.
24. Second tour through Galilee. Matt., ix, 35.
25. Capernaum to Gadara, across lake. Luke viii, 22-45.
26. Gadara to "his own city," Capernaum. Raises Jairus'
daughter. Matt., ix, 1, 18-26.
27. Third circuit of Galilee. Matt., ix, 36.
28. Retires to "desert place," across lake. Matt., xiv, 13-21.
29. Return to Capernaum—walk on the water. Matt., xiv,
22-36.
30. Capernaum to Tyre, Sidon and Decapolis to Gadara.
Mark, vii, 24-31.
31. Gadara to Magdala, across lake. Matt., xv, 39.
32. Magdala to Bethsaida (E. of Jordan), across lake.
Matt., xvi, 4-12.
33. Bethsaida to Mt. Hermon—Transfiguration. Matt.,
xvi, 13.
34. Mt. Hermon to Capernaum. Matt. xvii, 22-23.
35. Capernaum to Jerusalem (privately), feast of Taber-
nacles. Luke, x, 1-16.
36. Jerusalem to Nazareth (W. route *via* Cesarea). Luke,
xvii, 1-10.
37. Nazareth (last time) to Jerusalem, *via* Samaria. Matt.,
xix, 1.
38. Jerusalem to Bethabara. John x, 40-42.
39. Bethabara to Bethany. Raises Lazarus. John, xi, 1-53.
40. Jerusalem to Ephraim. John, xi, 54.
41. Ephraim to Jerusalem, through Perea, *via* Heshbon.
Mark, x, 1.
42. Jerusalem to Emmaus. Resurrection day. Luke, xxiv,
13-35.
43. Emmaus to Jerusalem. Meets Disciples. Luke, xxiv,
36-48.
44. Jerusalem to Gennesaret. Meets seven Apostles. John,
xxi, 1-24.
45. Gennesareth to Mt. of Beatitudes. Meets 500 brethren.
Matt., xxviii, 16-20.
46. Mt. of Beatitudes to Jerusalem. Acts, i, 3-8.
47. Jerusalem to Bethany. Ascension. Luke, xxiv, 50-53.
48. Bethany to HEAVEN. No man knoweth the way.

The Life and Labors of Our Saviour.

On one of the highest peaks of Judea's many hills stands Bethlehem, its white walls and houses of white stone glistening from among olive trees as the sun strikes upon them. The name Bethlehem signifies "House of Bread," and was undoubtedly given on account of the fertility of the surrounding country. The hills about it are covered with an abundance of fig, pomegranate and olive trees, laden with fruits in their season; in the valleys below grows and ripens the corn of Palestine. It has never been more than a village in size, its inhabitants given to the tending of flocks and of vineyards. As it looks to-day, almost nineteen hundred years after the event that made it one of earth's sacred places, so it looked to Ruth, the Moabitess, when she gleaned in the fields of Boaz: so it looked when David, the shepherd boy, led his flocks among its pastures, and when he reigned king over Israel.

Its standing in the Jewish nation was based upon the illustrious family whose home it was, and upon prophecies of the Old Testament scriptures: "It was the City of David," and from it, through his seed, was to come the promised Messiah. The promise was early given in the sacred writings, and often repeated. In Genesis 49:10 it is written: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Their prophets renewed the theme. Micah foretold its glory when he wrote: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be a ruler in Israel, whose goings forth have been from old, from everlasting." Isaiah saw it in his vision when his triumphant song broke forth: "Unto us a child is born, unto us a son is given." Jeremiah recorded it: "Behold the days come, saith the Lord, when I will raise unto David a fruitful Branch, and a king shall reign and prosper, and shall execute

judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Fourteen generations of the seed of Abraham were told when David, son of Jesse, was born in Bethlehem; fourteen generations more had dwelt among Judea's hills when the children of Israel were carried in captivity into Babylon. But the word of the Lord endures forever, and when fourteen other generations had passed, the time drew nigh for the fulfillment of His promise to Jacob, that in his seed all the nations of the earth should be blessed.

It was the year of Rome 747—Rome, proud mistress of the world—and Palestine was one of the lands she held in subjection. Her conquering legions had swept over Judea, her victorious eagles were upon the gates of Jerusalem, and within the city, by the grace of Cæsar, Herod reigned king of the Jews. An imperial edict had ordered the counting, for purposes of taxation, of all inhabitants of Roman provinces. In Palestine, in deference to Jewish custom, the enrollment was to be made at the town to which each man's family originally belonged. Toward Bethlehem, in obedience to the mandate of the conqueror, wended all those who counted their generations back to David. To the Jewish mind more than ordinary interest centered in these travelers. Over a thousand years had passed since he, the boyish shepherd, had been called of God to succeed Saul as ruler over Israel. In those years many calamities had fallen on the royal family he founded, and his descendants were now, socially, on the common Jewish level. But however menial the occupation they followed, however humble their station in life, they were still of "the House of David," and as such commanded the unbounded respect of all the Jewish people. The genealogy of the tribes of Israel, their "Book of Generations," had been sacredly kept by them

since Abraham caused the record to be opened with his own name, and zealously guarded through innumerable wars and many weary years of captivity. A "separate people," disdaining to mingle with their conquerors, rejecting with derision the false and feeble gods of Rome, they dwelt with pride upon the past glories of David's line, and looked steadfastly forward toward the redemption that should come to them through one of his lineage.

The olive trees about Bethlehem were brown and bare of foliage, cold winds swept the hilly ridge by day, and when the sun went down behind the mountain the night came quickly, and with the night fell heavy frosts, for it was mid-winter in Judea. The shadows of approaching night were already in the valleys, when two travelers, approaching Bethlehem from the direction of Jerusalem, paused on the elevation Mar Elias to gaze upon the town which was their journey's end. One was a man whose time-worn, solemn features and beard and hair streaked with grey told that his years were those of middle age. The other was a woman, beautiful and young, her face, though showing weariness from her long day's travel, so stamped with purity as to be the very home of holiness. She sat upon a donkey's back in a cushioned pillion, and the man beside her guided the animal by a leading strap. The man was Joseph, the village carpenter of Nazareth, the woman was his espoused wife, Mary, daughter of Joachim and Anna; Mary, the maiden wife, in a few hours more to be the Virgin Mother. Both were of the house and lineage of David, and had traversed eighty miles through these wintry days, from their northern home in Nazareth, in the mountains of Zebulon, to present themselves at Bethlehem for enumeration. Since the third hour of the day, their journey had been from the Joppa Gate of Jerusalem, through the valley of Hinnom, past the Pool of Gihon, across the plain of Rephaim, to the place where they now paused, and Mary was very weary. She drew aside the white wimple that veiled her head and neck, and looked longingly toward the place where she hoped to rest. And as she gazed a soft glow of joy and tenderness irradiated her face, her blue eyes turned from earth toward heaven, and her trembling lips

framed in soft murmur the words: "Behold the handmaid of the Lord, be it unto me according to thy word." With the same words months before, had she answered the Angel of the Annunciation when he brought her tidings that she was chosen to be the mother of Him whose kingdom should be without end. She felt the hour for the fulfillment of the word was drawing near, and again she murmured: "Behold thy handmaid, Lord." Then with a sigh she drew the veil across her face again, and Joseph, who had turned and looked at her with wondering awe when he heard the sound of her voice, now hurried forward the beast upon which she sat. A fear had come upon him, seeing the throng about the town, that he would not be able to find a suitable lodging for her.

Hurrying past the pillar of stone which marked the tomb of Rachel, he climbed the slope and stopped before the portal of the village khan, which stood just outside the gates. The khan is the inn of the East, and at Bethlehem was only one. Its description may be accurately given, since the stopping-places of the desert at this day are exactly like it, as they were then, and doubtless always will be. Three things are considered in selecting a site for a khan: shade, defense and water. That at Bethlehem was near "the well of David." Water, rest, shelter and protection were all they gave the traveler. He brought with him his food and the means of cooking it, his bed and bedding, and forage for his beasts. The khan was built of rough stone, one story high, flat-roofed, without external windows, and with one entrance, which was doorway and gateway. Connected with the building was a large enclosure fenced with flat rocks, a great essential to all khans, since it was the place in which animals could be safely kept. Within the walls of the khan itself, the center of the building, the courtyard, was heaped with merchandise; all the year round buying and selling went on there among the travelers. The sleeping apartments were a series of arched narrow recesses, along the walls, raised about a foot above the level of the courtyard, open toward it, having paved floors, and without furniture, save what the traveler brought. These sleeping rooms were called *lewens*.



THE BIRTH OF CHRIST

"Reverently the Shepherds knelt in worship, as the mother lifted the Babe upon her knee."

Humble as was this place, Joseph found his foreboding realized, the inn was full to overflowing. There was no room for Mary there. In after years, when His ministry was begun, our Saviour said: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." So was the hour of his birth to find him houseless. The inn was full, the accommodations of the town all taken, the night was closing in, and Joseph looked on Mary's face, and thought of making her bed upon the hillside. And she so young, so tender, and so ill. The frosts would kill her. Once more he appealed to the keeper of the inn:

"I am Joseph of Nazareth, of the line of David; she is Mary, daughter of Joachim and Anna, once of Bethlehem, also of David's line. This is the house of our fathers."

It was, indeed, the very house in which Boaz and Ruth had lived; in which their son Obed was born, and in turn his son Jesse, then the ten sons of Jesse, of whom David was the youngest. The keeper was moved as a true Israelite would be, but could only repeat with more regret his former answer: The inn was full. Then as he raised his gaze to Mary's face, and noted her blue eyes and hair of gold, he thought of the young king, whose house it had been, whose descendant she was. "So looked he when he went to sing before Saul," for David was "ruddy and withal of a beautiful countenance and goodly to look at." Then he bethought him of the cave where, as a shepherd, young David used to drive his flocks for shelter; where in after years, when he came here for rest, he kept his trains of animals. The mangers remained as they were in his days, and that very night many animals had been put there for shelter. But it was safe within the walls, and there was still room for the travelers there. Gladly they availed themselves of the offered refuge, and night fell over Judea's hills as he led them to their resting place among the mangers.

That night, on a small plain, a little more than a mile southeast of Bethlehem, a group of shepherds lay with their flocks. A grove of olive trees broke the chill north-wind, a wall surmounted with a prickly hedge shut their

flocks in from robbers and the wild beasts of the wilderness, and the shepherds rested and talked with one another, assured their charge was safe. Constant exposure to the sun and winds of all seasons, and the rough clothing suitable to their calling, made these men rude and uncouth to look upon. Constant association with their helpless charges kept their hearts tender and simple. The relation of the shepherd of the East to his flocks is a beautiful one. "The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow. The good shepherd giveth his life for his sheep." More than all, these shepherds on the plain at Bethlehem were of the tribe of Judah, and followed the faith of their fathers, believing in the one true God, and that their whole duty was to love Him with all their souls. As they rested together their talk may have been of the flocks in their keeping, or of their duty to God as taught them in their last lesson in the synagogue. As they talked, the darkness about them began to lighten, began to glow.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The sweet voice melted into silence, a silence that seemed to hush all sounds of earth. The light about them grew tremulous with the flashing of myriads of angel wings, and all about the Herald Angel gathered a heavenly host, bending their radiant faces earthward, while they chanted, now loud and clear, now soft and from growing distance: "Glory to God in the highest, and on earth peace, good will toward men."

And when silence had fallen once more about them, the shepherds looked in one another's faces by the lingering glow of the heavenly light, and the radiance of the angel faces rested upon

their own. Not for a moment doubted or questioned they. The visitation was from their God, the God of Israel, who had talked with their father Abraham, who had sent his Angels down to their father Jacob, and with one accord they rose and said :

"Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord has made known unto us."

Their way led them up the terraced hill and through the gardens of Bethlehem. "There is but one place with mangers in all Bethlehem," they said, "the cave of our father David." As they walked, distant but a few miles from them on the plateau of the hill now called Jebel Tureidis, they saw the palace fortress of Herod, the houses of his courtiers around its base; they heard, faintly wafted over the intervening space, the minstrelsy of the feast in progress there. More distinctly in their ears still sounded the glad tidings, and they turned their faces from Herod's palace toward the inn in whose cattle-stable they should find the true king, the king of the House of David. Those who wore soft clothing were in Herod's palace; they sought "a babe wrapped in swaddling clothes, lying in a manger."

Through the courtyard of the inn they passed to the door of the cavern, and entered. And it was even as the Angel had told them. Amid the indifference of a world that its redemption had begun, the mystery of the Incarnation had been completed. The Advocate, the Good Shepherd, Imanuel, the Holy One, the Just One, the Lamb of God, the Lord our Righteousness, the Messiah, OUR SAVIOUR, had come. Unattended—Mary's own hands had wrapped him in swaddling clothes, and laid him in a manger, for "there was no room for them in the inn;" unheralded, save to these few humble shepherds. He had come, the Lion of Judah, the Root of Jesse, the Son of David; the Word of Life that was with God from the beginning. He had come unto His own. Would His own receive Him?

Reverently the shepherds knelt in worship as the mother lifted the babe upon her knee, and the starlight trembled through the open portal of the cave. When their devotions had been offered, they returned to their flocks, glorifying and praising God for all the things they had heard and seen. Nor did they fail to make

known abroad that which was told them concerning the child. Many who heard their story marveled at it, many caviled; a few believed. "But Mary kept all these things, and pondered them in her heart."

It was the winter wild
While the heaven-born child
All meanly wrapt, in the rude manger lies;
Nature, in awe to him,
Had doffed her gaudy trim
With her great Master so to sympathize.

Wrapped in his swaddling bands,
And in his manger laid,
The Hope and Glory of all lands
Is come to the world's aid.
No peaceful home upon his cradle smiled,
Guests rudely went and came, where slept the royal Child.

The pastoral spirits first
Approached thee, Babe divine,
For they in lowly thoughts are nursed
Meet for thy lowly shrine.
Sooner than they should miss where thou dost dwell,
Angels from heaven will stoop to guide them to thy cell.

By the Judaic law, and in accordance with the covenant God established with Abraham, as recorded in the 17th chapter of Genesis, the eighth day following the birth of a male child was set apart for his circumcision. When, therefore, eight days were accomplished from the birth of the child in the cave, this law was fulfilled for him, and he was named JESUS, as the Angel of the Annunciation had given command to Mary. And when the mother's lips gave the name, her heart repeated the wonderful promise of the angel, "And of his kingdom there shall be no end."

Other days passed by, and in their humble but peaceful refuge the child waxed stronger, and the mother ministered to him. The time was near at hand when the old dispensation was to pass away, when all things were to become new through him, "For the law was given by Moses, but grace and truth came by Jesus Christ." Yet was his first mission to be the fulfillment of the law, as he himself declared when he said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to ful-

fill." And these things were permitted that through all coming years the hearts of those who believe in him, who, walking in his footsteps, constitute his "kingdom without end," might be comforted in the knowledge, "We have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points as we are, yet without sin." He was to weep, to hunger, to thirst, to be weary, to bear sorrows, to suffer indignities even to an ignominious death, for he had taken upon himself for our sake the life of man.

The second Judaic law to be fulfilled was the presentation for purification at the temple. This law, given in the 12th chapter of Leviticus, commanded that the mother bringing her child to the priest at the door of the tabernacle of the congregation, should bring also a lamb of the first year for a burnt offering and a young pigeon or a turtle dove for a sin offering. "And if she be not able to bring a lamb then shall she bring two turtles or two young pigeons." Now Joseph and Mary were poor, and when they brought the child to Jerusalem to present him to the Lord, they brought the humbler offering. "Thus," says Cardinal Bonaventura, "do they bring the Lord of the Temple to the Temple of the Lord." Little thought the priest to whom Mary presented herself that in her arms she bore the lamb—the Lamb of God, that was to take away the sins of the world. Yet was he not to be without his witnesses there.

There was a man in Jerusalem, aged, just and devout, Simeon his name, to whom it had been revealed that he should not see death until he had seen the Lord's Christ. When the infant Jesus was brought into the temple, the Spirit of the Lord led Simeon there, and they came face to face, the young mother with the holy babe, and the hoary man who had served God and led a pure life. The spirit of prophecy came upon him, and he reached out his arms and took the infant in them, blessing God that he had lived to see the day, and all who stood round about him heard the prophecy he uttered—the *Nunc Dimittis* that has come down to us through the centuries:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast pre-

pared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel."

The listeners marveled greatly at his strange words, Joseph and Mary with the rest. Joy and grief unspeakable together filled the mother's heart when Simeon, giving the child again to her keeping, blessed them, and said to her, in trembling tones:

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."

Then another voice was lifted in thanksgiving that the looked for redemption in Jerusalem was at hand, calling on all those who waited for the coming Messiah to see him in the infant Jesus. It was the prophetess Anna speaking, a devout widow, fourscore and four years of age, the daughter of Phenuel, of the tribe of Asher, who departed not from the temple, serving God there night and day, with fastings and prayer. After which Joseph and Mary left the temple, bearing the child with them.

Thus was his coming and his mission made known to the Jews. First to those of humble life and lowly calling; now to the chief priests of the holy temple itself. And there were near at hand those who should proclaim his advent to the Roman world. There were then hastening toward Jerusalem certain Wise Men of the East to render him homage. We know not their number, their country, nor their creed. We know in every age and every land there have dwelt those who desired ardently to reach the highest good they could conceive of, and who, however corrupt the religious belief in which they were trained, worshiped only their highest conception of the Supreme. We know it was to such as these The Star appeared, and that, in their faith in its Divine origin and purpose, they rose and followed it.

Fearlessly they follow its guidance through the trackless paths of the desert-lands that lie between the countries of the East and Palestine. Mounted on those faithful "ships of the desert," the never-tiring camel, they journey without pause through the nights while the star shines before them, and by day guided by the light



JESUS IN THE TEMPLE.

"They found Him in the Temple, sitting in the midst of the Doctors."

that is from within, the light of faith. They reach the wooded hills and fertile valleys of Palestine, and still press on. They near Jerusalem, and now begin to question those whom they meet, "Where is he that is born king of the Jews?"

Again and again is the question repeated as they come nearer to Jerusalem's walls.

"Where is he that is born king of the Jews?"

But none can answer them. Neither man, woman nor child, of all the throng that press about the strange visitors has heard that a king is born. A king? Herod is king. "King, by the grace of Cæsar," the Romans answer. "King—an Idumæan usurper," the discontented Jews reply. But neither Jew nor Roman has heard of the advent of any other king. Nothing daunted the Wise Men reply to every scoffer,

"For we have seen his star in the east and are come to worship him."

And they push on into the city itself, asking of each one they meet,

"Where is he that is born king of the Jews?" until their strange errand is known through all the city.

Now within the city rules one who can not fail to hear their question with strange misgivings. It is written,

"When Herod the king had heard these things he was troubled, and all Jerusalem with him."

Herod the Great is now in the sixty-seventh year of his age and the thirty-fifth year of his reign. Sinking into a savage old age after a life of unparalleled wickedness, he knows himself to be a detested tyrant over a conquered but unsubmitive people. He has reared his palace on their sacred Mount Zion, he has usurped their historic throne, but they hold him in detestation as a descendant of the despised Ishmael, the hated Esau. In outward form they yield him homage, but his jealousy has read their hearts aright, they hope for his downfall and expect it.

Not he alone, but all Jerusalem with him, is troubled. A turbulent people he has many times found them, and easily aroused. Set as the rocks on which their holy temple is builded are they, too, when their religion, or their peculiar customs, are assailed. And have they not taunted him with their coming Messiah, by whom his dynasty should be overthrown? Therefore he brings the craft that equals his cruelty in play.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born."

His jealous anger is quick to note how ready they are with their answers, "In Bethlehem of Judea." Confidently they rehearse to him the prophecy of Micah:

"For thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel."

Dissimulating the increasing anxiety and anger that possess him, he dismisses them, and has the Wise Men brought secretly before him. In answer to his questionings they related the story of the star that led them hither, and of their purpose in coming. Then he repeats to them the prophecy foretelling the place of birth, and sends them to Bethlehem, with this command:

"Go and search diligently for the young child, and when you have found him bring me word again, that I may come and worship him also."

They went out from the presence of the king, and with rejoicing hearts hastened back to the inn where they had left their camels. Although it was now nightfall they waited not the coming of another day, but with all speed prepared at once to resume their journey. As they passed out of the Joppa gate, lo, a bright light fell upon the path before them, leading onward toward Bethlehem, and looking upward they cried with one voice:

"The star! His star! We shall see and worship Him!" and they rejoiced with exceeding great joy, and urged forward the beasts upon which they rode along the path it pointed out.

Tremulous gleams of light along the eastern sky were heralding the dawn when the star rested above the house wherein the young child was sheltered. The Wise Men watched its rays melting away in the coming of the perfect day. Its mission was accomplished; it had led them to Him they sought. As the promises of His reign were to be merged in glorious fulfillment, so the light of the star was lost in the glories of the risen sun. And when it was gone from their sight, the Wise Men entered the house and saw the young child, with Mary his mother, and worshiped him. Then they opened the treasures

they had brought from their far-off homes to offer him, gifts of gold, frankincense and myrrh. The homage of their hearts and the treasures of their lands they laid at His feet, after which, warned of God they should not return to Herod, each went to his own home another way than by Jerusalem.

Joseph, too, was warned of God, who sent an angel to him in a dream, that Herod meditated harm to the child.

"Arise," said the angel, "and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

Egypt was the natural place of refuge for all who sought escape from Palestine, since a journey of three days southeast from Jerusalem brought a fugitive to the banks of the Rhinocolura, "the brook that parts Egypt from Syrian ground," and once its waters were crossed, the limit of Herod's jurisdiction was left behind. Of Joseph it is written:

"When he arose he took the young child and his mother by night, and departed into Egypt. And was there until the death of Herod. That it might be fulfilled that was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

The Holy Family were safe in Egypt, but oh! what horror fell on the peaceful Bethlehem they left behind. The alarm and anger of Herod when the Wise Men returned not to him were unbounded. As hour followed hour, and day after day passed by he ceased to look for their coming, and gave his wicked heart up to thoughts of vengeance. His most diligent searching, the utmost efforts of his servile spies, failed to find any trace of them, and he was forced to acknowledge they had escaped him, were safely out of his reach and beyond his vengeance. On whom then should it fall? On the young child. But who should find the child for him? He knew but two things concerning the child, that he was of the House of David, and was lately born in Bethlehem. How could that child be found among all the babes of Bethlehem? What should Herod do to reassure him that there should be no living claimant to the title of "King of the Jews," but Herod's self? What he did is thus recorded:

"Then Herod, when he saw he was mocked

of the Wise Men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time he had diligently inquired of the Wise Men."

Atrocious deed, offspring of unbounded ambition, of unbridled jealousy acting on a nature already steeped through and through with innocent blood. He had ascended the throne through blood; by much shedding of blood he had maintained himself there; priests and princes alike had been his victims; his beautiful wife, the princess Mariamne, had been strangled by his orders; three of his sons, Alexander, Aristobulus, Antipater, had fallen victims to his furious jealousy. Victims innumerable had been sacrificed. Death by burning, by strangulation, by secret assassination, by torture, had marked the days of his reign. The living suffered every indignity, and were subject to every fear, so that, in the language of the Jewish ambassador to the Emperor Augustus, "the survivors during his lifetime were even more miserable than the sufferers." He who spared not his own flesh and blood would not stay his hand from the slaughter of Bethlehem's innocents.

"In Rama was there a voice heard, lamentation, and weeping, and mourning, Rachel weeping for her children, and would not be comforted because they are not."

The measure of Herod's wickedness was filled, and he was not suffered to cumber the earth long after this deed was committed. In his seventieth year this wicked king was stricken with death. Neglected by plotting sons and plundering slaves, his body smitten with loathsome disease, his mind racked with remembrance of his horrible past and forebodings of future punishment, he cursed in vain and in vain cried for mercy, until the last hour came, and his sin-stained soul went out to judgment.

The stay of the Holy Family in Egypt was thus of little duration, and Jesus was yet an infant when the angel came again to Joseph, as had been promised:

"Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."

Obediently Joseph came with Mary and Jesus

again to Palestine. But he did not return to Judea, for he learned that Archelaus, son of Herod, governed there, and he feared the wicked son of such a father would do harm to his sacred charge. So he returned to his home in Nazareth, and there resumed the labors of his humble calling. With him dwelt Mary and the Holy Child, her heart ever pondering upon the strange things she had heard and seen and felt, her hands ever busied with a mother's gentle ministrations.

The years of the childhood of Jesus passed in uneventful calm. The sacred record of these years is brief, but all-sufficient: "And the child grew and waxed strong in wisdom; and the grace of God was upon him."

Let our children not be afraid to draw near to their Elder Brother, confidently pleading,

"Lord, Thou wast once a child like me,
Teach me how to be likest Thee."

From Nazareth Joseph and Mary, after the manner of devout Jews, went yearly up to Jerusalem to keep the feast of the Passover. When Jesus was twelve years old he for the first time accompanied them. His was then an age which formed an epoch in the life of a Jewish boy who was then first called "Son of the Law," and first incurred legal obligation. By the command of the Rabbis and the custom of the nation, at that age a Jewish boy was put to the calling that should in after years be his support; he was presented by his father in the synagogue of a Sabbath; he was from that time to wear the "phylacteries;" he was to begin the study of the Talmud. According to Jewish records, Moses left the house of Pharaoh's daughter at that age; Samuel at that age heard the voice that summoned him to his mission of prophecy. At that age Solomon gave the first of those judgments revealing his great wisdom. Thus also Jesus was taken to Jerusalem at the age of twelve, and in the temple there he first gave utterance to his own knowledge of his divine mission.

When Joseph and Mary had fulfilled their yearly duty, they started on their return in company with others who had made the journey for the same purpose, but Jesus tarried behind in Jerusalem. This they did not know until they

had gone a day's journey, when they sought him among the kinsfolk and acquaintances traveling with them, and, not finding him, turned back to Jerusalem seeking him. A strange sight was the Child to the mother, when, after three days, she found him in the temple.

In the midst of the doctors, the men learned in the law, sat the boy Jesus. His earnest face, shaded by its bright locks of chestnut hair, was turned attentively from one to another of the wondering sages, as each in turn addressed him. When he respectfully questioned them, his voice was so soft and appealing, yet withal so earnest, that the answers would falter on their tongues. And when in turn he gave them answers, his dark blue eyes would glow with love and holy purpose. About him were gathered the great Hillel, his locks white with the snows of almost a century, he whom the Jews reverence as a law-giver and law-expounder second only to Moses; the Rabbi Simeon, Hillel's honored son; Gamaliel, the loved teacher, Annas, son of Seth, to be one day his cruel judge; Zaecheus, who predicted the destruction of the temple; Joseph, of Arimathea, who would remember this day on that other sad day when he should beg the body of the Christ to give it burial; Nicodemus, timid yet earnest, who would recall this scene when he again sought Jesus by night to learn of him; and many more. "And all that heard him were astonished at his understanding and answers."

When Joseph and Mary saw him thus, they were amazed, and the mother said:

"Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing!"

The answer of Jesus was: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

He had chosen his calling. His mother addressed him as if he were the son of Joseph, even as he was known in Nazareth. But he answered as the Son of God, even as He was known from the beginning, and he took on himself in the utterance of that simple phrase "My Father's business" the redemption of mankind even to the end of time. He had come unto His own. Would His own receive Him?

But the time had not yet come when the sword should pierce the soul of Mary, and she under-



THE WISE MEN.

"The star! His star! We shall see and worship Him!"

stood him not. Nor had the hour come for the further revelation of his mission, and he rose meekly from his seat among the doctors and left the temple with Mary and Joseph, journeying with them back to Nazareth.

The Passover falling at the end of April and beginning of May, the journey back to Nazareth was through a land made beautiful with waving fields of corn, and with the blue and scarlet and purple flowers growing along the edge of the fields. Fig yards and olive groves were about them; fountains beside the road were marked by the clustering trees bending over them; hills near and in the distance showed green and blue; the waters of El Jeb and of Kishon sparkled along the way. Not irreverently did the poet speak of Nature as "the visible garment of God." In the glow of the sun, the whisper of the trees, the incense of the flowers, the murmur of the waters, was offered homage to the Son as He went back to Nazareth to fulfill the years of his waiting. Bethel, Gibeah, Shiloh, the Well of Jacob were passed; to the left were the hills of Samaria; they crossed the mountains of Manasseh; they left behind them the fountains of En Gannim, bare and dewless Gilboa, Jezreel, and Shunem. The eighty miles of their journey were ended at last, and they were again in the carpenter's home at Nazareth.

Day after day the feet of Jesus trod the paths about Nazareth. It is built upon the side of a hill that rises six hundred feet above the level of the sea, the village some two hundred feet from its summit. Often he wended his way to that high point, and looked abroad, on the wood-crowned hills of Naphtali; Hermon's blue outlines in the distance, its summit white with never-melting snows; on the terebinth and oak trees of Mt. Tabor; the white shore of the Mediterranean glistening in the distance, the silvery thread marking the course of the river Jordan. Near at hand on the South was the plain of Esdraelon, which Joshua's great battle makes memorable in Palestine's history.

Nazareth was one of the smaller towns of the province of Galilee, that province then governed by Antipas, the fifth son of Herod the Great, first-born of his wife Malthace, elder brother of Archelaus. He was not as cruel as that prince, rather indifferent to his people and indolent in

the affairs of his kingdom. In his day the Galileans were less oppressed than the dwellers in Judea.

These Galileans were a mixed population of many nationalities. After the return of the children of Israel from captivity, a cast-off remnant of the tribe settled there, having indeed the Jewish blood but clinging to the heathen customs they had adopted. With the conquest by Rome had come many foreign settlers to the provinces. In it the exclusiveness of the Jew was not much practised, the ear of the unbeliever was not always teased by their wrangling over laws to him obsolete and meaningless. The speech of the Galilean was rude and uncouth, a dialect; differing so essentially from the Hebraic language as to mark the speaker as a "Galilean" wherever he was heard and seen in Palestine.

A "Nazarine," a "Galilean," were terms of reproach in all Judea. Not from that country was the coming of the Son of David to rule over Israel looked for. But in this despised country, among these despised people, the life of Jesus passed, until he was thirty years of age, and we know of him that he "increased in wisdom and stature, and in favor with God and man."

Across the sea, along the shore,
In numbers more and ever more,
From lonely hut and busy town,
The valley through, the mountain down,
What was it ye went out to see
Ye silly men of Galilee?

Although Palestine was subject to Rome at the time of Jesus' birth, and Caesar's ministers held the reigns of political government, the religion of Judaism was at that time unmolested by the conquerors. In the temple at Jerusalem the priests of Aaron's line still exercised, in turn, their appointed functions, as it had been commanded when the first temple was completed by Solomon.

One day, some months before the birth of Jesus, it fell to the lot of a priest named Zacharias to enter the temple and burn incense, while the multitude of the people prayed without. He was one who had ever maintained the dignity of his holy office, "righteous before God, walking

in all the commandments and ordinances of the Lord blameless." His wife was the devout Elizabeth, also of the line of Aaron. Their home was in Hebron, eleven miles distant from Jerusalem, and a shadow rested upon it, for they were childless.

But on this day while the good priest was exercising his office, an angel of the Lord appeared to him, standing on the right side of the altar of incense, bringing him the promise that a son should be born to him.

"Thou shalt call his name John," said the angel, "and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost."

Further the angel promised, in the name of the Lord: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Now it has been written that Zacharias was a man walking according to God's commandments. Moreover, it is recorded that when he beheld his strange visitor he "was troubled, and fear fell upon him," yet had he not the unquestioning faith of Mary, who was to answer "Be it unto me according to thy word," when the more marvelous tidings of another birth should be sent to her. And Zacharias doubted, asking for a sign, saying to the angel, "Whereby shall I know this?"

The glory about the heavenly visitant deepened, the majesty of his countenance, even his stature, seemed to increase, and the priest's frame shook with awe as the sign was given in answer to his questioning:

"I am Gabriel that stand in the presence of God; and am sent to speak unto thee and to show thee these glad tidings. And behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season."

The people marveled that Zacharias tarried so long in the temple, and when he came forth and

beckoned to them as if he had something to tell them their wonder increased, for it was as the angel had spoken — he was speechless.

After the Angel of the Annunciation had visited Mary, she went "into the hill country," and tarried three months with Elizabeth, who was her cousin, and together, blessing and encouraging one another, they rejoiced in the great good it was the will of God should come to the world through them.

When the son of Elizabeth was born, her neighbors and kinsfolk gathered to rejoice with her, and on the eighth day, the day of circumcision, they would have given the babe his father's name.

"But the mother answered, and said, Not so; but he shall be called John."

Now there were none of her kindred who bore that name, and they, liking it not, appealed by signs to the father to say if the child should not be called Zacharias. And he took a writing table, and wrote:

"His name is John."

Then the tongue of Zacharias was loosed, and he spoke to them all, praising God, and prophesying. And his prophecy was this:

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins. Through the tender mercy of our God; whereby the dayspring from on high has visited us. To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace."

Then all who heard and saw these things were amazed, and the tidings were noised abroad throughout all the hill country of Judea. Thus was born John the Baptist, the witness to the coming Messiah, and while Jesus was yet living in Nazareth, John was in the desert, living a holy life of solitude and self-denial, preparing for "the day of his showing unto Israel."

The appointed time drew nigh, time foretold by prophets, announced by angels. Archelaus, who had succeeded his father Herod the Great as king of the Jews, was the last to bear that title. Cæsar deposed him, and annexed Judea to the prefecture of Syria. The political pride of the Jew was humbled; there was no longer a king in

Jerusalem, not even a foreign king, not even an usurper. When Pontius Pilate, the sixth procurator following Archelaus, governed Judea, cunning, while insolent, crafty while cruel, not even the religion of the Jew was respected. Again and again he caused fierce outbreaks among the people by wanton disrespect to the things they held sacred. Annas and Caiaphas were the high priests of the temple, and the ministers therein were no longer men who feared God, invulnerable in a rectitude before which even savage Herod had quailed, but political schemers, and intriguers. In this unhappy time a voice rang out from the banks of the Jordan, from the wilderness of Judea:

"Repent ye, for the kingdom of heaven is at hand." "Prepare ye the way of the Lord; make his paths straight."

And when the people flocked to hear this "preaching the baptism of repentance for the remission of sins," they saw standing by Jordan one whose bronzed skin, unshorn and sun-scorched hair, rude mantle of camel's hair girt at the waist with leathern thong, proclaimed him a hermit of the desert. His meat had been locusts and wild honey; his drink, the water of the river: his teacher, God.

In ever growing amazement they listened to his preaching. Nothing skilled was he in doctrines of Pharisees, of Sadducees, or of Essenes. No subtleties of temple disputations engaged his tongue; no threadbare precedents did he cite; he neither argued nor listened to argument.

From lips long close pressed in meditation, worn thin in fasting, poured forth the burning, simple words of Truth. The priest, the politician, the soldier, came with the common people to listen to him. To the proud Pharisees, the wily Sadducees, he cried:

"O generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits therefore meet for repentance."

When the politicians asked to be baptized, he gave them the practical and stern command: "Exact no more than is appointed you."

On the soldiers he laid the restriction: "Do violence to no man, neither accuse any falsely, and be content with your wages."

And ever and anon to all his hearers he cried: "Repent ye, for the kingdom of heaven is at

hand." "Prepare ye the way of the Lord; make his paths straight."

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

Yet did he solemnly warn them that this baptism of repentance was but the first step in the way of the Lord.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

And while he thus preached at Bethabara, beyond Jordan, the One drew nigh. Jesus had come up from Nazareth. Through the parting throng he approached the river bank, his eyes resting lovingly on his prophet, his calm face unshaded save by the hair that fell on either side, the majesty of love, the dignity of accepted sorrows, stamped upon his countenance.

And John looked upon him and knew him, and when Jesus would have been baptized of him, answered humbly: "I have need to be baptized of thee. And comest thou to me?"

And Jesus answered: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." This is the second utterance of Jesus recorded in Holy Writ. "It becometh us to fulfill all righteousness." Then, St. Luke tells us,

"It came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased."

In the temple Jesus had spoken to the chiding Mary of his Father's business. By Jordan's waters the Father answered: "Thou art my beloved Son." Henceforward we follow in His work our Saviour the Christ.

Nevertheless to the dull ears of those gathered about Him the heavenly voice was but a distant sound, bringing no message; to their unilluminated eyes, the Holy Ghost was invisible. And when He went up from among them, and one of



THE BED IN THE MANGER.

“Mary’s own hands had wrapped Him in swaddling clothes, and laid Him in the manger.”

their number said: "This is the son of the carpenter over yonder in Nazareth," they followed Him not.

It was as the prophet of old recorded: "O foolish people and without understanding. Which have eyes and see not, which have ears and hear not."

Then Jesus sought for retirement, to be alone with God. From the banks of the Jordan He was led, in the intense words of St. Mark "was driven," by the Spirit into the wilderness of Judea, there, for our sakes, to be tempted, and to conquer the tempter.

"Tis one thing to be tempted;
Another thing to fall."

Early tradition has fixed the scene of the temptation at Mt. Quarantania, to the south of Jericho, a mount naked and arid, rising precipitously from a scorched plain of the desert, looking down upon the Salt Sea. After telling us He was led into Judea's wilderness, the Evangelists are silent as to the exact location. As we follow further the life of our Saviour, we may rejoice to see that they are never silent on the points in which our own salvation is concerned.

Forty days and forty nights He fasted, and afterward was an hungered. Forty days and forty nights His loving eyes rested not on a human countenance, but He "was with the wild beasts." Forty days and forty nights was He alone in that awful solitude; then came Satan and tempted Him. Cunningly was He urged to show His divine power by turning the stones into bread to satisfy His hunger. His only answer was:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Subordinating His divine power for the perfecting of this great lesson, again and yet again did he suffer Evil to approach Him. Awful was the rebuke He administered when from a pinnacle of the temple in Jerusalem, Satan urged Him to give easy proof of His divinity by casting Himself down, to be unharmed, fortifying his specious plea with the "It is written" of Holy Scripture, and He answered:

"It is written again, Thou shalt not tempt the Lord thy God."

Spiritual pride He had not, since that, also, were sin, and why should He encounter unnecessary danger to demonstrate His divinity?

Shall any worldly ambition move us, however great, while the lesson of the third temptation is with us? How to the offer of "all the kingdoms of the world and the glory of them," for one act of sinful worship of Evil, He answered:

"Get thee hence, Satan: For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then did Satan, baffled, leave Him, and "Angels came and ministered unto Him." O, evil tempted soul, grow strong to resist temptation in the record of this sweet reward of victory. Say not this was the Son of God, and all things and all power possessed He, therefore could not be tempted. He was "an hungered," He was to be "a man of sorrows, and acquainted with grief," He was, "like as we are, but without sin." Cling fast to the human side of this, thy Elder Brother. Out of the Word of God confounded He every suggestion of the Evil One; in that seek thou thy refuge in the hour of temptation.

Questioning, blind, unsatisfied,
Out of the dark my spirit cried,
Wherefore for sinners, lost, undone,
Gave the Father His only Son?

Clear and sweet there came reply,—
Out of my soul, or out of the sky,
A voice like music answered:—
"God so loved the world," it said.

Could not the Lord from heaven give aid?
Why was He born of the mother-maid?
"Only the Son of man could be
Touched with man's infirmity."

Why must He lay His infant head
In a manger where beasts were fed?
"So that the poorest here might cry,
My Lord was as lowly born as I."

He was tempted? "Yes, He sounded then
All that hides in the hearts of men;
And He knoweth, when we intercede,
How to succor our souls in their need."

From the wilderness Jesus wended His way back toward Nazareth, by way of Bethabara, where John was still baptizing. Now while He was yet in the desert the Sanhedrin had taken counsel together, and had sent certain priests and Levites to demand of the prophet who he was. These, coming down to the Jordan, marvelled to see the concourse of people there, and at the strange words of the preacher.

And one said to him: "Art thou the Christ?" And he answered, "I am not the Christ."

"What then? Art thou Elias?" another questioned. And his answer was, "I am not."

"Art thou that prophet?" And he answered, "No."

Then with increasing impatience they demanded: "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

Then his calm voice was lifted, so that all the people about should hear him as well as they, for well he knew the gospel of salvation had not come for priests and Levites alone:

"I am the voice of one crying in the wilderness, Make straight the way of the Lord."

Then they questioned his right to baptize, if he was neither the Messiah, nor "that prophet," for they were of the sect of Pharisees, ever seeking to bind the souls of men by the letter of the law, the spirit of which they killed.

And John answered: "I baptize with water; but there standeth one among you whom ye know not. He it is who coming after me is preferred before me, for He was before me."

And Jesus coming from the desert the next day, John saw Him and cried:

"Behold the Lamb of God, which taketh away the sin of the world."

The wondering listeners turned their attention to Him, standing calmly in their midst, and the murmurs rose, questioning whom He might be. Again the voice of John was lifted:

"This is he of whom I said, After me cometh a man which is preferred before me, for he was before me. I bare record," John's eyes swept over the throng pressing nearer to hear his testimony, while even the ripple of the water seemed to stay, and the trees of the wilderness to bend closer to listen,

"I BARE RECORD THIS IS THE SON OF GOD."

Again the next day, John stood by the river with two of his disciples, and he looked on Jesus walking near and said to them, as he had said the day before to all the multitude, "Behold the Lamb of God!"

The words which had fallen unheeded upon the dulled ears of the crowd, entered the hearts of these two who were looking for God's kingdom, and they followed Jesus. When He turned and saw them, He asked them what they sought. Their desire was to know more of Him, and they answered:

"Rabbi, where dwellest thou?"

"He saith unto them, Come and see."

It was then within two hours of nightfall, and they went gladly with Him to His temporary resting-place, one of the many booths that had been raised to shelter the multitudes who flocked to the Jordan to listen to the Baptist's preaching. There were no permanent habitations, no inns, along the river's banks, and the people had sheltered themselves in booths, or tents, put up for the occasion. These were covered at the top with striped cloth, such as the abba, or outer cloak, of the Jew was made of, and their sides were the interwoven green branches of terebinth and palm.

In one of these Jesus made welcome the two young Galileans, first-chosen of His disciples, Andrew, a fisherman of Bethsaida, and John the Evangelist, also a fisherman of that town.

In receiving these two disciples, He entered on His ministry; the obscure life in Nazareth was at an end. They had called Him "Rabbi," which means "teacher." In calling about Him an inner circle of disciples, Jesus followed the custom of the day. The Rabbinical teachers of the law had their special followers, scholars whom they instructed, and whom they permitted, after a certain amount of teaching, to represent them in their absence, answering in their name questions in public, and in their name teaching in the synagogues.

The night came on while Jesus talked with the two who had sought Him; darkness covered the earth; the stars came out, and the starlight fell on the clustered tents by the Jordan, and still "they abode with Him." They knew not then the high calling with which they were invested, nor do we know what of His coming

kingdom was revealed to them in the watches of that night. We know that faith took hold on them, for when the morrow had come Andrew hastened to his brother Simon with the glad tidings: "We have found the Messiah!" and brought him to Jesus. "Thou art Simon, son of Jona," the Master said to this new disciple; "thou shalt be called Cephas," that is, "Peter," the meaning of the word "a stone."

One more day Jesus and His disciples walked and talked by the Jordan, then wended their way into Galilee. And as they journeyed, He called to Him another disciple, Philip, also of Bethsaida, also a fisherman.

"Follow me," said the gentle voice. No more.

It was enough. Philip not only journeyed on with Jesus, but when they reached Cana, their halting place, he hastened to find his friend Nathanael, to share with him the faith that was filling his own heart with joy.

"We have found him of whom Moses in the law, and the prophets, did write," was his exulting announcement; "Jesus of Nazareth, the son of Joseph."

"Him of whom Moses in the law, and the prophets, did write," Philip said—the Messiah; "Jesus of Nazareth, the son of Joseph," Philip ended—a village carpenter's son, a Nazarene.

"Can any good thing come out of Nazareth," was Nathanael's natural answer. No controversy ensued. Philip's faith disdained argument.

"Come and see," he said.

And when Nathanael saw Him, when Jesus saluted him as "an Israelite indeed, in whom is no guile," and he cried astonished, "Whence knowest thou me?" and the answer was, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," there is nothing in it all to tell us why unbelief left him. We only know it was the will of God it should be so, the power of God that made it so. And "who by searching can find out God?"

"Rabbi, thou art the Son of God; thou art the King of Israel," acknowledged Nathanael.

Lovingly Jesus looked on this disciple, thus newly born into His kingdom. Little proof had been needed to sway aright this guileless heart, and great was the promised reward, the first recorded prophecy of our Saviour's own utterance.

"Because I said unto thee, I saw thee under the

fig-tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Cana, now a desolate spot where the leopard and the wild boar are found, with jackals prowling in the coppice that has grown up among its broken houses, was then an obscure village, some ten miles east of Nazareth. One of the hills forming the northern boundary of the plain of Esdraelon has a wide plateau in whose center is a small dell out of which rises a knoll, and on the knoll stood Cana. In one of the humble homes of this village, a marriage ceremony was about to begin, and Jesus and His disciples were called to the marriage.

The ceremonies began at twilight, the appointed time for a Jewish wedding. In an upper room the betrothed couple stood under a canopy before the officiating elder, who, holding a cup of blessing, invoked a benediction on the assembly. Then the betrothed pledged one another in a cup of wine given by the elder, after which the bridegroom dashed his cup upon the ground, and crushing it with his heel, swore to be faithful to his marriage vows till the shattered fragments should be reunited. The marriage contract was read, and attested by each person present drinking a cup of wine. Friends walked round the canopy, chanting psalms and showering rice upon the couple. The elder invoked the seven blessings on the newly-married, drank from the benedictory cup, and passed it around the assembly, which concluded the ceremony. The bride, dressed in her fairest robes, garlanded with flowers, covered from head to foot in her flowing veil, was then escorted by the bridegroom to his house, friends accompanying them bearing hymenial torches, singing and dancing to the music of drum and flute. At the bridegroom's house all were invited to the marriage feast, and to share in the hospitalities freely offered, the feast with the wealthy being repeated for seven nights.

At this marriage in Cana, a great misfortune threatened the entertainers at a certain stage of the festivities. The wine, the common drink for such occasions, was found wanting. Only to those who can realize the inflexible laws of hos-



“MOTHER OF SORROWS.”

“Yea, and a sword shall pierce through thine own soul.”

pitality in Eastern life will the importance of the moment be manifest. To leave the bidden guests unprovided for would be a lasting disgrace, most keenly felt by the host.

The mother of Jesus was there, having some authority in the management of the festivities, and to her there was a simple way in which the difficulty could be met. More than thirty years she had pondered in her heart the sayings that had preceded, accompanied, and followed the birth of her Son. Now the great prophet of whom all the guests had heard, proclaimed that Son the Messiah. He was present with her, and about Him were disciples who addressed Him as Rabbi and Lord. Surely He might honor Himself in her presence now.

And she said to Him:

"They have no wine."

"Woman, what have I to do with thee? Mine hour is not yet come," was the answer, but it was gently said, and the eyes that rested on her were filled with the same love that looked up at her from the bed in the manger.

She moved away, saying to the servants, " whatsoever he saith unto you, do it."

"Woman!" perhaps she was never more to hear the dear word "Mother" from the lips whose mission was to offer salvation to a perishing world. From the cross as He looked down remembering her and providing for her future needs, committing her to the care of His beloved disciple, He used the same form of address, "Woman, behold thy Son."

In this humble house in Cana, He honored her petition, turning water into wine, as recorded by the evangelist St. John, "the beginning of miracles," "and manifested forth his glory and his disciples believed on him."

Wine was the customary drink among the peoples of the East on all state occasions and at all social gatherings. As in all vine-growing countries, the process of its manufacture made it a simple and pure beverage, entirely different from the wines of to-day. This first miracle, it is needless to say, must not be perverted to sanction the use of wine in our day, when such use is a curse to the individual and to society, a still deeper curse to the home.

The lesson of the miracle lies in the sanction it sets upon home love and the marriage tie.

Jesus sought the desert and the lonely places to bear alone His hours of temptation and of anguish, but He entered the humble homes of the people with gifts and blessings. Human joys, human affections, human connections, He stamped with His approval, Himself homeless and persecuted. He shed the smile of the Son of God on the faithful performance of the common duties of every day life, raising them to a dignity in which all may walk soul-satisfied. The first miracle of Moses was to turn the river of a guilty nation into blood; the first miracle of Jesus filled the water-jars with wine to continue a happy and harmless festivity.

This miracle in Cana was a practical illustration of the great commandment He taught on so many occasions: "Thou shalt love thy neighbor as thyself." It was a token that He had not come to call those who should follow Him away from intercourse with their fellow-men, but to show them they should help one another whenever occasion offered. It touched the key-note of the symphony to which His kingdom ever moves forward among men—Love.

Who sweeps a room as for God's grace
Makes that and the action fine.

From Cana Jesus went down with Mary and His disciples and brethren to Capernaum, in "the land of Genneseret," the word signifying "garden of abundance." Capernaum was located on the western shore of Lake Genneseret, commonly called the "Sea of Galilee," or, simply, "The Sea." This inland sea, thirteen miles long and six miles broad, in shape resembling a harp, was to be closely connected with many events of His earthly life and labors. Beyond its eastern shore was a green strip of land some three-quarters of a mile in breadth, and beyond that rose, to the height of nine hundred feet above the level of the lake, a series of desolate hills, bare of trees or herbage, without any marks of cultivation.

This one vestige of solitude only rendered more lovely the nearer landscape on which the eyes of Jesus rested as He entered the path leading from the Valley of Doves to the city. A golden glow of sunlight bathed the emerald plain about Him;

before Him sparkled and dimpled the waters of the placid sea; through the green leaves of the oleanders along its margin the bright blue wings of the roller-bird flashed, and the king-fishers darted. From the bosom of the plain thousands of flowers lifted their dainty heads and sent up their sweet odors. The gentle declivities of the hills that closed about the little plain were covered with trees whose foliage wooed the travelers to turn aside and rest.

In the Jewish Talmud is recorded the proverb: "God created seven seas in the land of Canaan, but one only, the Sea of Galilee, chose He for Himself." Not for its beauty only, but for its fertility and populousness, and because it was in the line of much travel, "the way of the sea," was it the chosen place of so much of our Saviour's ministry. Four roads led to and from the lake; one down the Jordan valley to the west shore; one from the south of the lake passed through Perea to the fords of the Jordan near Jericho; a third led to Aceho, a port of the Mediterranean; a fourth passed over the mountain of Zebulon to Nazareth, and thence through the plain of Esdraelon to Samaria, and on to Jerusalem, the road so often traveled by Jesus in His journeys to and from the Holy City. The waters of the lake were crossed by vessels of every description, from the galleys of the Roman warriors and the gilded pleasure vessels of the Roman rulers to the rough fishing boats of Bethsaida. Josephus says: "The cities here lie very thick; and the very numerous villages are full of people, because of the fertility of the soil." Of this fertility of the soil of "the land of Genneseret," he says: "It is so fruitful, all kinds of trees grow in it. Walnuts flourish in great plenty; there are palm trees also, which require heat; and figs and olives, which require a more temperate air. Nature seems, as it were, to have done violence to herself, to cause the plants of different lands to grow together. Grapes and figs ripen for ten months in the year, and other fruits fill up the other months."

In this region of natural beauty, amid this teeming population, fulfilling the prophecy of Isaiah concerning His kingdom, "the land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, in Galilee of the nations, the people that walked in darkness have seen a

great light," our Saviour became "a light to lighten the Gentiles," as well as "the glory of His people Israel."

For a few days before He went up to Jerusalem to keep the feast of the passover, Jesus tarried at Capernaum. Thither He returned many times during His ministry, so that it came to be spoken of as "His own city."

Once again, passing over Zebulon and through Nazareth, He found Himself traveling the road up to Jerusalem over which He had walked with Mary and Joseph, twenty years before. Again He looked on the plains green with corn in the ear, the hillsides bright with wild flowers in their glory. Again it was the bright spring month of April, called of old "Abib—the earing month," and "Nisan—the month of flowers." He was no longer the child Jesus. His hour was come. Beside Him walked His chosen disciples.

As they neared the city the way became more and more crowded. Not alone with travelers like themselves, but with shepherds and their flocks of sheep and goats, with droves of cattle from Bashan and the region beyond Jordan. One thousand lambs alone were needed for the sacrifices of the occasion, and thousands of sheep and oxen.

They passed the newly white-washed tombs of the dead, and of those unhappy living among the dead—the lepers, and looked upon the golden roofs and marble walls of the Temple. They entered the city through whose crowded streets they could scarcely press their way. On both sides the eastern gate of the Temple—the gate Shusan—they found traffickers in all kinds of ware and barterers for all kinds of exchange. As far as Solomon's porch itself were the shops of the merchants, the banks of the money changers.

In accordance with the Mosaic law, every Israelite presenting himself must pay atonement money, half a shekel, to the priests, and this tribute was applied to the expenses of the Tabernacle service. Now it was not lawful to pay this in coinage defiled with heathen inscriptions and symbols, in counters of brass or copper, but such currency must be exchanged for the acceptable silver coin with which the money changers were provided, and for this exchange five per cent. was charged by the changers.

The greed of gain had brought these traffickers

in coin and wares and animals to the very walls of the Temple; nor had they remained there. The Court of the Gentiles, with its broad spaces and long arcades, within consecrated precincts, had tempted them to overflow its limits. There the money changers set up their tables, pens were set for sheep, goats and cattle, and wicker cages filled with doves were placed. Sellers shouted the merits of their merchandise, and the cries of the animals added to the tumult till the services in the neighboring courts was lost in this din of commerce. The clinking of coin, the bleating of sheep and goat, the bellowing of oxen, the shrieking Babel of many tongues drowned the chant of the Levite and the prayer of the priest.

When Jesus looked upon this debasement of the entrance court to the Temple of the Most High, "a flame of fire and starry brightness flashed from His eye, and the majesty of God-head shone in His face."

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves:

"Take these things hence. Make not my Father's house an house of merchandise."

The common people round Him by their silence and inaction expressed their approval of the deed. The offenders cowered away in conscience-smitten terror. His disciples remembered how the inspired Psalmist had written: "The zeal of thine house hath eaten me up." Only the Pharisees and priests, they who had learned to carry hypocrisy with their burden of sin, dared question Him.

"What sign showest thou unto us, seeing thou doest these things?" they asked.

Blind leaders of the blind, and self-blinded they! In their hearts they knew that in the righteous deed itself was token of authority from on High.

Jesus made answer: "Destroy this temple and in three days I will build it up."

"Forty and six years was this temple in building and wilt thou raise it up in three days?" they replied.

But He spoke of that temple of God incarnate,

His body, and after His death His disciples remembered and understood this saying.

One other event in the life of our Saviour stands on the page of sacred history as part of this sojourn in Jerusalem. Many believed on Him, we are told, when they saw the signs of His power, but it was not a saving faith, such as His Galilean followers possessed.

Only one Jew of all Jerusalem acknowledged His works as from God, and He not openly, for he "came to Jesus by night." This was Nicodemus, a Pharisee, a ruler of the Jews, "the Master" or "the wise man," third officer in the council of the Sanhedrin, famous above all other rabbis of Jerusalem for his wealth, his munificence and his prayers. Trained in Talmudic lore, familiar with the Hebrew scriptures, he had learned to look upon the writings of the prophets as promising a Messiah who should set up a theocracy distinguished by zealous fulfillment of the Mosaic law, who should establish an earthly kingdom from Mt. Zion, and humble Israel's enemies beneath her feet. He was minded to know the extent of the power, and the source of the authority of this new teacher, and since the prejudices of his class prevented his coming openly to Him, he sought Him by night.

The house-top is the customary resort of the dweller in the East when night falls. The cool airs sweep over it; the noises of the street are remote from it; the glories of the evening sky seem nearer to it. It is the gathering place of the family; the refuge of the thinker; the chosen resort of the devout for prayer. Jesus had withdrawn to this resort in the house which was His temporary resting place, and there the ruler found Him. As they sat together and looked out over Jerusalem, beholding the roofs and walls of the temple silvered in the rays of the moonlight, what hope may not have sprung up in the mind of Nicodemus that this might be the looked-for Messiah of the Jews, the expected political king? What ambitious belief that he, thus the first prominent man of Jerusalem to seek him, should be made first in power in that expected kingdom?

"Rabbi," he began his confession, "We know thou art a teacher come from God, for no man can do these signs which thou doest, except God be with him."



CHRIST AND NICODEMUS.

“Nicodemus answered, and said unto Him, How can these things be?”

He was ready, with perhaps unconscious patronage, to acknowledge so much. His very presence there, to learn more, was indication that he would accept more, if it accorded with his own learning in such matters, with his eminence in leadership.

Nowhere more absolutely than in His reply to this address does our Saviour show that His kingdom was not of this world. He sought not by argument or concession to conciliate this ruler in Israel, and through him secure the influence of the Sanhedrin. He opened no special path to Himself for this man high in worldly dignities. With one utterance He swept aside forever the plea of self-righteousness.

"Verily, verily, I say unto you, except a man be born again [or from above], he can not see the kingdom of God. Except a man be born of water and of the Spirit, he can not enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

"How can these things be?" cried the astonished ruler, seeing the teachings of a life-time set at naught, the foundation of the faith of his fathers crumbling.

Stretching forth His hand toward the temple, Jesus answered in tones of solemn rebuke and warning:

"Art thou the teacher of Israel, and understandest not these things?"

"Verily, verily, I say unto you," Jesus continued, "We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And no man hath ascended into heaven but he that descended out of heaven, even the Son of man."

"As Moses lifted up the serpent in the wilderness," the solemn words went on, while in Divine self-abnegation He prophesied His own sacrifice, "even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Not to Nicodemus alone spake He then: For whosoever shall choose to inherit His kingdom

without end may listen still, believe and be saved. "God so loved the world."

Stronger His love than death or hell;
 Its riches are unsearchable;
 The first-born sons of light
 Desire in vain its depth to see;
 They can not reach the mystery,
 The length, the breadth, the height.

Though temples crowd the crumbling brink
 O'erhanging truth's eternal flow,
 Their tablets bold with what we think,
 Their echoes dumb to what we know;
 That one unquestioned text we read,
 All doubt beyond, all fear above,
 Nor crackling pile, nor cursing creed,
 Can burn or blot it! God is love.

What is more tender than a mother's love
 To the sweet infant fondling in her arms?
 What arguments need her compassion move
 To hear its cries, and help it in its harms?
 Now if the tenderest mother were possessed
 Of all the love within her single breast
 Of all the mothers since the world began,
 'Tis nothing to the love of God to man.

Then though the world to challenge move,
 My faith shall bear the test;
 For since I know that God is love,
 I know that love is best.

While these events were transpiring in the life of our Saviour, and while He yet remained in Judea, the faithful witness of John the Baptist continued, and he ceased not to call men to repentance and baptism, and to proclaim the kingdom of heaven at hand. Persecuted by the ecclesiastics of Jerusalem because he denounced their complacent self-righteousness and declared worthless their theology, he left Bethabara and that region of Jordan, and continued his ministrations on the west bank of the Jordan, "in Enon near to Salim." His life was drawing toward its end in martyrdom, but until there closed about him the walls of the dungeon where hate of his godliness and fear of his truthfulness

cast him, he testified to Him whose messenger he was. When his disciples brought him tidings that men were seeking Jesus, he rebuked the jealousy for his own fame, which he saw in their words, and this rebuke is his last testimony to the Messiah recorded for us.

"A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God; for he giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not [or believeth not] the Son shall not see life, but the wrath of God abideth on him."

From the time of the Passover, the month of flowers, till the winter sowing time was passed, Jesus with His disciples abode "in the land of Judea." Then He went again into Galilee, choosing the road which ran through Samaria, the most direct route, but one shunned by the Jews because it lay through that hated country. Traveling from the early morning, noon found them near Sychar, in the land the patriarch Jacob had given his best-loved son, Joseph. "And the well of Jacob was there."

Wearied with the journey, Jesus rested by the well while His disciples went into the town to buy food. And "a woman of Samaria," coming to draw water, He said to her:

"Give me to drink."

No courtesy is so often asked in the East; none so promptly tendered, but this woman hesitated to comply. She lowered the water jar from her head and rested it upon the stones that formed the curbing of the well, and looked first

upon the traveler in his Jewish garb, soiled with the dust of the road, then up to Mts. Gerizim and Ebal, rising on either hand.

"How is it," she said, "that thou, being a Jew, askest drink of me, which am a Samaritan woman?"

The teachings of generations of hatred and fanaticism was in the question. After the Hebrews had been carried into Assyrian captivity, the land of Samaria was repopled with heathen inhabitants from Babylon, Cuthah, Ava, Hamath and Sepharvaim. These dwelt in the cities of Samaria, and feared not the Lord, until, terrified by the increase of lions and other wild animals, they sent for one of the exiled priests, who taught them the worship of Jehovah. This worship they for a time combined with the worship of idols, but as years passed they learned to follow rigidly the law of Moses. After the return of the Israelites to Jerusalem, they sought recognition and affiliation with them, but their overtures were met with scorn and mocking by the followers of Ezra and Nehemiah. Mutual resentments followed, and the bigotry of these divided worshipers of the one Jehovah increased with the passing years.

The Samaritans built a temple on Mt. Gerizim to rival that at Jerusalem. After it was destroyed by the Jews under John Hyrcanus they still claimed a greater holiness for their mount than that of Mt. Moriah. They accepted only the Pentateuch as inspired Scriptures, and accused the dwellers in Jerusalem of adding to the Word of God in accepting the writings of the prophets. Herod the Great took as one of his wives a daughter of their people, and for this, and because the Jews hated him, they supported him. After his death, when Judea and Galilee were in uproar, they remained faithful to Roman rule, for which loyalty a fourth of their taxes were remitted, and added to the burdens of the people of Judea. Under Roman patronage their province flourished, in proportion as Judea waned, and, as we have seen, Judea's degradation was completed when it was annexed to Syria.

The Jews were no less demonstrative of their antipathy. They called the dwellers in Samaria "Cuthites," referring to their heathen origin. They claimed that a people who had once wor-

shipped five gods could never be accepted of Jehovah. The high-priests of the temple at Jerusalem cursed the dwellers in Samaria with a special curse from time to time. They excommunicated them in every form, and by every name sacred to the Jew. To eat a mouthful of food that had been touched by a Samaritan was to a Jew as if he ate of the flesh of swine. A Jew might have dealings with a heathen; never with a Samaritan. To receive one under his roof called down the curse of God. Centuries of strife and bloodshed had reddened the border roads of these two peoples. No Jewish train passed from Galilee through Samaria to Judea, unless able to guard and defend itself. In our Saviour's time the sophistry of the Jewish rabbis had drawn fine distinctions, enabling the Judean people to use anything profitable to themselves from Samaria, but the hatred was still active, the enmity undying.

Now through this country walked our Saviour, unattended save by His few unarmed followers; He sat by Jacob's well, under the shadow of the sacred mountains of Samaria. In His Jewish dress He rested there alone, and lifted His calm eyes to the face of the Samaritan woman, and asked her to give Him a drink of water from the well.

The walls of hatred and bigotry must crumble at His touch; at His look the clouds of fanaticism must melt away, to let the sun of Truth shine through.

Answering the wondering question of the Samaritan woman, Jesus told her of the water of life, as recorded by the Evangelist St. John. He told her, too, of her own unhappy life of sin, until she said to Him humbly:

"Lord, I perceive thou art a prophet." Then, it may be to draw Him away from a theme so painful to herself, or that she thought it an opportunity to settle the long-disputed question, she went on: "Our fathers worshiped in this mountain, but ye say that in Jerusalem is the place where men ought to worship."

As wide as His kingdom was His answer: "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem shall ye worship the Father. Ye worship ye know not what. We worship that which we know, for salvation is of the Jews. But the hour com-

eth, and now is, when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshipers. God is a Spirit, and they that worship him must worship in spirit and truth."

"I know that Messiah cometh, which is called Christ," the woman answered. "When he is come he will declare unto us all things."

"I THAT SPEAK UNTO THEE AM HE," was the answer.

Awful mystery of the plan of salvation! To unknown shepherds only had dwellers in Heaven been sent with tidings of His birth. After standing before the Sanhedrin in His own temple at Jerusalem, He sought this wayside well, and to this obscure, ignorant, sinful Samaritan woman He first declared His Messiahship.

The disciples returning with the food they had been to seek, beheld their Master thus in converse with amazement: He—a Jewish rabbi—talking with a woman, and that woman a Samaritan. "No Rabbi," says the Talmud, "is to speak with a woman, even if she be his wife, in the public street." "Let the words of the Law be burned," said the Rabbi Eleazer, "rather than committed to women." "He who instructs his daughter in the law," says the Talmud, "instructs her in folly." In the opening prayer in the synagogue the Jew yet devoutly returns thanks that he was not born a woman. He who came that man might walk free in the law of God, proclaimed Himself first to a woman, and in His kingdom only is she free.

The woman of Samaria, forgetting alike her thirst and her water jar, hastened back to the town to tell what had befallen her, and the disciples pressed the Master to eat. Such was His sweet power over them, even while they understood Him not, that no one of them dared question Him of what they had seen.

"I have food to eat," He told them, "that ye know not of. My meat is to do the will of him that sent me, and to accomplish his work."

Looking over the sweep of valley and plain before them, "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes," pointing them to the people who were hastening with the woman back to the well, "and look upon the fields that they are white already unto harvest."



THE WOMAN OF SAMARIA.

“Whosoever drinketh of the water that I shall give him, shall never thirst.”

Two days He remained with these Samaritans, who besought him to tarry with them, and many of them believed on Him, confessing Him to be "the Saviour of the world."

Then He went northward, passing through Shechem, crossing the Samaritan border at Engannim, the "fountain of gardens," on the southern slope of Esdraelon. Once again in Galilee He returned to Cana by way of the green pastures and fields of the plain of Battauf.

To Him at Cana came a high officer of the court of Herod Antipas, in whose home at Capernaum a loved young son lay sick unto death of a fever. This nobleman, or ruler at Herod's court, had found the skill of physicians vainly exercised in his son's behalf, had heard of the power of Jesus as shown in Judea, and that He was returned to Galilee. Hastening over the twenty miles that separated Capernaum and Cana, he came to Jesus, and besought Him to come down to his house and save the life of his dying boy.

Sadly Jesus looked upon him, so unconscious of his own need of spiritual health, never thinking to ask for deliverance from spiritual death: "Except ye see signs and wonders, ye will in no wise believe," He said.

All the father's heart went out in the answer: "Sir, come down ere my child die."

"Go thy way; thy son liveth," answered the ever-compassionate Jesus. The nobleman had thought it necessary that the Healer should see his son, but he believed the words that Jesus spake and went his way. Before he reached Capernaum his servants met him with the tidings that his son lived, and that the fever left him at the hour when Jesus had spoken. "This," says St. John, "is again the second sign that Jesus did, having come out of Judea into Galilee."

For some time Jesus remained at the home of Nathanael, in Cana, the other disciples returning to their own homes at Bethsaida, and resuming their occupation as fishermen on the sea of Galilee.

John the Baptist was seized by Herod Antipas and imprisoned in the dungeon of Machærus. Notwithstanding the religious rulers of the Jews had not honored John, the common people believed him to be a prophet of God, and all Palestine was agitated, from day to day, with rumors

of his danger at the hands of the tyrant Antipas had grown to be since he had taken as his wife the wicked Herodias. It was after the spiritual awakening that followed John's preaching that, during a religious ceremony in the temple at Jerusalem, a conflict arose between some of the Roman garrison of the city and certain pilgrims from Galilee. A struggle ensued in which the soldiers pressed into the courts of the temple and cut down the Galileans at the great altar itself, mingling their blood with that of the beasts slain for the sacrifices. The whole land was in a tumult of religious fanaticism, and looking for the long-expected deliverance of Israel. When, therefore, Jesus resumed His teaching, the Galileans gladly received Him, hoping He was about to establish that kingdom on earth they looked for.

St. Luke records: "And Jesus returned in the power of the Spirit into Galilee, and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all." But in Nazareth He was not so received.

There, on a Sabbath day, He entered the synagogue where He had often been an unnoticed worshiper. In the synagogue, after the prayers, which might never be abridged on a Sabbath day, two lessons were read, one from the Law, called *parashah*, one from the Prophets, called *haphtharah*. No ordained ministers conducted these services, but the lessons were read by any competent person, under permission of the chief of the synagogue, and the reader was at liberty to comment on the text when it had been given to the congregation.

As Jesus advanced to the seats of the Elders, the *chazzân*, or clerk whose duty it was to care for the sacred books, drew aside the silken curtains of the painted ark where they were kept, and handed Him the roll of the prophet Isaiah, which contained the *haphtharah* for the day. With it He faced the congregation who stood up to listen to Him, and read:

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Awful grandeur was in these words of the living God falling from the lips of Him in whom they were fulfilled. The length of the *hapharah* might be from three to twenty-one verses, but Jesus, resting His text on this gracious promise, closed the roll, handed it back to the clerk, and, as was the Jewish custom, sat down to make His comments. Every eye was fixed upon Him, every ear was attentive, as He began His discourse with the plain statement that in Him was fulfilled the inspired prophecy uttered by Isaiah seven hundred years before.

"To-day hath this scripture been fulfilled in your eyes," He told them.

And they accepted Him not, murmuring among themselves, "Is not this Joseph's son?" And when He would have taught them further, their rebellious murmurs rose louder, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? And are not his sisters here with us?"

He had done no mighty works in Nazareth; His miracles had been in Cana, His power shown forth at Jerusalem. Why should He teach them as one having authority, without establishing that authority by some wonderful sign? And when He, reading their hearts, reminded them that Elijah had only saved the Phenician woman of Sarepta, though there were many widows in Israel in his day, and Elisha had only healed the Syrian leper, Naaman, though in his day there were many lepers in Israel, their fury burst all bounds, and in a frenzy of anger they rose and swept Him from the synagogue, and to the brow of the hill above the town, "that they might throw Him down headlong."

But the hour of His sacrifice was not yet come, and "He, passing through the midst of them, went His way." Nevermore was the face of Jesus seen in Nazareth, never again did the worshipers in its synagogue have opportunity to accept the Son of God there.

"A prophet is not without honor save in his own country and among his own kin, and in his own house." Thus, while the revealed word of God endures, stands the testimony of Jesus against the Nazarenes with whom he had dwelt for thirty years. "They knew him not."

Another Sabbath day found Him in Caper-

naum, where, again, He taught in the synagogue, and again the people marvelled at this new method of teaching, that one should speak with authority and not in the spirit of the past, in words of their accepted prophets. In this assembly was a poor demoniac, and the divine voice with its holy message pierced through the perturbations of his darkened mind, till the spirit of evil within him, struggling against the good, cried out:

"Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee whom thou art, the Holy One of God."

Not for a moment accepting this testimony of the Evil One to His origin and office, Jesus turned toward the suffering man, and to the devil within him gave command:

"Hold thy peace, and come out of him."

The demoniac fell upon the ground, convulsed by the evil power that had so long held him in bondage. But the word of his deliverance had been spoken, and he arose whole and in his own mind, for his tormentor had heard a voice before which devils tremble and which they must obey.

Never had the people who witnessed this scene beheld such a manifestation of power, and as they went abroad that day they questioned one another in amazement, "What is this?"

From the synagogue Jesus went down to the house of Simon Peter, whose wife's mother lay ill of fever, and He healed her, so that she rose and ministered to them that day. And when the sun had set, ending the Jewish Sabbath day, many were brought to Him ill of different diseases, upon whom He laid His hands, healing them. Other devils He cast out, also, forbidding them to proclaim Him the Christ.

Little wonder that when he would have walked apart the next day the multitude followed Him, and besought Him that He would not go from them. Ever gentle in His answers to those who came to Him in any spirit but that of self-righteousness and vain glory, yet did His answer to this entreaty convey a rebuke to their selfishness, a lesson of that love to others that is His constant command:

"I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent."

But again, the multitude pressing about Him as He walked by Gennesaret, He taught them. Entering the fishing boat of Simon Peter, He had the boat put a little way from the land, and again proclaimed the kingdom of God to the multitudes that lined the shores. After He had finished speaking, at His command Simon let down the nets, though he had toiled all night and had taken nothing, and the miraculous draught of fishes was taken in, as recorded in St. Luke.

When Jesus came from Nazareth to Capernaum, rejected and cast out by kinsfolk and townsmen, He found Simon whom He had named Peter, and Andrew his brother, and the two sons of Zebedee, James and John, following their calling on the sea of Galilee, Bethsaida lying on the outskirt of Capernaum. These, who had been with Him by the Jordan, and accompanied Him up to Jerusalem, welcomed His coming among them. And before He left Capernaum to make that circuit of Galilee "to the other cities" of which He spoke, He called them formally to be His disciples.

"Come ye after me, and I will make you to become fishers of men," was His command and His promise to them. The requirements of His service are in the record, "and they left *all*, and followed him." Thus He chose four of His disciples, humble fishermen of lowly Bethsaida in despised Galilee.

In the prompt obedience to Him, the entire trust in Him, shown then and ever after by John and James, the influence of a pious home may be traced. A mother had trained them who feared God and looked for the deliverance of Israel, the good Salome. She, too, accepted the Christ, ministered to Him of her substance while He went about His father's work, and in that darkest hour she was one of the faithful few who stood at the foot of the cross on which He was lifted.

After preparatory prayer, alone with His Father in the hours of the night, in solitude, Jesus with these disciples went from one to another of the towns and villages of Galilee. In the synagogues of Dalmanutha, Magdala,

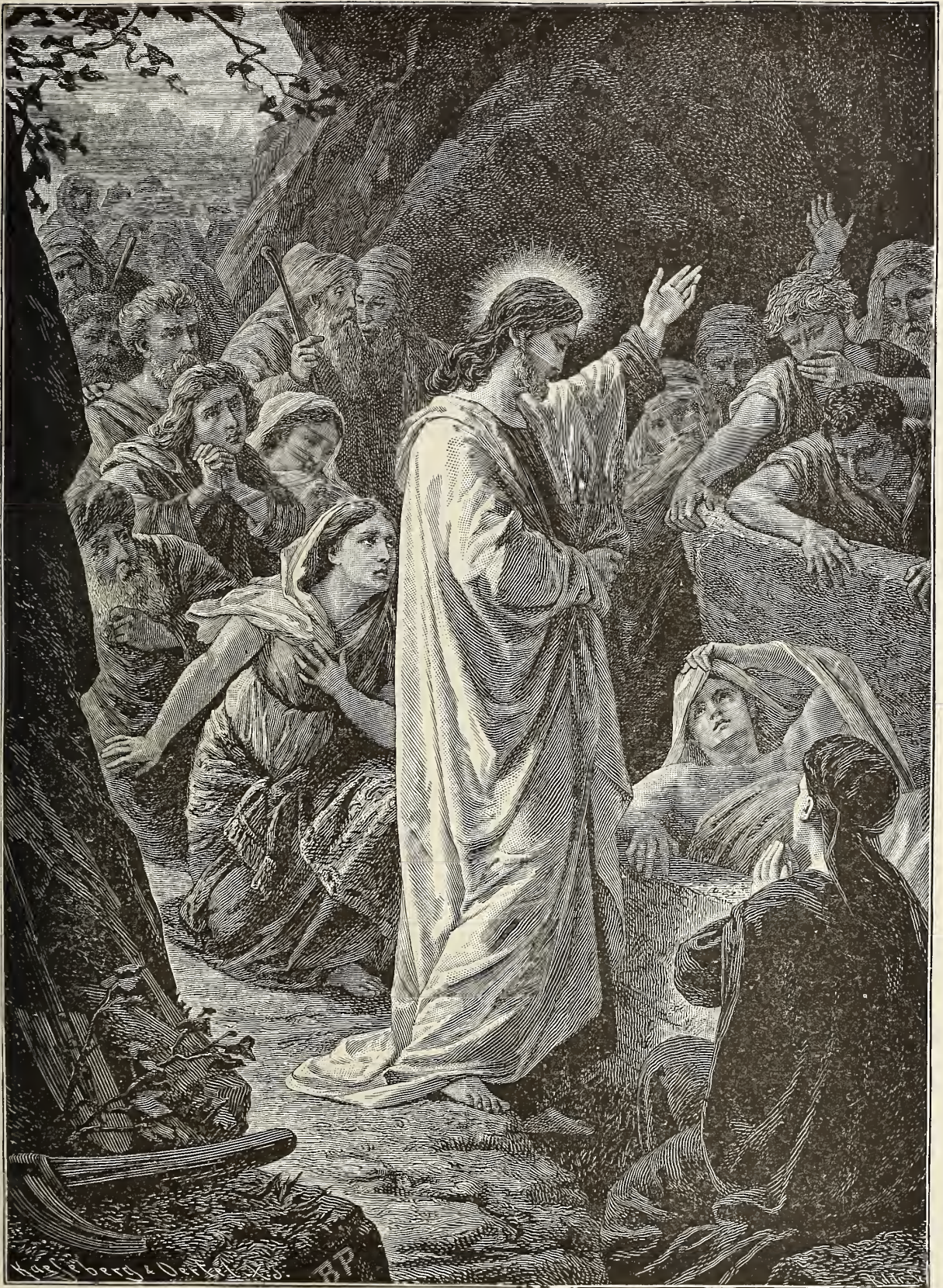
Chorazin, and in other places, as well as in Capernaum and Bethsaida, His voice was lifted, calling men to repentance, proclaiming the kingdom of God at hand. Throughout all Galilee He healed the sick, till the wonder of it was noised abroad in all the land. St. Matthew tells us:

"The report of him went forth into all Syria, and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis, and Jerusalem, and Judea, and beyond Jordan."

Matthew was the last chosen of the disciples whose calling has special mention in the record of the Evangelists. He was also named Levi, a Jew by birth, the son of Alphaeus. When Jesus called him he was in the service of the Roman government, a tax collector, or receiver of the custom duty the Roman conquerors had imposed upon Jewish traffic. These imposts, the badge of their servitude, were hated by the Jews, and the officer collecting them came in for a good share of the detestation. The Publican, as this officer was called, was classed by the Jew with the very dregs of the people of that day, and a Jew who would accept such office was despised even more than a foreigner who might fill it. But He who came to level all such distinctions of caste, passing one day by the place of toll where Matthew sat, and knowing that the heart of the man was prepared for the words, looked upon him and said: "Follow me."

And again the sacred record is that another, obeying the sacred voice, "forsook *all*, and rose up and followed him."

As St. Matthew makes record, the wonder of the miracles our Saviour performed in this circuit of Galilee spread over all the land. Beyond Palestine, on the north, they were the common talk of all Syria. The wide district of the ten cities on the east—the Decapolis—heard of them, as did the inhabitants of Perea. To the south, the people of Jerusalem and all Judea were talking of them. Day after day the sad crowds of sufferers gathered in the path He walked, and by a word, or a touch, He healed them. Pain and sickness vanished when His



THE RAISING OF LAZARUS.

"He cried with a loud voice, Lazarus, come forth."

footsteps pressed the earth, rejoicings filled the lands His eyes rested upon in these journeyings. Near one of the towns He visited thus to bless He came upon a leper.

Of all the diseases of that day none was so much dreaded, and with such good cause, as leprosy. This abhorred disease first showed itself in little specks on the eyelids and on the palms of the hands. The unhappy victim thus seized upon had then to watch a malady which separated him from all mankind slowly, slowly but surely, fasten itself upon him day after day. The specks of deadly whiteness widened. They appeared upon different parts of his body. His hair was bleached white wherever they showed themselves at its roots. Shining scales covered the affected parts. Swellings and sores afflicted him. From the skin the disease ate its way through tissues, bones, and joints, to the very marrow. His nails fell out; his hair fell off. The organs of speech, of hearing, of sight, weakened, decayed, and became as powerless at last as if he were indeed of the dead with whom he was reckoned.

For the Mosaic law was pitiless to the leper. It proscribed him as above all men unclean. The disease was regarded as a direct "stroke of God," "a punishment on some special sin." It was declared hereditary to the fourth generation. All men were warned to keep aloof from the infection. The leper was required to keep away from all walled towns, whose inhabitants were permitted to stone him if he entered such. He was to rend his outer garment; to go bareheaded; to cover his mouth so as to hide his beard as was done in lamentations for the dead. Harshest of all commands to one so afflicted, it was demanded of him that at the approach of any human being, he, so needing the loving touch of human sympathy, should lift his voice and cry, "Unclean! unclean!" He was forbidden to speak to any one, whether a stranger or the dear ones of his own former household. He could not even return a salutation. "These four are accounted as dead," says the Talmud, in its cruelty, "the blind, the leper, the poor, and the childless." Dead thus among the living, the unhappy leper dragged the chain of lengthening days till the hand of death was indeed laid upon him, the only kindly touch he could hope to feel.

"Room for the leper, room!" and as he came The cry passed on: "Room for the leper, room!"
 And aside they stood,
 Matron, and child, and pitiless manhood,
 All who met him on his way, and let him pass.
 And onward through the open gate he came,
 A leper with the ashes on his brow,
 Sackcloth about his loins, and on his lip
 A covering, stepping painfully and slow,
 And, with a difficult utterance, like one
 Whose heart is with an iron nerve put down,
 Crying, "Unclean! unclean!"

He knelt beside a stagnant pool
 In the lone wilderness, and bathed his brow,
 Hot with the burning leprosy, and touched
 The loathsome waters to his fevered lips,
 Praying he might be so blessed—to die.
 Footsteps approached, and with no strength to flee
 He drew the covering closer on his lip,
 Crying, "Unclean! unclean!" and in the folds
 Of the coarse sackcloth shrouding up his face,
 He fell upon the earth till they should pass.

But in the multitude that thus came toward this leper was One who could set aside all law, because He was above all law. And when, from the murmurs of the throng about him, this leper knew that they followed Him who had worked such wonders in all Galilee, hope and faith shook the dull pulses of the disease that held him. Prostrate at the feet of Jesus he threw himself, with that cry of faith which has never in all ages been uttered to remain unanswered:

"Lord," in his agony he cried, "if thou wilt, thou canst make me clean!"

And He stretched forth his hand and touched him, saying, "I will; be thou made clean."

And lo! the scales fell from him! and his blood
 Coursed with delicious coolness through his veins,
 And his dry palms grew moist, and on his brow
 The dewy softness of an infant stole.
 His leprosy was cleansed! And he fell down
 Prostrate at Jesus' feet, and worshiped Him.

In that touch the new dispensation of the gospel of our Lord was revealed, the proclamation was made that Judaism was abrogated. In the eyes of the Jew, from the standpoint of the Mosaic law, even a healer could not touch a leper without himself becoming unclean. But

when Jesus heard the cry of faith, "Lord, if thou wilt," His instant answer was: "I will." No wall of formalism could keep the humble suppliant beyond reach of His Divine touch. Nevertheless, He commanded the newly healed man to go to Jerusalem, and present himself to the priest for the ceremonial which the law required should accompany and attest the cleansing and recovery of a leper. Thus, "It cometh us to fulfill all righteousness."

This healing of the leper was noised abroad more than all the miracles Jesus had before wrought. The former leper himself, in his gratitude forgetting the injunction of the Healer, "See thou say nothing to any man," went about telling everywhere the story of his cure. For a time, such was the commotion created, "Jesus could no more openly enter a city, but was without, in desert places." Wherever He went, the people from every quarter came to Him. When, therefore, He went again to Capernaum, so many sought to see Him and hear Him speak that Peter's house, where He was staying, was filled, and the multitude extended far out beyond those who were able to catch the sound of His voice, as "He spake the word unto them."

Pressing into this crowd came four men bearing a litter on which lay one sick with palsy. When they could not press through the throng that filled the doorway, they uncovered the roof of the house, and let down through it the bed on which the sick man was lying. Jesus sat within the house teaching, and among those listening to His words were certain of the Pharisees and doctors of the law, who, St. Luke tells us, "were come out of every village of Galilee and Judea and Jerusalem." Seeing the faith of the sick man and of his friends, and the persistence with which they had sought His presence, the gracious Healer said to him sick of the palsy, knowing well what was his greatest need:

"Man, thy sins are forgiven thee."

Theondrous words struck with astonishment all who heard them. It proclaimed not only His own sinlessness, but His power of absolution of the sins of others. The rabbis present felt in a moment all the utterance implied. To pass it unchallenged was to allow a claim before which the power they held over the people would be shattered. Their whispers with one another,

their frowning faces, their gestures of alarm, indicated their disapproval. The murmur rose among them:

"Who is this that speaketh blasphemies? Who can forgive sins, but God alone?"

Jesus looked upon these murmurers, they who set themselves apart as the special followers of God, and who were, and would choose to remain, so far from God's kingdom. Stern was the rebuke He administered to them:

"Why reason ye in your hearts? Whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? but that ye may know that the Son of man hath power on earth to forgive sins,"—

So far He had spoken directly to these scribes and Pharisees, and all within hearing listened in wonder that He dared thus rebuke the teachers of the law. Now He turned to the poor bed-ridden sufferer, whose eyes were raised imploringly to His face, and His voice softened into music ineffable as He completed the lesson He taught these stiff-necked formalists:

"I say unto thee, Arise, and take up thy couch, and go unto thy house."

His word was enough. The helpless limbs of the palsied man moved; his muscles obeyed his will; life throbbed through all his torpid body, and his veins pulsed with the blood of health. Slowly he rose, scarce realizing it was so, his eyes still fixed on his deliverer, until he stood erect in manhood's strength before them all. Without a word, obeying the command of the Healer, he stooped and rolled together the mat which was his bed, and with it passed out through the awestruck throng. Amazement ran like a tremor of fear from man to man of all those who had witnessed this miracle; then, with true Eastern demonstrativeness, they broke out in praises of God. The discomfited Pharisees were for the time silenced. Question they might the power of this new teacher to forgive sins, but would the people who had just seen His power to heal, listen to their doubts? In silence, but with sullen faces, they drew their robes about them, and departed. The hour had come when, following out the purpose for which He had come, our Saviour set Himself in open opposition to Judaic law and tradition, and thenceforth, as well He knew, He must work

under the ban of the ecclesiastics of that religion. Thenceforward He walked under the ever deepening shadow of that cross on which one day their hatred should be suffered to lift Him.

So passed the days of our Lord's first ministry while "He walked in Galilee." Healing the sick, casting out devils, teaching the multitudes, offering salvation to all who would listen to Him, He went from town to town of Galilee. He was not clad in soft raiment of byssus or purple, like Herod's courtiers. He wore not the ephod of the Levite, nor the sweeping robes of the haughty Pharisees, with borders ostentatiously embroidered with prayers. Neither on His arm nor His forehead was seen the phylacteries those vain-glorious teachers loved to make broad. The simplest dress of his time and country sufficed for Him. The seamless woven tunic, girdled around the waist, reaching from neck almost to the sandalled feet. Over that the blue outer robe, of simplest material. At each corner of this garment the fringe and blue ribbon the Law enjoined, but of unostentatious size, for not in outward showing would He call attention to His mission as a teacher. Often as He walked in the warm sunshine under the Syrian sky the white *keffiyeh* covered His hair and fell about His neck and shoulders.

The multitudes who looked upon Him saw a face paler than the olive-tinted faces of the fishermen disciples about Him, shaded on either side by long and waving hair; eyes that glowed and lightened with a glance indescribable as He told of the mysteries of holiness, that softened even to tears when He looked on the miserable suppliants that thronged His pathway; a face patient and calm, already stamped with the sorrows of others He had come to bear; a face that already told of midnight vigils in desert places, when the sins of a world pressed their burden on a sinless nature.

They saw Him homeless—never to Him belonged one foot of the earth He had come to bless. They saw Him who had been born in a cavern-stable, cradled in a manger, reared in a carpenter's home; repudiated by the Jewish schools in which He had never been a pupil, yet daily teaching, preaching, and healing in their midst. He had come unto His own. Would His own receive Him?

It was after one of these days of loving and ceaseless toil, Jesus retired with the nightfall to that mountain solitude where it was His wont to find rest and peace in prayer. "And He continued all night in prayer to God." When the day broke He called about Him twelve of those who believed on Him, and followed Him as disciples. Of these chosen twelve, eight were from Capernaum and Bethsaida: Simon Peter and his brother Andrew; the two sons of Zebedee and Salome, John and James; three sons of Alphaeus, Matthew, James the Less, and Jude, the latter also known as Lebbeus (the stout-hearted) and as Thaddeus (the brave), and Philip. Of the remaining four chosen one was from Cana, Nathaniel, son of Tolmai, thence called Bartholomew. Thomas, whose Hebrew name was in Greek Didymus, and Simon the Zealot, were also chosen, and like all the others were Galileans. From Judea came only one of these twelve, Judas, from the little village Kerioth, in the south of that province, called from his town Judas Iscariot, who should betray his Master.

These Jesus instructed that they might, in due time, carry His gospel over a wider area than He would visit during His earthly labors. No earthly reward was held out to them; on the contrary, they were called to abandon home and family, to hold their lives at His service, to prepare for humiliations and indignities. Absolute self surrender, present and final, and devotion to the work to which they were called, were the conditions of this discipleship.

As the day deepened, Jesus with the chosen Twelve descended from the green summit of Kurn Hattin, to a plateau of the hill where He found waiting, as St. Luke tells us, "a great multitude of his disciples, and a great number of the people from all Judea, and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases." His first work was to relieve the physical distress of those who sought Him. "They that were troubled with unclean spirits were healed, and all the multitude sought to touch him, for power came forth from him, and healed them all." Then He opened His lips in that sweet discourse which has given to the hill for us the name of "Mount of Beatitudes," pouring forth a diapason of blessings, the glad tidings of a new dispensation.



JAIRUS' DAUGHTER.
"Damsel, I say unto thee, Arise."

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are they that mourn; for they shall be comforted.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled.

"Blessed are the merciful; for they shall obtain mercy.

"Blessed are the poor in heart; for they shall see God.

"Blessed are the peacemakers; for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets which were before you."

"Out of the midst of the fire, of the cloud, of the thick darkness, with a great voice," the Law was given to Moses on Mt. Sinai, that desolate hill whose red granite crags looked down upon a scorching wilderness. On the green hillside of Kurn Hattin, sloping toward the silvery waters of Gennesaret, our Saviour enunciated the gospel of His kingdom.

Yet as His discourse flowed on, He failed not to impress upon His listeners that these New Commandments were not given to supersede, but to complete the Law which was given their fathers of old from Sinai. The eternal principles of right embodied in the commandments Jehovah gave to His chosen people Israel, were to be observed and fulfilled. "Till the heaven and the earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished," Jesus told them.

Rather He urged upon them a more perfect fulfillment of the commands laid upon their fathers. They were not only to observe the letter of the law in outward action; they were to be so imbued with its spirit that their thoughts should be governed by its precepts. Reminding them that those who were to constitute His kingdom were to be the "salt of the earth," "the

light of the world," He warned them that their righteousness, if they would enter the kingdom of heaven, must exceed that of the scribes and Pharisees whose boast was in their observance of the Mosaic law and ritual. His followers must strive, henceforth, to be perfect, even as their Father in heaven was perfect. They were not only to avoid the actual commission of the sins forbidden in the Decalogue, they were to strive after that state of heart which should preclude desire to sin.

Ostentatious professions of holiness they must avoid; their alms should be given in secrecy; their prayers uttered in solitude rather than in public places; their fastings were not to be trumpeted to the world, but to be private self-denials. They were to love not only those who loved them, but also their enemies. They were to judge not; condemn not. Love—love to God, and love to man, mercy, self-sacrifice, this was the doctrine of the new commandments founded on the old. If the Sermon on the Mount recorded by St. Matthew and that recorded by St. Luke be the same, such was the discourse delivered by our Saviour on the Mount of Beatitudes.

To this period of His ministry belong some of the most gracious works He wrought in Galilee. "Jesus went," one of the early Christian Fathers wrote, "from teaching to miracles." "Having taught as one who had authority," says Canon Farrar, "He proceeded to confirm that authority by accordant deeds."

After the sermon on the mount, passing through Hattin village, and across the narrow plateau, leaving Magdala on the right as He descended the ravine, He passed through Bethsaida again to Capernaum, great multitudes accompanying Him. There He was met by a deputation of Jewish elders, who besought Him to heal the valued slave of a certain centurion, saying, in behalf of the centurion, "He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our synagogue."

"I will come and heal him," was the instant and gracious answer.

And Jesus went with them. But while they were yet far from the house, messengers from the centurion met them, humbly entreating Jesus, in the centurion's name, not to enter the house of a Gentile, though he was one

having authority, for he was not worthy of such honor.

"Say the word, and my servant is healed," was the trusting message of the centurion.

Then Jesus, touched by the marvelous faith of this Gentile, turned to the multitude that followed Him, and in His simple comment was ministered a rebuke to their doubts and unbelief:

"I say unto you, I have not found so great faith, no, not in Israel."

"And they that were sent," St. Luke tells us, "returning to the house, found the bond servant whole."

Jesus and His disciples sat at meat in the house of Matthew, and many publicans and sinners sat down with them. And when the ever-earping scribes and Pharisees saw this they questioned the disciples: "How is it that He eateth and drinketh with sinners?"

And Jesus Himself answered them: "They that are whole [or strong] have no need of a physician, but they that are sick. I am not come to call the righteous, but sinners, to repentance."

Like an idle wind the words passed by their deadened ears. But in all the years that have since rolled by, what gracious consolation have they carried to them "that would hear," what medicinal balm they have been for the sin-sick soul.

Others sought to know why the disciples of John, and of the Pharisees fasted, while His disciples ate and drank, and looking lovingly upon His followers gathered affectionately about Him, and foreseeing the time when they must labor alone, when He should have departed to be with the Father as from the beginning, He made answer:

"Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come, and when the bridegroom shall be taken away from them, then will they fast."

On a Sabbath-day Jesus walked through the cornfields with His disciples. And they plucked the ears and rubbed them in their hands, being an hungered, and ate of them. This, also, was observed by the Pharisees, and condemned by them. The distrust of the priestly and legal

order of the Jews toward Jesus was growing rapidly into that hatred which was to culminate on Calvary. The Baptist had failed not to denounce their sham piety, and to hold up their shortcomings to the nation. And the preaching of the Baptist had been silenced in a dungeon where their machinations had aided in imprisoning him. But his successor was now more dreaded. From the time of the cleansing of the Temple at Jerusalem it is not likely any movement of Jesus was unnoted by spies, sent to mark His words and acts, and report them to the ecclesiastics at Jerusalem. More and more often as the Gospel narratives record His circuits in Galilee, we come upon mention of what "scribes and Pharisees" said of His work.

No feature of the Jewish system was so marked as their outward strict observance of the Sabbath law. The divine simplicity of the command to observe the day of rest as given through Moses, the scribes had overlaid and obscured with a multitude of puerile injunctions and prohibitions, intended to settle every possible contingency of individual, social or public life. The kind of knot that might be tied or untied was prescribed. A sailor's knot, or a camel-driver's knot, might neither be tied nor loosened, but a knot that might be untied with one hand might be undone. A shoe or sandal, a flesh-pot or a wine-skin, might be tied. A pitcher at a spring might be tied with a body sash, but not with a cord. The quantity of food that might be carried on a Sabbath from one place to another was defined. It must be less in bulk than a dried fig. Of water, as much as would make an eye salve. "A Sabbath-day journey" was two thousand cubits. The Sabbath began with sunset on Friday, and ended at sunset on Saturday. Its beginning and close was announced by a trumpet, blown by some official duly invested with the office. No fire could be kindled or extinguished during that time, not even for the sick. The money-girdle must be taken off, tools laid aside. The pockets were to be searched before sundown on Friday, lest one going out on the Sabbath might unconsciously carry with him some forbidden article. One must not go out of his house with a needle or a pen in hand, near the close of the Friday, lest he forget to lay it down when the Sabbath began. Bones might

not be set on that day, nor any injury attended to. If one were buried under ruins, and alive, he might be taken out. If dead, he must be left till the day was ended. The refinements of the Jewish casuistry as to what it was or was not lawful to do or to wear had passed the bounds of the ridiculous. If one had a toothache, vinegar might be put into the mouth, if it were afterward swallowed, but it might not be spat out again. Oil might be swallowed for a sore throat, but the throat must not be gargled with oil. To wear one kind of a sandal was to carry a burden. Shoes or sandals with nails in the soles were unlawful. One might carry a burden on his shoulder, it must not be slung between two. One might not carry a loaf of bread on a public street, but if two carried it, it was lawful.

The evasions and deceits that ever accompany unwise and unnecessary legislation were widely practised among the Jews, by none more than by these teachers of the law themselves. How plainly and how often must their duplicity have forced itself upon the attention of the benignant Jesus before His gentle lips were unclosed to call upon them the woes they had diligently laid up for themselves.

The act of the disciples in plucking the corn was an offense against nothing but this Rabbinical interpretation of the law of Sabbatic rest. By law and by Eastern custom it was then, and still is, permitted any one to pluck ears enough in a cornfield, or grapes enough from a vine, to satisfy hunger. But the plucking was a kind of harvesting, the rubbing the ears in some sort a grinding of the corn, and both acts came under the head of "work" forbidden by the Rabbinical casuistry. The occasion was seized by the waiting Pharisees.

"Why do ye that which it is not lawful to do on the Sabbath-day?" they said, rather than questioned.

And Jesus rebuked them, reminding them how their father David, when he was an hungered, ate the shew bread that was in the house of the Lord, and gave to those that were with him, bread the law commanded should be eaten by the priests only. Farther than that He put Himself and His followers above and beyond their criticism, for with all majesty He ended the rebuke :

"The Son of man is lord of the Sabbath."

Again on a Sabbath-day He sat teaching in a synagogue of Capernaum, "and there was a man there, and his right hand was withered." The enemies of the divine Teacher and Healer were there also, sitting in the chief seats of the synagogue watching what He would do, that they might accuse Him. By their fine drawn distinctions, since this man was not in danger of immediate death from his malady, to cure him on that day would be Sabbath-breaking, the penalty for which was that the violator of the law should be stoned to death. And Jesus, knowing their thoughts, bade the stricken man stand forth in their midst.

One moment the eyes of the Healer rested compassionately upon him, then they were raised to the scowling faces of the rabbis.

"I ask you," He said to them, but in the stern accents was not the doubt of a questioner, "Is it lawful on the Sabbath to do good or to do harm? To save a life or to destroy it?"

The words rang through the synagogue, and silence followed. The challenge was unanswered. How would the puerilities taught in the narrow school of Schammai have sounded, if offered in return for this simple question, which nevertheless was as wide as the needs of humanity? And Jesus "looked round about on them all," then to the stricken man He gave command :

"Stretch forth thy hand."

And at the word the hand that had hung useless and helpless was made alive, as vigorous as its mate. But the rebuked elders, "filled with madness, communed one with another, what they might do to Jesus." And "with the Herodians took counsel against him, how they might destroy him."

Twenty-five miles to the southwest of Capernaum, on the northwest slope of Jebel el Duhy, or Little Hermon, when Jesus "walked in Galilee," stood Nain, "the fair." The plain of Esdraelon stretched west from the foot of the hills, the heights of Zebulon and Tabor formed the background of one of the loveliest scenes of natural beauty in all Palestine, as seen from the slopes of the hill where the walled town of Nain, now a squalid village of ruins, then nestled. Forth from its gate one summer morning to take the downward path to the plain moved a sad



NAIN.

procession. Carried upon the open frame used as a bier in Palestine, lay a dead man; behind the bier moved slowly the funeral train, and wailings and lamentations for the dead filled the air. No words can convey the desolation represented there so well as the simple record of St. Luke: "There was one carried out that was dead, the only son of his mother, and she a widow."

Down the Jordan valley and across the Esdraelon plain, leaving Mt. Tabor on the right, Mt. Endor on the left, that same summer morning there had journeyed toward Nain another procession. Jesus and His disciples, followed by a concourse of people, approached the town as the funeral procession passed through the gate. "Much people of the city" were with the bereaved mother, when the compassionate eyes of Jesus looked upon her. The heart "acquainted with grief" alone could feel the grief that rent hers.

"Weep not," said the Ever-Compassionate to her, He of whom it is written, "He wept," but never that He smiled.

Then He approached the bier and touched it, and the bearers stood still. Breathlessly the multitude waited. A Jewish Rabbi would have passed as far as possible from the dead, to avoid defilement. But this was a prophet! On the other side of this very hill was Shunem, where, as they had been taught, Elisha had raised from the dead an only son. Jezreel's plain was near at hand, where Elijah had returned to life the Phenician widow's son. Would this new teacher, with agonies, with wrestlings and prayers, perchance stretching himself upon the dead as the prophet of old had done, appeal to Jehovah to give back life at the supplication of a faithful servant? Ah, a greater than Elijah and Elisha was there. Not the prophet of God, but the Lord of Life himself spoke:

"Young man, I say unto thee, arise."

The "Weep not" had not been more softly, gently spoken, but the dead heard. The young man "sat up, and began to speak." And Jesus gave him back to his mother — a gift from God.

The silence of the multitude was broken: "A great prophet is arisen among us," they cried. And they broke forth into chanting and glorifying God. "God has visited his people," they

sang. And the wonderful deed was told through all Judea, and in all the region round about.

There came to Jesus in these days disciples of John the Baptist, bringing from him the question:

"Art thou he that cometh, or look we for another?"

John had now lain for many weary months a captive in the dungeon at Machærus, hourly menaced by death from the hatred of Herodias, while the weak Herod Antipas, fearing her anger if he released the prophet, fearing the anger of the people if he put him to death, remained undecided what to do with him. John's disciples had brought him from time to time tidings of the work of Jesus. Who can say what was in his heart when he sent them out with the question, the appeal, to Jesus to know if He were indeed the Messiah.

If it were doubt, if it were a feeling that he was deserted, what joy must have filled the faithful servant's breast when they returned with their answer. While they were with Jesus "he cured many of diseases, and plagues and evil spirits and on many he bestowed sight." When He sent them back, He commanded them:

"Go your way and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, the poor have good tidings preached to them."

And when they were gone, Jesus bore witness to John as a prophet and His messenger, and again sternly reproved those who would accept not the prophet nor Himself. And of the cities where His mighty works had been done, where He was still doubted, where He was to be rejected, He said:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! * * * It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted into the heaven? Thou shalt go down into Hades. * * * It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

In sweet contrast to this awful denunciation of those who rejected Him is His call to all who in simplicity of heart will receive Him, as recorded for us by St. Matthew, when after having

thanked the Father that His kingdom was revealed to such, He gave voice to the glad tidings:

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Jesus sat at meat in the house of Simon, a Pharisee, one of a number of guests. Among the many whom curiosity and interest had drawn unbidden to the room, where, according to the rules of Oriental courtesy, they could not be refused admittance though not welcomed, came a woman of the city, an outcast. A branded sinner in the eyes of all who knew her story, a penitent sinner in the eyes of Jesus, who sees not as man sees. She had brought a flask of ointment, she had stood behind Him, at His feet, and listened in trembling hope to His gracious words, unheeding the cold looks others cast upon her, until the weight of love pressed her to her knees.

"She wet His feet with her tears, and wiped them with the hair of her head, and kissed His feet and anointed them with the ointment."

The Pharisee looked on in cold disfavor. He little knew how much nearer to the kingdom of God, in her humility and her tears, was this sinner whose touch he would have considered pollution, than was he, clothed in his self-righteousness. In his heart he thought,

"This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner."

And He who reads hearts, resting His serene eyes on the troubled face of the Pharisee, said:

"Simon, I have somewhat to say to thee."

"Master, say on," was the constrained reply.

"A certain lender had two debtors," Jesus said, "the one owed five hundred pence, the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"

"He, I suppose, to whom he forgave most," Simon answered.

"Thou hast judged rightly," said Jesus. He looked compassionately down upon the woman, whose face was now hidden in her dishevelled hair as she shrank abashed before the gaze of so

many "levelled eyes whose meaning was contempt."

"Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss, but she, since the time I came in, has not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little."

This rebuke to Simon was very pointed. Whatever may have been his motive in asking Jesus to his table, and from his thoughts concerning the sinner we know he was not a follower of Jesus, he had been guilty of discourtesy to his guest. When the guest has, as is the custom, left his sandals at the door, for the host to offer him water for his feet, to imprint a kiss of welcome on his cheek, to proffer perfume for his hair, is only an ordinary form of Eastern hospitality. All these greetings, from the words of Jesus, we know Simon had failed to proffer.

To the woman Jesus spoke the words of peace and life everlasting: "Thy sins are forgiven. Thy faith hath saved thee. Go in peace."

She sat and wept beside His feet. The weight Of sin oppressed her heart; for all the blame, And the poor malice of the worldly shame, To her was past, extinct, and out of date; Only the *sin* remained — the leprous state. She would be melted by the heat of love, By fires far fiercer than are blown to prove And purge the silver ore adulterate.

She sat and wept, and with her untressed hair Still wiped the feet she was so blessed to touch: And He wiped off the soiling of despair From her sweet soul, because she loved so much. I am a sinner, full of doubts and fears, Make me a humble thing of love and tears.

Speak low to me my Saviour, low and sweet, From out the hallelujah, sweet and low. Lest I should fear and fall, and miss Thee so, Who art not missed by any that entreat. Speak to me as to Mary at Thy feet,— And if no precious gums my hands bestow, Let my tears drop like amber, while I go In search of Thy divinest voice, complete In humanest affection.

The summer of this year of our Saviour's life was passed by Him in Galilee, where He continued to heal the sick and to proclaim the good tidings. The Twelve whom He had chosen were with Him, journeying in successive circuits through the towns and villages of the province, returning often to Capernaum. By the multitudes He was regarded as a rabbi, even as a prophet. They saw the manifestations of His power, and acknowledged it, even while they failed to comprehend its source. In some home, when the day's journey on foot was over, He was made welcome. Thence, with the rising of another sun, He would depart with blessings. The manner of His life was such as He enjoined upon the Twelve, at the time He set them apart, they should follow when the time for their separate ministry should come. St. Matthew records His words:

"Into whatsoever city or village ye shall enter, search out one who in it is worthy; and there abide till ye go forth. And as ye enter into the house salute it. And if the house be worthy, let your peace come upon it. But if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet."

On those who should thus reject His messengers He pronounced this terrible sentence:

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

So far in His ministry the people of Galilee, except in the synagogue at Nazareth, had received Him gladly, even if without understanding. But the time was coming when they, too, would reject Him, and pass under sentence. So far they gave Him a continued and increasing support. This was a daily growing evil in the eyes of the hostile ecclesiastics. Whatever parties had arisen in Judaism, all had alike demanded fanatical loyalty to the Law, the Temple and the Scribes. Criticism was not tolerated; blind acceptance of their teachings was commanded. Jesus taught without their training or their approval, and as one having authority. He examined the received opinions of the day, and exposed and unsparingly denounced what was false and pernicious in them.

The superhuman power He exercised they could not deny, nor could they show themselves possessed of any thing approaching it. It is true the rabbis and their disciples, the exorcists, "cast out devils," as was then the common expression concerning certain ailments to which many of the people were subject. But they used adjurations, spells and such formulæ as was used with equal effect by the heathens they despised. The simplicity with which Jesus performed His miraculous cures, the majesty of His commands which instantly secured the obedience of the evil power, made their doubtful rites the more humiliating. Their hopes of a coming Messiah were unchangeably fixed on one who should establish an outward political kingdom. The teaching of Jesus ever was: "My kingdom is not of this world." Rejecting Him themselves, and determined to destroy His influence over the people, ever more and more the religious rulers of the Jews "sought how they might destroy him."

When Jesus, at Capernaum, as recorded by St. Matthew, healed "one possessed with a devil, blind and dumb," so that "the dumb man spake and saw," "all the multitude were amazed, and said, Is not this the son of David?"

In despite of their previously erroneous conception of the purpose of the coming Messiah, it was impossible for the people to look with unprejudiced eyes on the miracles Jesus wrought, and not question in their hearts, and of one another, "Is not this the Messiah?"

It was this rising popular feeling favoring the belief in the divine power and special mission of this new prophet that the scribes and Pharisees dreaded. On this occasion the Pharisees, to counteract the impression produced by the wonderful cure, said:

"This man does not cast out devils, but by Beelzebub, the prince of the devils."

Jesus, knowing their thoughts, deploring the hardness of their hearts, knowing well the influence of their authority and teachings on the unhappy, blinded people, answered them fittingly, and the words He spake then to these stiff-necked, self-blinded leaders, are to-day, as then, a warning against bigotry and self-righteousness, the solemn assurance that a merciful God will not stay His hand forever from judging evil-doers:

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me, is against me; and he that gathereth not with me, scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come. Either make the tree good and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man out of his good treasures bringeth forth good things; and the evil man out of his evil treasures bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

At this point of His discourse He was interrupted by "certain of the scribes and Pharisees." No disrespect is in the fact of the interruption, for it was common in the most solemn Jewish assemblies for a questioner to break in upon a teacher. But in the demand made by those who interrupted Him was a strange inconsistency. After having just witnessed a marvellous cure at His command, and having denounced it as accomplished by the power of evil, they dared to say to Him:

"Master [or teacher], we would see a sign from thee."

It may be that the words of denunciation addressed so pointedly to them had stirred even

their sluggish hearts. At that moment they may have thought if to their demand were vouchsafed an answer in the shape of some astonishing miracle, they, too, would debate whether this might not, after all, be the looked for Messiah. Their hearts were set on the coming of one who should repeat the great deeds of Moses and of Joshua. Josephus records the uprising of many false Messiahs whose great promises misled the people. In his "Antiquities" is recorded how, under the procurator Fadus, one Theudas drew many people to the Jordan, on his promise that they should see Israel once more walk through on dry land. In his "Bellum Judea" he tells of a pretended prophet, who in the reign of Felix, gathered thirty thousand people on the Mount of Olives to see him throw down the walls of Jerusalem as Joshua had done those of Jericho. Other like instances are recorded by him.

When these scribes and Pharisees made this demand of Jesus, it may have been with the thought that some such answer would be accorded them. But it was ever characteristic of our Saviour's ministry that He met the demands of doubters with reproof. It was only to the cry of faith He gave the gracious answer "I will."

To these doubters he gave no sign of power on their demand. Answering them, He prophesied of His own death and resurrection as a sign that should be given of the Son of man. Comparing them to a man from whom an unclean spirit had gone out only to return with "seven other spirits more evil," He ended His discourse with another solemn warning:

"And the last state of that man was worse than the first. Even so shall it be also unto this generation."

On this occasion, while He was still teaching, word was brought Him, as He sat in the house of Peter, that "His mother and His brethren stood without, seeking to speak to Him." Such was the throng of people, they could not enter the house. His answer recalls the answer He gave when Mary sought Him in the Temple, and He said: "Wist ye not that I must be about my Father's business?" Now, when the message was given Him, He turned and looked lovingly upon His disciples, and stretched out His hands towards them, saying,

"Behold, my mother and my brethren! For

whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

The same day He went down to the shore of Gennesaret, and "a great multitude out of every city" following Him, He entered a boat which His disciples pushed from the shore. Seated there, a favorite pulpit with Him on many subsequent occasions, He instructed the listeners who lined the shore. His sermon was in parables, the first recorded of His teachings in that form. He drew His imagery from nature as it was unfolded about them. There were the fields of Gennesaret, sown with corn, corn that was springing up, except where the trodden paths pressed down the growth. Birds fluttered over the young ears, eager to feed upon them. In places, only a struggling growth was visible, for the stones choked the roots, and the corn withered away under the sun, not having root. In other places, where the cultivator had neglected to root out the thorns and thistles, these had crowded out the grain. But where the ground had been properly prepared and properly cultivated, the yield promised to be an hundred fold, sixty fold, thirty fold. This was the groundwork of the "Parable of the Sower."

To us, trained to associate the parables of Jesus with His own interpretation of them as given His disciples, their meaning is plain. It could not have been so to the simple and uninstructed people whom He addressed. Much must have been unfamiliar to them in such discourse, and therefore difficult of apprehension. For this reason it is not probable the seven parables closely related by St. Matthew were delivered by our Saviour on this one occasion. St. Mark, indeed, speaking of them says, "And with many such parables spake He the word unto them, as they were able to hear it; and without a parable spake he not unto them: but privately unto his own disciples he explained all things."

The phrase "as they were able to hear it," would indicate that they were not all spoken on one occasion. But as St. Matthew has grouped them together, we pass them in review in the same order.

The second of the parables he records, likened the kingdom of heaven to the good seed sown by the husbandman, in which, while the hus-

bandman slept, his enemy sowed tares, and, to save the wheat, both had to be left until the time of harvest, when the wheat was gathered for the barn, and the tares were bound for burning. "He that hath ears to hear, let him hear," was the close of the exposition on this parable the Teacher gave His disciples.

In the third parable He likened the kingdom of heaven to a grain of mustard seed, least of all seeds, but when grown, greater than all herbs, a tree, in whose branches the birds might lodge. A fourth parable likened it to a little leaven, which, when the woman had hidden it in three measures of meal, leavened it all. In a fifth parable, the kingdom of heaven was represented by a treasure hid in a field, and the finder sold all he had to buy the field. Again, in a sixth parable, it was likened to a pearl of great price, to possess which the merchant seeking goodly pearls would sell all he had. In the seventh and last of these parables recorded by St. Matthew, it was likened to a net cast into the sea, bringing up fish of every sort. But when the fishers had drawn the net to the shore, they "gathered the good into vessels, but the bad they cast away."

In St. Mark and in St. Luke is recorded another similitude with which the kingdom is set forth, the candle or the lamp, whose light must not be covered, but put on a stand, recalling the injunction, "Let your light so shine," afterward given. "Take heed what ye hear," St. Mark records. "Take heed therefore, how ye hear," is the record of St. Luke. This is the lesson of the Parables: "He that hath ears to hear, let him hear," and, "Take heed how ye hear."

Whatever may have been the teachings of the day when the first of these parables was spoken, those teachings were continued until the night fell, and Jesus was very weary. His mortal frame was taxed almost beyond its powers of endurance, by the eager insistence of the selfish, unthinking multitudes who thronged about Him, and made demands upon Him of every kind. It was of His work in these days that St. Mark made the simple, striking record:

"And he cometh into a house, and the multitude cometh together again, so that they [Jesus and the disciples] could not so much as eat bread."

The same Evangelist records of the close of the day of the first parables :

"And on that day, when even was come, he saith unto them [the disciples], let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat."

"Even as He was." So great had been the pressure upon Him, so utter was His weariness, it was necessary for Him to be free from the multitude, though the departure should be made without any preparation. The boat lay near the landing-place of Capernaum, on the south side of the town, but Capernaum could no longer be the quiet resting-place for Him that it had been. There were the priests and schoolmen He had that morning repulsed. There were the kinsmen He had refused to see, who, St. Mark tells us, "went out to lay hold on him: for they said, He is beside himself." Doubtless a cunning suggestion of the ecclesiastics, to whom the simple family at Nazareth would give attentive ear. Capernaum could be no longer His home. Yearning for quiet and solitude, He must find it now on the lonely eastern shore, in the thinly populated province of Perea.

Yet again, before the boat could be pushed off, He must answer these who sought, but not with proper preparation of heart, to be His disciples. First came a Scribe, impressed by the new teaching, who confidently said, "Lord I will follow thee whithersoever thou goest." And to him Jesus made answer: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Another would follow when he should have buried his dead father. "Follow me," was the startling answer, "and let the dead bury their own dead." And to a third who would first say farewell to friends at home, the answer—one since made the test of all who would follow Him—was: "No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven." These tests of sincerity which the Wise Teacher offered were sufficient to repel the three who had thought of following Him, but not sufficiently thought of conditions or consequences.

The interruptions to the disciples' preparations ceased at length, they made ready to depart, the little boat spread her sails, and the voyage across

the lake began. For a time, as St. Mark tells us, "there were also other little ships with Him," but when darkness fell upon the waters only the disciples' boat was there. Jesus laid His weary head upon the steersman's cushion, and was soon fast locked in the dreamless sleep of one utterly worn and weary; the calm sleep of one at peace with God.

So profound was this slumber that the commotion which soon filled the boat disturbed Him not. A storm came fiercely down upon the little inland sea. The air was filled with whirlwind, the suddenly turbulent waters rocked and tossed the little craft; the waves beat its frail sides cruelly. The weary One slept on.

Higher and higher rose the foaming waves till they dashed over the boat at bow and stern. Their spray wetted His garments, His face, His hands, and still He woke not. The darkness deepened, the stars were blotted out, the heavens disappeared. To the terrified disciples nothing was visible but the white foam of the angry waves rushing in upon them. The hurricane laughed at their skill, and their hardy courage sank before its terrors. The boat strained, its timbers groaned and cracked, its sides were staving in, it was filling, sinking, ere with loud cries they woke the weary Master.

"Lord! Lord! Master! Master!" they cried, "save!" "Master, carest thou not that we perish?"

The Master rose at once, and looked calmly on the scene. His first rebuke was to His doubting followers: "Why are ye fearful, O ye of little faith?"

Then to the wind and waves He gave command: "Peace! be still!"

One moment the hurricane tossed His fluttering garments and streaming hair, the next, the winds dropped to a zephyr, and a great calm fell upon the waters. One moment the eager gazing disciples could scarce distinguish the form of Him who spake with such majesty, the next, the starlight shone full upon His calm, sweet face and on the gently rippling surface of the water about the boat.

"And they feared exceedingly, and said one to another, what manner of man is this, that he commandeth even the winds and the water, and they obey him?"

My bark is wafted on the strand
 By breath divine;
 And on the helm there rests a hand
 Other than mine.

One who has known in storms to sail,
 I have on board;
 Above the raving of the gale
 I hear my Lord.

He holds me when the billows smite,
 I shall not fall;
 If sharp, 'tis short; if long, 'tis light,
 He tempers all.

Morning dawned ere the disciples' boat touched the eastern shore of the lake where Jesus sought for solitude. Even there He was to find neither peace nor rest. They landed in that sparsely settled part of Perea called by Matthew "the country of the Gadarenes," and by Mark and Luke, "the country of the Geresenes," also named Gergesenes, the province taking its name from the capital city, called both Gadarene and Geresene. Along the central ravine of the wady Feik, nearly opposite Tiberias on the other shore, was the road which led up to the city on the height beyond the ravine. The soft limestone rock along the way was seamed with caverns, in some of which the dead were buried, while others were given over to the possession of those unhappy beings afflicted with the madness then regarded as demoniacal possession. The civilization of that day made no attempt to establish hospitals or asylums for these unfortunates. When their malady assumed such form as to make them dangerous to others, they were, like the lepers, driven forth from among their fellow-men, to live as best they might among the tombs of the dead and in desert places.

Straitway, when Jesus had landed, there met him, coming from one of these cavern tombs, "a man with an unclean spirit, who had his dwelling in the tombs; and no man could bind him, no, not with a chain, because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces, and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones."

This striking picture of the poor unfortunate, as given in the ever graphic record of St. Mark, shows him to have been one of the most dangerous of the homicidal demoniacs. No one of this class ever failed to recognize and acknowledge the power and personality of the great Healer. And now this unhappy one, "when he saw Jesus from afar, ran and worshiped him." His loud agonizing cry rang through the still air, as he sank at Jesus' feet, where he made moan: "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not."

"What is thy name?" questioned the Healer. To recall to a maniac's mind his name is often to awaken his memory, and by a rush of associations produce a lucid interval. But this madman's individuality was swallowed up in the multitude of terrors that possessed him, the unclean spirits, as he believed, holding his soul, and his wild answer was:

"My name is Legion, for we are many."

The legion of the Roman army numbered six thousand, and to him it seemed as if demons to that number possessed him. To those who knew his fierceness, how he had fallen upon men and made the way dangerous to travelers, how he had tormented himself "day and night," the same seemed true. The disciples caught the feeling of the hour, and when, after the entreaty of the possessed one that the devils tormenting him might be permitted to enter a herd of swine feeding near, there followed the rushing of the herd over the steep hill-side into the lake, it seemed to them, as to the other witnesses of the cure, that the evil spirits had indeed entered into the swine and hurried them to their destruction, and they so make record. The keepers of the swine hastened away with the same story, and told it in the city and in the country.

Those who heard them flocked down to the shore "to see this thing that had come to pass." They saw a stranger standing there, in his appearance nowise more remarkable than any traveler who sought their city. About him were grouped men whom by their attire and faces they recognized as Galilean fishermen, who often crossed the lake to their shore, and whose fishing boat now rocked on the water. What else saw they?

Only the figure of him who had been the terror of their city so long, so that none dare pass that way, the filthy, evil-possessed demoniac. There was the wonder of "thing that had come to pass." His countenance was no longer convulsed and distorted, the hues of health, the light of understanding, played upon it. His eyes were no longer lurid and threatening; filled with tears of gratitude, they were raised in adoration to the benignant face of the stranger. Some pitying hand had offered him a cloak, and with that he had covered his nakedness. So they in amazement beheld "him that was possessed with devils, clothed and in his right mind; him that had the legion: and they were afraid."

They honored not, they comprehended not, this manifestation of the power and presence of God. They sought not to comprehend it, but shrank from the presence of the mysterious, refusing to receive one who could do such mighty work. And they began to beseech Jesus to "depart from their borders."

At once the rejected One turned to leave them, but not in anger, for when the sufferer He had restored to manhood's dignity followed Him to the water's edge and implored the privilege of entering the boat with Him, He made answer:

"Go to thy house, unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

Like that other of whom we have written to whom much had been forgiven, and whose love was proportionate, this restored one obeyed without a murmur. "And he began to publish in Decapolis how great things Jesus had done for him, and all men did marvel."

Thus the Saviour, notwithstanding He was rejected of them, left not the people of Gadara and the other cities which with it formed the league of "the Decapolis," without a knowledge that He was come. And His witness, the first missionary in that wide region, was a restored demoniac.

From the inhospitable shores where He was thus rejected, Jesus sailed again over "the Sea," to the other side, where a great multitude awaited His landing. His feet had scarcely pressed the shore when there fell down before Him one who cried with much beseeching for

aid. It was Jairus, "the ruler," chief in a synagogue of Capernaum. This dignitary had never acknowledged himself a follower of Jesus. He had been one of those who besought Him to save the servant of the centurion who built their synagogue, he had known of that miraculous cure. Yet when, within that very synagogue, scribes and Pharisees questioned the authority of Jesus, Jairus bore no witness for Him. When the people marveled at the wonders of His ministry, Jairus instructed them not that in Him was "fulfilled the Law and the prophets." When the conspiracy against this teacher of doctrines strange and heterodox grew, Jairus was silent. He whose very name bore meaning "whom God enlightens," whose duty as chief of the synagogue was "to appoint its affairs, to read the prophets, to recite the phylacteries, to pass before the ark," had seen the power of God made manifest through the Son, and had made no sign that he accepted or understood it. Secure in great worldly possessions, proud of his eminence as a Jewish elder, if he had not joined in measures to oppress Jesus, neither had he openly opposed them. If he believed, he kept silence.

Now the hand of affliction was laid upon him; sickness desolated his home; a darker shadow threatened it, and "woe being come, that soul is dumb that calleth not on God." The personal distress that quickens faith and humbles pride brought him that day to Gennesaret where, with the lowliest, he waited the coming of the fisher craft. When the Healer stepped on the shore, Jairus had ceased to think of worldly dignities and the power of wealth. He was thinking of one darkened room of the palace wealth had reared for him. He heard not the sneers of the scoffers, nor the whispers of ambition and worldly prudence. He heard only the fluttering breath on the fevered lips of a loved one, and the voices of physicians saying there was no hope for the life of his only child. Prostrate at the feet of Jesus the ruler of the synagogue threw himself, crying:

"My little daughter is at the point of death, I pray thee, that thou come and lay thy hands on her, that she may be made whole and live."

He felt that this Holy One knew the hearts of men as well as controlled the secret springs

of their physical being, and that to that knowledge was manifest how he had not cared, or dared, before to acknowledge Him. For this would his petition be rejected? Without one word of reproach "Jesus went with him."

The disciples, and a great multitude of the curious, the skeptical and the believing, accompanied them. Never in all the annals of Israel had its prejudices been so set aside as when this ruler fell at the feet of one it rejected, and besought the exercise of a power it derided and denied.

In this moving throng was one poor woman who had been for twelve years afflicted with a wearing disease from which she could obtain no relief. She had spent all her substance, all her living, on physicians without receiving help. She believed in this Healer. Her faith was greater than that of any who with much beseeching entreated His aid, for she believed He could heal her by an unconscious touch. With bated breath she stole nearer and nearer to Him through the crowd. There were many yet between them, when she reached forward and with trembling hand but unwavering faith touched "the border of his garment." Her faith was rewarded. In the moment of this touch she felt herself restored to health. But Jesus knew it as well. At once He stopped, and turning upon those who walked behind Him, asked :

"Who is it that touched me?"

Simon Peter, and many of those about made answer: "Master, the multitudes press thee and crush thee."

He only repeated, in different form, the assertion: "Some one did touch me; for I perceived that power had gone forth from me."

To the woman so blessed with faith that health had come to her through its most simple exercise only one course seemed open. Again she pressed forward through the throng, and fell at the feet of Jesus, thanks and worship in the face she lifted to Him. Without a doubt as to His power, or as to the benefit she had received from it, she lifted her voice, and "declared in the presence of all the people for what cause she had touched him, and how she was healed immediately."

All that was like to man in our Saviour was touched and strengthened by her guileless testi-

mony, while the "Father made manifest" in Him rewarded her, as He made answer in words not even the angels about the throne receive, since such words are only for those who suffer: "Daughter, thy faith hath saved thee, go in peace."

Even while He spake there was a stir among those who walked before Him. A messenger was come from the ruler's home. The close ranks opened to admit him, then pressed about him as he stood before the ruler, who leaned forward to hear his tidings: "Trouble the master not," he said, "thy daughter is dead."

Quick as is the shuddering heart pang when the name of a loved one is coupled with that of death, Jairus had not time to feel that sorrow in his heart when the voice of Jesus penetrated it: "Fear not," it said, "only believe and she shall be made whole."

When next the procession halted, it was before the house of the ruler. The crowd of relatives and friends that always throng the chamber of death in Palestine was already there. So, too, the hired mourners, beating their breasts in simulated sorrow, for their day's wages, and with their loud wailings, to the accompaniment of the flute, mocking alike the mute agony of the real mourners and the awful stillness of the dead. This howling of dirges and din of musical instruments, all the noise and confusion, were displeasing to Jesus.

"Give place," He said, "why make ye a tumult and weep? The child is not dead but sleepeth."

"And they laughed him to scorn."

Then He had them all put forth from the chamber of the dead, and taking with Him the father and mother of the child, and Peter, James and John, He went in where the child was laid.

The spice lamps in the alabaster urns
Burned dimly, and the white and fragrant smoke
Curled indolently on the chamber walls.
The silken curtains slumbered in their folds,
Not even a tassel stirring in the air,
And as the Saviour stood beside the bed
And prayed inaudibly, the ruler heard
The quickening division of His breath
As He grew earnest inwardly. There came
A gradual brightness o'er His calm, sad face,
And drawing nearer to the bed, He moved
The silken curtains silently apart,
And looked upon the maiden.

The unmistakable pallor of the dead was upon her countenance; her bared arm rested at her side rigid and cold; the jetty lashes of her eyes were slightly raised, and Death looked out from under them. The father moved round the side of the snowy couch on which she lay, and leaning forward passed one hand above her head; the other he laid in sympathy on the clasped hands of the sorrowing mother, who bent over the couch beside him. And the mother, wrapped in her mourning garments, her cheeks worn thin with the hours of weary watching and ministration she had spent beside the sick bed, looked down upon her lifeless child.

"Not dead, but sleeping," had the Healer said? Ah, every night for twelve happy years that father and mother had looked down in love and pride upon their sleeping child. Well they knew it was not in sleep they saw her now. Had the Healer mocked them? But now Jesus extended His arms toward the dead. Peter pressed nearer to His side, with close locked hands. The sigh of the summer wind swept through the room; then all was silence, till the Healer spoke:

"Maiden, arise!" Then

Suddenly a flush

Shot o'er her forehead and along her lips
And through her cheek the rallied color ran;
And the still outline of her graceful form
Stirred in the linen vesture. She clasped
The Saviour's hand, and fixing her dark eyes
Full on His beaming countenance—Arose!

From the ruler's house Jesus went to the humble home of Peter, His accustomed stopping place when in Capernaum. In the crowd that attended His steps were two blind men who "followed him, crying out, and saying, Have mercy on us, thou son of David." It was the first time he had been publicly addressed by the Messianic title, and the time was not yet come when He chose to publicly assume it. Therefore He made no answer to their oft-repeated cry. But they ceased not to follow Him, and when He was come into the house they came to Him there. Then He addressed them, asking the question He so often asked—the only one He ever asks:

"Believe ye I am able to do this?"

"Yea, Lord," was the quick answer.

"Then," St. Matthew tells us, "he touched their eyes, saying: According to your faith be it done unto you. And their eyes were opened."

As they went forth there was brought in to Him a dumb demoniac, whom He cured by a word, the dumb man speaking as the power of evil loosed its hold on him. Mighty works done in Capernaum when our Saviour walked in Galilee. To-day its former site can not even be conjectured, has not even a shadowy existence in tradition. Cursed for its unbelief, it "has gone down into Hades."

At the close of His second circuit of Galilee our Saviour, sorrowful of heart over the people falsely led, called the disciples about Him, and sent them forth, two and two, to confirm His teachings and in His name perform works of mercy.

Their first mission was to be to the Jews. "Go not," He instructed them, "into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely ye received; freely give."

"He charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse." They were to go shod in sandals only, and without two coats. And He gave them further command, as we have already quoted, as to the places that should receive them, and such as would not.

"And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them," St. Mark tells us.

"It was," says Canon Farrar, "a wise and merciful provision that He sent them out two and two; it enabled them to hold sweet converse together, and mutually to correct each other's faults. Doubtless the friends and brothers went in pairs; the fiery Peter with the more contemplative Andrew; the Sons of Thunder [so James and John were sometimes called], one influential and commanding, the other emotional and eloquent; the kindred faith and guilelessness of Philip and Bartholomew; the slow but faithful Thomas with the thoughtful and devoted Matthew; the ascetic James with his brother the

impassioned Jude; the zealot Simon to fire with his theocratic zeal the dark, flagging, despairing spirit of the traitor Judas."

The purpose of this narrative of Our Saviour's Life and Labors is to present with reverence and humility, the events of His life on earth in the order of their occurrence, so far as that order can be determined by a careful study of the differing accounts given in the four gospels. It is certain that some of the details of that life are recorded by only one or two or three of the four Evangelists, and that in its course there were events not recorded by any one of them. For instance, the student of the gospels must be convinced that there were journeys made by Jesus from Galilee to Jerusalem which are not mentioned by any one of the Evangelists. Where they have been silent we have no authority from which to speak, and no intention of offering suppositions as facts. Enough of that sinless life is given to afford us a study which should never weary us, never be considered by us as having exhausted itself. Enough has been given to make us "wise unto salvation," if we will understand and accept it.

The same must be admitted as to the time of the occurrence of some of the important events of Our Saviour's life. We are not able, by the gospel narratives, to decide when they occurred. Of these is a visit to Jerusalem, mentioned only by St. John, an occasion, as he tells us, when "Jesus went up to Jerusalem," to attend "a feast of the Jews." We do not know whether this was the feast of Purim, a month before the Passover, the Passover itself, the Pentecostal feast, or the feast of the Tabernacles. We are told such a journey was made at "a feast time." There is no mention that any of the disciples were with Jesus, and it is probable the visit was made during their absence on the mission just recorded.

While in Jerusalem on this occasion, Jesus came on a Sabbath day to the pool called in Hebrew "Bethesda," which was near the sheep gate. About it were five porches, or porticoes, which he found filled "with a multitude of them that were sick, blind, halt and withered." It was believed that when the waters of the pool were agitated, as they were at irregular intervals, they possessed healing qualities, so that a diseased one stepping into them at such time was cured. For this troubling of the waters this multitude

of the afflicted were waiting. Among them lay one man who had been for thirty and eight years a helpless invalid, to whom Jesus said:

"Wouldest thou be made whole?"

The words must have been most gently spoken, not to have seemed the bitterest mockery to the sick man as he lay helpless, gazing on the multitude that thronged the porches about him and crowded the steps leading thence down into the water. Among them all was there any one who had suffered so much as he, or, as he had, for half a lifetime? Could any one of them long to "be made whole," as he did?

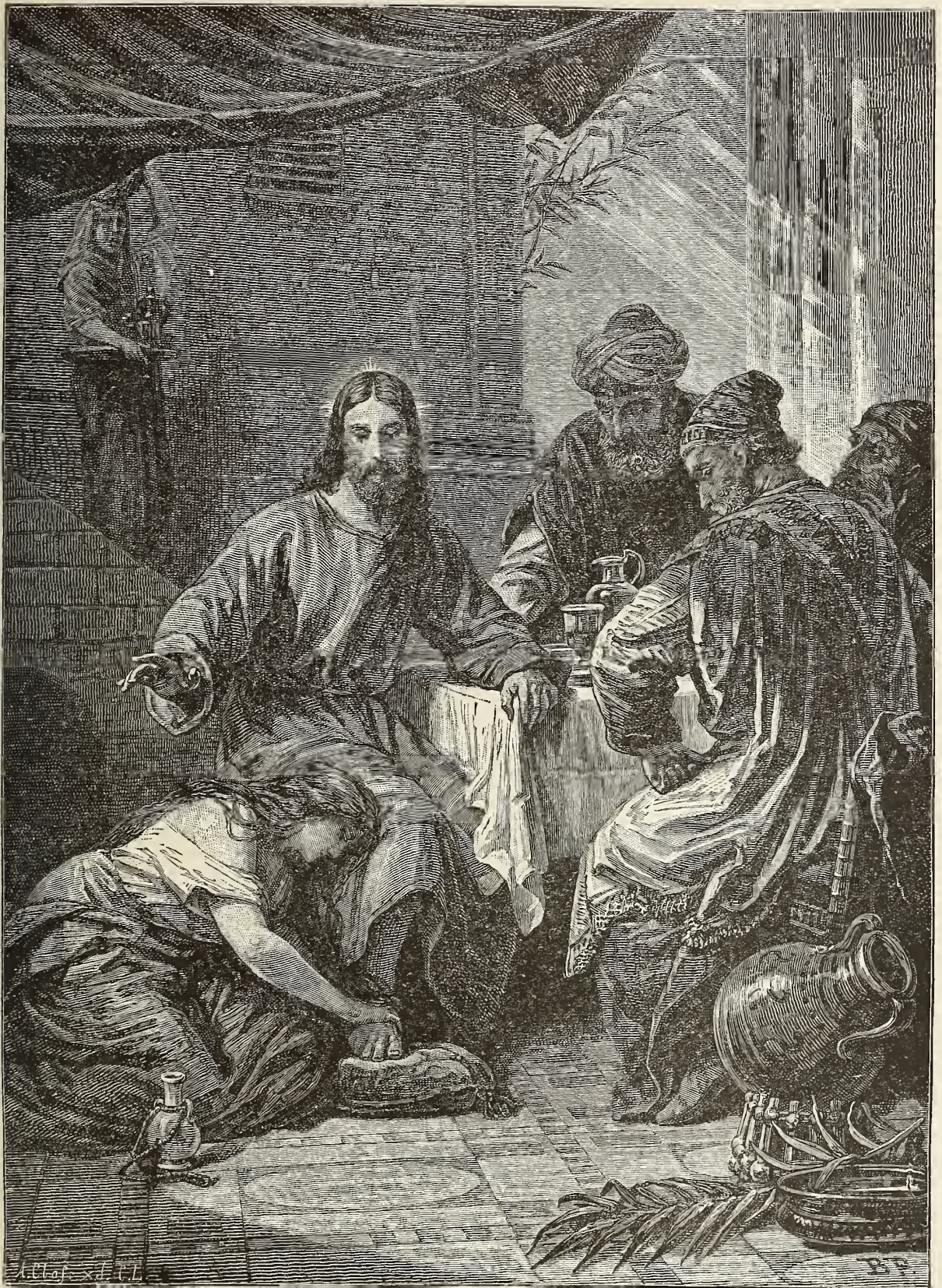
"Lord," he made answer, "I have no man when the water is troubled to put me into the pool. But while I am coming another steppeth down before me." The answer shows the heart-sickness of hope deferred, the apathy of despair. He expected no more from this visit to the pool than had resulted from those of previous years. He associated no thought of help with the question, or the questioner. In this instance we can not see that faith was demanded, or accorded.

"Rise," said Jesus, "take up thy bed and walk," and at once the withered limbs and enfeebled frame responded, the man was made whole and rose and walked, as he had been commanded. Jesus did not tarry by his side, but many eyes were soon fixed upon him. A man in Jewish garb carrying his pallet bed upon the Sabbath day was a strange spectacle within the walls of Jerusalem. A murmur rose about him, and deepened. Then some among them reproached him: "It is the Sabbath. It is not lawful for thee to take up thy bed."

The man was bewildered. Was he breaking the law? Was it the Sabbath day? Was it himself thus walking, carrying a burden? Were the thirty-eight years of paralysis a dream, a troubled dream? And where was his healer? He looked upon the scowling faces about him, and stammered his excuse: "He that made me whole, the same said unto me, Take up thy bed and walk."

The Jews expressed no wonder at the healing, no desire to know whence came the power manifested therein. Bigotry and fanaticism were in their question: "Where is he that said unto thee take up thy bed and walk?"

The man did not then know who was his



ANOINTING HIS FEET.

"Then Mary * * * anointed the feet of Jesus, and wiped His feet with her hair."

healer, but later he met Jesus in the Temple, and received from Him the admonition: "Behold, thou art made whole, sin no more, lest a worse thing befall thee." And he went out from the Temple, sought the Jews, and told them it was Jesus who had restored him to health. Of his motive in thus betraying his benefactor we can not judge. If it were any other than to glorify Him, not Judas self was a greater traitor. Acting upon the information thus laid before them, the Jews having authority began to persecute Jesus, "because he did these things on a Sabbath day."

When Jesus appeared before those who presumed to sit in judgment on what He had done, He spoke more plainly than He had ever before spoken, of Himself, His work, His oneness with the Father. In simplest garb, unattended by friend or disciple, He is before His judges, unmoved by their standing as teachers of the law, as rulers of the synagogues, undisturbed by the display of the dignities of office with which they have surrounded themselves. Mingling "the majesty of instruction with the severity of compassionate rebuke," He declares Himself to them, in words of unmistakable meaning:

"My Father worketh even until now, and I work." And again: "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth; and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him."

In plainest terms He told these formalists and hypocrites—these petty quibblers over the tithing of mint, anise and eummin, who left undone the weightier matters of the law, judgment, mercy and faith—these wranglers over the tying of a knot on the Sabbath day while they knew not the Lord of the Sabbath—that in Him whom they would not receive, whom they sought to judge, was eternal life, and His alone was the

right and the power to judge the living and the dead. He told them of the true witness John had borne for Him, not because He needed the witness of John, but that they might believe it to their own salvation; He told them of the greater witness than John: "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me. And the Father which sent me, he hath borne witness of me."

He told them that the Scriptures they boasted of searching bore witness of Him, and they believed not; that they were ready to accept false prophets, but not one who came in the name of God; that Moses, on whom they had set their hearts, wrote of Him, and was their accuser because they accepted Him not; that they knew not God the Father, or they could not thus reject the Son. "How can ye believe, which receive glory of one another, and the glory that cometh from the only God ye seek not?"

They did not believe; they had not sought Him; they would not accept Him. His voice was lifted in vain in His own Temple. They who sat in the high places of Jerusalem rejected Him. St. John enters their judgment against Him: "For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God." He had come unto His own, and His own received Him not. Heavy hearted with the sins of others, the Son of Man went back to Galilee.

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And is it marvellous in our eyes?

On the east side of the Dead Sea, on the highest point of the mountain ridge of Attaroth, the "black tower," Maehærus, constituted the southern frontier defence of the province of Perea. Precipices almost perpendicular and unscalable fell away from its base on three sides, on the fourth side it was with difficulty approached by a single bridle-path through numerous fortified gates. A detached citadel of this fortress was the place

of confinement for prisoners. There in an underground dungeon hewn in solid rock, John the Baptist was held many months, the prisoner of the tetrarch, Herod Antipas. He, the child of the wilderness, nurtured in its vast solitudes, was shut in by prison walls; the skin bronzed by the winds of the desert and the rays of its fiery sun, grew pallid there; the voice that rang out by the Jordan and startled all Judea and Jerusalem, the voice of the last prophet inspired of God to warn Israel, was silenced there. Darkness and solitude were his companions, death his deliverer.

Herod and his satellites made merry in the palace fortress, where halls were lined and paved in many-colored marbles, tables loaded with all delicacies, music charmed the hours away, magnificent baths were fitted out with all the luxuries Roman prodigality had devised, and every lure to a life of sensual ease abounded. From the windows of his palace the tetrarch looked out to the west on the sweep of the Dead Sea to the foot of the Engedi cliffs, that rose on its Judean shore; to the north, Nature's wildest beauty was seen in Pisgah's towering heights. A deep gorge divided the mountains of Abarim from the Pisgah range, and even from the fortress heights the course of the stream that rushed through it could be traced by the oleanders, willows, poplars, date-palms, and tall reeds that lined its banks. A mixed population of Arabs, Edomites and Moabites filled the town below, ministering to the wants of the court and the garrison, the latter, in great part, a mingling of barbarian soldiers drawn from neighboring tribes. Courtiers gorgeously appareled, patrician health and pleasure-seekers, moved about the palace. Wandering sheikhs and merchants of all wares went in and out. The chief men of Galilee came to offer homage to the ruler there.

None of these cared aught for Israel's prophet; only Israel's God was with him. Now and then some of his disciples were permitted to see him, and these carried the tidings that he still lived to Judea. But his work for Judea was finished. "He must increase, but I must decrease," his own grand, sad saying, was being fulfilled. Now and then he was brought from his dungeon before Herod and those who sat with him, to afford them entertainment, a cruelty to a prisoner

that was a custom of antiquity. But he whose trust is in God is nowhere defenceless, he is master of himself even in chains. The words John spoke before king and courtiers did not prove amusing. They perplexed and troubled even Herod Antipas, whose daily life was a defiance of the world's opinion, a shameless violation of that little morality observed in the heathen world of his day. In his impregnable fortress, surrounded by tools eager to do his most wicked bidding, the king looked upon the manacled prisoner, on the prophet betrayed into his hands, forsaken and forgotten there, and "feared him." So for a time he "kept him safe." But "Herodias set herself against him, and desired to kill him."

It is the most awful penalty of a sin unrepented of that it leads into deeper sin. "It is not lawful for thee to have thy brother's wife." In the presence of the little world where she reigned in guilt, John thus reproved Herod, who had stolen Herodias from his brother Philip. For this, adding guilt to guilt, she "set herself" to bring about the death of the fearless speaker of the truth. For months she failed to accomplish it. Herod feared the people, he feared John, he feared the terrors of his own conscience, which told him hourly what John had told him. So, for a time, he "kept him safe." But he "kept" him, for he feared Herodias also. She bided her time, until "a convenient day was come," when she achieved by craft what she had failed with stormy threatenings, with cajoling entreaties and persuasions, to bring about.

"Herod, on his birth-day, made a supper to his lords, and the high captains, and the chief men of Galilee." It was such a feast as disgraced the palaces of the godless in those days, made loathsome with gormandizing and orgies unfit to dwell upon, ended in drunkenness. The festivities were at their height, and Herod made reckless with wine, when there glided into the banquet hall, Salome, the daughter of Herodias and Philip, one of the most beautiful of the Herodian princesses, a line famous for the physical beauty of its women. Decked with all the art the wicked Herodias could devise, she executed before Herod and his guests an Eastern dance, of such a nature it is enough to say of it that it pleased them.

With royal munificence Herod urged her to ask for anything she wished, and it should be hers. He confirmed and reiterated the offer, binding himself by oath: "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

"I will that thou forthwith give me, in a charger, the head of John the Baptist," was the startling demand she made when she had consulted with her mother. "For the sake of his oaths, and of them that sat at meat," Herod did not refuse the bloody request. The tragedy was enacted "forthwith," as she demanded. At Herod's order a soldier went out and down to the dungeon, beheaded the prophet there, and returning with the head upon a silver salver, gave it to Salome, who carried it to her mother.

The annals of sacred and profane history preserve no story more revolting than this, of a weak king, living in infamy, yet so vain of that something too often miscalled honor, that for its sake he would commit a murder on one whom he knew to be God's servant; of this womanhood so debased by lust and hate, so swayed by the evillest of passions, as to lay such a plan in craft and carry it out in cruelty. The custom of the East did not permit women to share in the festivities of men. Salome had broken through that rule to appear before Herod. The custom of that day did not educate woman to be man's companion, did not honor her with equal share in the dignities of his home. It made her only the slave of his lust, the victim of his brutality. And from generations born and reared under such customs, Herodias and Salome came. Nineteen centuries of Christianity have done much for woman.

There were still some of John's followers so faithful to him, that they were lingering about the Machærus dungeon when he was beheaded, and they were permitted to take the mutilated corpse and lay it in a tomb, after the manner of Jewish burial. Then they hastened to find Jesus in Galilee, and tell Him what had befallen His faithful prophet. His own disciples returned to Him from their missions about the same time, and recounted what they had done, how they "went throughout the villages, preaching the gospel, and healing everywhere." They were very weary from the strain of these unaccustomed

labors, and they found Him surrounded, as always during his Galilean ministry, by a great multitude, "many coming and going, and they had no leisure so much as to eat."

To be alone with the Father, Jesus had often retired to desert places, when His heart was heavy and his mortal frame needed to be strengthened. Now he desired his followers should enjoy a like rest, to which they were entitled by their faithful performance of his bidding. "Come ye yourselves apart into a desert place," He tenderly said, "and rest awhile."

Again the sails of the fishercraft were spread to waft it over Gennesaret. The disciples headed the boat for the north-east shore of the lake, toward a second Bethsaida, on the east of the Jordan, a little beyond the point where that river enters "The Sea." This city was in the tetrarchy of Philip, and had been enlarged and beautified by that ruler, and by him named Bethsaida Julias. Jesus did not enter this Herodian city—in all His missions He taught in no city save Jerusalem—but with His disciples landed to the south of it, on the narrow, uninhabited plain El Batihah. It was a short voyage from Capernaum to this point, only six miles, but contrary winds had retarded their progress, and when the boat's prow touched the pebbly shore, there was no rest for Jesus and the disciples there. "The desert place" was teeming with life. Those whom they had left behind at Capernaum had noted the course of the boat, had guessed its destination, and hurrying round by land, past Chorzain, were there before them. Not only they, but others who had joined them "from all the cities," as St. Mark says. Among these were many pilgrims on their way to keep the feast of the Passover at Jerusalem, who seized this opportunity to turn aside, and for the first time listen to the words of this Teacher, of whom all Galilee, all Judea, and even the elders at Jerusalem were talking.

Wearied by the press of the multitudes, heavy-hearted at the death of His faithful witness, what thought our Saviour when He saw the same insistent multitude filling the desert place where He sought rest and solitude? He thought not of Himself at all. "He welcomed them." "He had compassion on them, because they were as sheep not having a shepherd, and He began



CHRIST BLESSING LITTLE CHILDREN.

"Suffer the little children to come unto Me, and forbid them not."

to teach them." Hours passed by, until the sun was hid behind the western hills, its rays no longer falling on the plain where they listened while He taught them "many things," and healed their sick. The short, Oriental twilight would soon be passed, and the darkness of night fall on them.

The disciples besought Him: "Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals. For we are here in a desert place." But it was His will it should be otherwise.

He knew what He would do, although to test the faith of Philip, He asked him: "Whence are we to buy bread, that these may eat?"

Philip had not the faith to answer, "Thou knowest," but said, "Two hundred pennyworth of bread is not sufficient for them that every one may take a little." "A little," not a satisfying amount. "Two hundred pennyworth," and the slender, common purse the disciples carried held it not. And there were five thousand to feed. If the money were found, where could the bread be bought? So hard the problem was to Philip. How easy its solution, could he have said in faith, "Thou knowest."

Then Andrew, Simon Peter's brother, said to Jesus, "There is a lad here which hath five barley loaves and two fishes, but," for Andrew's trust in Jesus was like Philip's, "what are these among so many?"

"Make the people sit down," was the brief reply.

Under the direction of the disciples the people reclined, in groups of fiftys and hundreds, upon the velvety ground, for it was the month of Nisan, and the plain was covered with soft, green turf, sprinkled with flowers. The fading light fell upon the eager faces of the assembled thousands, waiting for they knew not what, but with eyes addressed towards Jesus and the disciples grouped about Him. The dash of the waves of Galilee upon the pebbles of the beach, the evening song of some far distant birds, was borne to them upon the air that gently swayed His garments, as He stood up and "took the five loaves and the two fishes, and looking up to heaven, He blessed and brake the loaves, and He gave to the disciples to set before them, and the two fishes He divided among them all.

And they did all eat, and were filled." "And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with the broken pieces from the five barley loaves."

The people were more moved by this miracle than by any of the wonders Jesus had before wrought. This was in part due to the words He had been speaking, and to the cures that He had performed. But the miracle itself was of a kind to appeal to that material side of the Jewish nature so often manifested, even by the disciples. For the first time the multitude were ready to accept Him without further questioning. From one to another, and from group to group, the same conclusion was made known: "This is of a truth the prophet that cometh into the world."

The enthusiasm of such a moment is contagious, and is apt to lead into open demonstration. It was so now. "The prophet," "the Messiah," they confidently looked for; but they as confidently expected he would lead them to the overthrow of the Roman government, the re-establishment of a Jewish oligarchy. If Jesus, to whom such wonders were possible, were indeed that Messiah, why not now declare for him? He could as easily raise armies, as multiply loaves and fishes. It was a perilous moment. A word would lead them into open rebellion.

"Jesus therefore perceiving that they were about to come and take him by force, to make him king," St. John tells us, "withdrew again into the mountain alone." First he had the disciples enter their boat, and depart for the other shore. This they did not of their free will, but He "constrained" them to go, as the record of Matthew and Mark is. They shared the excitement of the hour; they were unwilling the occasion should pass and their Master not be accepted as the Messiah. True to their Jewish training, the chosen Twelve still looked for the temporal supremacy of Judah through Him. They knew not yet, they were far from knowing, that the "kingdom without end" He should establish would embrace the uttermost parts of the earth and endure through all eternity.

When the disciples were gone, Jesus withdrew

from the multitude, some of whom made their way to villages near the plain, while others threw themselves upon the fragrant turf to pass the hours of the night in sleep there.

The boat was in the midst of the sea, darkness upon the waters, and a storm arose. The winds swept over the barren hills, down the ravines, and out upon the sea, tossing its waves into foaming billows. Alone upon the hill top Jesus remained in communion with the Father, receiving strength for the ever-increasing burdens He was come to bear. The hours passed by until it was the fourth, or last, watch of the night, that extending from three to six o'clock of the morning. The great winds blew with increasing violence, and although the disciples had only six miles to row, so boisterous were the waves they had made but two-thirds of the distance. Their skill as sailors availed them nothing, their strength was almost gone, and the Master, whom they had seen the winds and waves obey, was not with them.

Suddenly, the broken light of the stars streaming through a rift of the clouds, they beheld one walking toward them on the sea. "It is an apparition!" they cried out in fear.

Across the roar of wind and wave came the reassuring words: "Be of good cheer; it is I; be not afraid." Peace, love and protection was in the sound.

"Lord, if it be thou," cried the impetuous Peter, "bid me come unto thee upon the waters."

"Come," answered Jesus.

"And Peter went down from the boat, and walked upon the waters," but terror of the storm overcame his faith, and he began to sink, crying, "Lord, save me."

"Immediately" the outstretched hand of Jesus took hold of him, and the gentle rebuke was given, "O thou of little faith, wherefore didst thou doubt?" Together the Master and the disciple entered the boat, and the wind fell. The waters rippled gently upon the beach, when, with easy sweep of oars, the boat was brought to land, and as the moonlight fell from the unclouded sky full upon His majestic face, the awed disciples worshiped Him, saying, "Of a truth thou art the Son of God."

After the day of toil, and night of prayer, the early morning found Jesus in Capernaum, where

again He healed the sick, "as many as touched the border of His garments" being "made whole." Then He entered a synagogue, and was teaching there. The day before He had put from Him the kingship tendered by the multitudes whom He had fed; this day He was to be rejected of them, and also, alas, by many who had been reckoned as His disciples. To the synagogue came hurrying many of those who were fed on the plain. They had seen that the disciples went away alone in their boat, and had sought Jesus on the other shore. Not finding Him there they, too, entered little boats and crossed the sea to Capernaum, and when they found Him in the synagogue, they asked Him: "Rabbi, when camest thou hither?"

He did not gratify their idle curiosity with an answer, but at once addressed them with words it concerned them to hear: "Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, God, hath sealed."

When they asked what they should do to "work the works of God," Jesus told them to believe on Him whom God hath sent. When they asked again for a sign, and, with the miracle of the loaves still in mind, referred to the manna in the wilderness, Jesus told them that the manna was not given by Moses but by God, and that God, His Father, was even then, through Him, offering them the true bread that came down from heaven to give life to the world; but they understood Him not.

"Lord, evermore give us this bread," they said. They would be fed with such food that they might nevermore feel hunger, as the women of Samaria asked for water that should then and always quench thirst.

"I am the bread of life," answered Jesus. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Again he tells them they have seen Him and know Him not. Again He shows that His Father's will is His, and that will is that all men should accept Him and through Him receive eternal life. Again the gospel of glad tidings is offered this seed of Abraham by the Son of man, the Son of

God. And again, as ever before, the angry murmurs rise, rejecting the offer, rejecting Him. Again, as ever before, it was the leading Jews who opposed Him, who destroyed the influence of His words upon the common people.

"Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?" The angry, scoffing words are tossed back to Him from hearts hardened in hatred, from lips tremulous with anger. It is never to such questioners as these He gives an explanation of His words or His works. Now He only repeats and with stronger emphasis:

"He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever; yea and the bread which I will give is my flesh, for the life of the world."

His flesh for the life of the world! Solemn, sweet, self-sacrificing surrender of Himself, the Lamb of God, to take away the sins of the world. What answered these who looked upon the glory of His countenance, as He thus foretold the death He had come to die for them and for mankind. With hard literalism they said one to another: "How can this man give us His flesh to eat?"

Again He asserted the terms of the salvation He brought them: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." And further He spake to them that day in the synagogue to the same purpose.

Certain of those who called themselves His disciples murmured: "This is a hard saying. Who is able to hear it?" It was, St. Augustine says, hard to the hard, incredulous to the incredulous. The hearers were all accustomed to metaphors and illustrations drawn from material objects, a form of imparting instruction used by all rabbinical teachers. If bread were the sustenance of earthly life, they might accept the "bread of heaven" as nurture for spiritual life. They rejected the teaching because they desired to reject the teacher. From that hour those of Galilee who had followed His ministry hoping

it would lead into insurrection, seeking worldly advantage, looking from idle curiosity for further signs and wonders, began to fall off. Not only they, but "Upon this many of His disciples went back, and walked no more with him." He had stood this day, as His prophet foretold, His fan in His hand; He had cleansed the threshing floor. What wheat remained?

There is pathetic sadness in the question He puts to the chosen Twelve: "Would ye also go away?" He knew His life henceforth must be more lonely; persecutions would multiply; His followers be few and scorned. "Would ye also go away? Jesus said therefore to the twelve."

Peter, ever first to speak, answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and know that thou art the Holy One of God."

The bitterness of that day's rejection might well be assuaged by this confession of faith. But Jesus looked forward to another day soon to come, that day when

Of the few followers whom He led
One sold Him—all forsook and fled.

"Did I not choose you the twelve," He answered sorrowfully, "and one of you is a devil?"

The labors of our Saviour had now extended over a period of two years. He had healed the sick, given sight to the blind, soundness to the lame, reason to demoniacs. He had raised the dead; He had proclaimed the glad tidings of salvation to Israel in Judea and in Galilee; He had offered the water of life by the well in Samaria, the bread of life in the synagogue of Capernaum; the desert places of Perea had heard His voice. He had called sinners to repentance, and set Himself against the man-made religious creeds that barred the way to repentance. Bigotry sought His destruction, persecution narrowed the circuit of His labors. His death was plotted in Jerusalem; Nazareth rejected Him; from this time forth no Capernaum synagogue was open for His teaching. Some of the people said of Him: "It is John arisen from the dead;" others, "Elijah has appeared;" others again: "One of the old prophets has arisen." There were those who accepted Him as a teacher come from God; there were more who said, "He is in league with evil." The Twelve, through Peter, acknowledged Him "the Holy One of God," yet one of these

was a "devil," who should betray Him. The superstitious, guilty Antipas said: "John the Baptist is risen from the dead." And again to reassure himself, he said: "John I beheaded. But who is this about whom I hear such things?"

Neither for misconception nor persecution had Jesus ceased following His Father's business. Steadfastly He continued on the way to the cross. Until His hour should come, His labors should not cease, and when that hour was at hand He would say: "For this purpose came I." When word was brought Him that Herod Antipas desired to see Him, when certain Pharisees warned Him to go into retirement lest that tyrant kill Him, His answer was ready: "Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected." Until His hour was come Herod could not harm Him, and that hour would not find Him in the obscurity of the Machærus' dungeon.

The days and nights were to follow one another through the seasons of one more year before the fleshly tabernacle was laid aside by Him who "was from the beginning, is now, and ever shall be, world without end." With increasing awe, with reverent adoration, with humbled hearts, we follow the gospel record of the events of that year, its teachings, its ministries, its persecutions and its solaces, its ever increasing humiliations, "even to the death of the cross."

We ponder o'er the sacred word,
We read the record of our Lord,
And, weak and humble, envy them
Who touched His seamless garment's hem;

Who saw the tears of love He wept,
Above the grave where Lazarus slept;
And heard amid the shadows dim
Of Olivet His evening hymn.

How blessed the swineherd's low estate,
The beggar crouching at the gate,
The leper loathly and abhorred,
Whose eyes of flesh beheld the Lord.

O sacred soil His sandals pressed!
Sweet fountains of His noonday rest!
O light and air of Palestine,
Impregnate with His life divine!

From the shores of Gennesaret, Jesus and the disciples journeyed to the north, into Phenicia.

In the distance before them glittered the snowy tops of the Lebanon range. As they turned to the west, the waters of the Mediterranean stole into view. The way led over rough uplands, and through wooded valleys, a two days' journey before they stood on the slope at the foot of which stretched out the plain of Tyre, and beyond that rolled the blue waters of "The Great Sea." It was the land of the accursed Canaan they looked upon, its population then a mixture of heathen and Jew, its wealth centered in the commercial cities of Tyre and Sidon. Through groves of palms and citrons gleamed the white walls of palaces and of temples erected for the worship of Baal and Ashtarothe; monuments and mansions, embowered in green, marked the riches of the people; the smoke of manufactures hung upon the air; over the waves of the sea moved vessels carrying the merchandise of the cities to the isles of the Gentiles, to Greece, to Italy, and to Spain. Not far distant was the day when the "Great Apostle of the Gentiles" should preach "Jesus Christ the Crucified," in Tyre and Sidon, when before the uplifted cross Baal should fall and Ashtarothe crumble in the dust. The living Jesus entered not into these cities.

He sought this distant spot to allay the excitement in Judea and Galilee, that was hindering His work, and also that He might, away from the presence of those to whom it was not to be revealed, instruct His chosen followers in the work before them. But His works had been told in Phenicia by those of Tyre and Sidon who had witnessed them, and He could not remain unknown. A woman sought Him, a mother whose little daughter suffered under the affliction known "as an unclean spirit." She came before Him, she fell at His feet and cried to Him:

"O Lord, thou son of David, my daughter is grievously vexed with a devil," and she besought Him to heal the child.

The compassionate One, "answered her not a word." He knew by her faith what her insistence would be, and He had a lesson to teach through her to these followers of His, for this woman was not only a Gentile, but a Canaanite, and He sorrowed over the difficulty with which they put away the prejudices of the Jew. "He entered into a house, and would have no man

know it, and he could not be hid." Nerved by mother-love, the woman followed Him, and ceased not to implore Him. And the disciples cried out to have her sent away, for she troubled them. No one of them, not the loving John, not zealous Peter, nor tender-hearted Philip, thought to say, "Hear her, Master."

"His disciples came and besought Him, saying, Send her away, for she crieth after us."

Then Jesus spake to her the thought that was in their hearts: "I was not sent but unto the lost sheep of the house of Israel." And when she continued to cry, "Lord, help me," He again said: "It is not meet to take the children's bread and cast it to the dogs."

"Yea, Lord," she answered humbly, with unshaken confidence in His power and His will to give what she asked, "even the dogs under the table eat of the children's crumbs." Invincible mother-love had made her wise as well as trusting, and it was rewarded.

"O woman," answered Jesus, "great is thy faith, be it done unto thee even as thou wilt." "Help me," she had cried, for she suffered with her child, and the answer was, "Be it done unto thee as thou wilt." "And she went away unto her house, and found the child laid upon the bed, and the devil gone out."

No other work or incident is recorded of this stay in Phenicia, but this one miracle has great significance. Deep into the hearts of His disciples sank the lesson that even heathen, whom Jews in their intolerance called dogs, were not to be sent unheard away, that faith, in them, would receive full reward.

Turning to the south-east, Jesus and the disciples passed to the south of Mt. Lebanon, crossing the natural rock-bridge over the beautiful, rushing Leontes, journeying down the valley of the upper Jordan, then toward the uplands of Gaulanites, again to the south through the region of the Decapolis cities, and so to the shore of Gennesaret, opposite Galilee. On this journey Jesus healed "one who was deaf and had an impediment in his speech." He charged this man and those who besought his cure, not to speak of it, "but the more he charged them, so much the more, a good deal, they published it," St. Mark tells us. Many people were thus gathered again about Him, astonished beyond measure, saying,

"He hath done all things well, he maketh even the deaf to hear, and the dumb to speak."

This multitude He also supplied with food, for they had followed Him three days, and His compassion was moved, seeing they had nothing to eat. "If I send them away fasting to their home, they will faint on the way, and many of them are come from far," He said to the disciples. Seven loaves which He brake, giving thanks, and a few small fishes, were by His command distributed by the disciples, and when "four thousand men, besides women and children, did all eat and were filled," seven baskets full of fragments were taken up. Then Jesus sent the people away, and with the disciples entered a boat and crossed the lake "to the parts of Dalmanutha," to Magdala, south of Capernaum.

He avoided Capernaum, where His persecutors lay in wait for Him, but they sought Him out at His landing-place. As the devil tempted Him in the wilderness, these "offspring of vipers" pursued the same course, "seeking of him a sign from heaven, tempting him." Pharisees, long powerful with the people as religious teachers and leaders; Sadducees, powerful in wealth and political influence; Herodians, powerful in Roman favor—all united their influence, their orthodoxy, their learning, to hinder His work, to render unavailing His words. When they demanded of Him a sign, a sign from heaven, they knew it would not be vouchsafed them. But His refusal had the effect they desired. Again the people doubted, again they suffered these blind leaders to blind them. Faith had met Him in the region of Tyre and Sidon, gratitude and belief had followed His work in heathen Decapolis. Now on Gennesaret's lovely plain, where He had wrought so many deeds of healing and mercy, where He had spoken so many words that were indeed bread from heaven for the souls that would feed on them, He was again coldly met, doubtingly questioned.

"And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation. And he left them."

He left them—awful record! He no longer pressed His salvation on them that received it not; His mercies on those who remembered not the mercies already rendered. Never again did



PETER WALKING ON THE WATERS.

"O thou of little faith, wherefore didst thou doubt?"

He work miracles, or preach, or teach on the shores of Gennesaret, in Capernaum, or in Chorazin. Mercy they had rejected; with heavy heart, solemnly, sadly, He left them to judgment. Once again He was to visit this region of Galilee. His feet would press the green plain, His eyes would wander over its flowering shrubs and out upon the waters, His ears listen to the rhythm of the waves, but His voice would not be lifted in invitation nor in warning to its people. Woe to that people who put righteousness far from them, who harden their hearts in the ways of error, for the Lord God hath said: "My spirit shall not always strive with man."

Again Jesus entered the boat with the disciples, and they steered their course toward Bethsaida Julias, and as they sailed He charged them: "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." But the disciples understood Him not, and to them, also, He was forced to say, "Having eyes, see ye not? Having ears, hear ye not? And do ye not remember?"

When they were landed, the Healer was again besought to use His power, this time in behalf of a blind man. He bestowed sight on him, and charged him to go to his home without entering the town to proclaim the miracle. The proclamation of His miracles did not bring the people to accept Him. Their test of Messiahship it was not a part of His plan to give. Henceforth He must strengthen the faith of those who did follow Him, those whom the Father had given Him; to correct the error under which they still labored concerning Him; to educate and widen their minds to a comprehension of His true kingdom.

With the Twelve, He journeyed northward from the coast toward Cesarea Philippi. This town had then been recently rebuilt with great magnificence, by the tetrarch, Philip, and its earlier name, Baal-Gad, from the Canaan god of war, had been changed by him to Cesarea, in honor of the Emperor Augustus. Philippi, "of Philip," had been added by the people to distinguish his Cesarea from another Cesarea on the sea-coast. South-west of the town was the muddy, marshy plain, El Huleh. Its site was a terrace of rocks, part of the range of Hermon, which towered behind it to the height of seven

or eight thousand feet. Within the town was the grand temple of white marble, erected by Herod the Great, and by him adorned with altars, votive images, and statues of heathen gods and godless emperors. Jesus entered not the town, but sought retirement among the hills. As He looked over the rich table-lands to the south, all northern Palestine was spread out before Him from Phenicia on the west, lying along the Mediterranean waters, to the hills of Samaria, in the distant east. To the north-west towered the peaks of the Lebanon range. The northern limit to the Promised Land was easily defined and near at hand. But looking south from the slopes of Mt. Hermon could be seen, as from no other point in Palestine, how the God of Israel had fulfilled His promise to that people, and brought them "into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees, and pomegranates; a land of oil olive, and honey."

After "praying alone," as St. Luke tells us, Jesus called His disciples about Him. It was a solemn moment to Him, a most momentous one to them. He was about to speak openly to them of His Messiahship, to testify plainly of Himself. They had much to learn, and the end was drawing nigh. They must learn with what love He loved, not their own people solely, but the world. They must learn that He came, not to accept earthly dignities, but to be rejected of men; not to reign, but to suffer. Not in one lesson could even the Twelve attain a perfect knowledge of His mission, that He, though indeed the promised and expected Messiah, had not come to reign at Jerusalem, but to be offered up there. Yet, after this first lesson, would they watch with clearer eyes the unfolding of that mission, and when the hour came that His earthly work was finished, they would be ready to enter upon theirs. They would yet with swelling hearts sometimes hope to see Him assume the diadem of the earthly ruler, but when they should have seen Him wear the crown of thorns they would "remember His words," and their chastened hearts would then understand them.

"Whom do men say that the Son of man is?" now He questioned them. One and another an-

swered, telling what prophet they had heard men declare they believed Him to be. "The risen John," "Elijah," "Jeremiah." If harsher judgment of Him had reached the ears of any, their love restrained them from repeating it. But with all their hopes for it, no one of them could say that "men" accepted Him as the Messiah. Jesus listened calmly to their answers, His eyes dwelt tenderly on their downcast faces. It was not what they had heard others say of Him that He cared for. What was in their own hearts?

"But whom say ye that I am?" was His next, heart-searching question.

"THOU ART CHRIST, THE SON OF THE LIVING GOD!" answered Peter, again the voice of the Twelve.

"Blessed art thou, Simon Bar-Jonah," solemnly answered the Christ, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "My Father, which is in heaven," thus He assured them their conviction was the truth. The prophets had foretold a Prince, a Ruler, of the seed of David. From heaven itself had come to these Apostles the inspiration by which they knew the Son of God in Jesus of Nazareth.

Then, as by Peter the belief of the disciples had been declared, through Peter He made answer that their faith in Him was the rock on which His Church was founded, a rock which should be the sure foundation of all true faith, against which all the powers of evil could not prevail. But the time was not then come for them to publicly declare their faith, it must yet be confirmed by witnessing many things that were to come to pass before they could teach it to others. So He charged them that they should tell no man He was the Christ. Their future mission was not to proclaim the Jewish Messiah, but it was to be the proclamation of a crucified and risen Saviour of the world.

'Tis not the thought that Jesus died,
That comfort to my heart doth give,
But, more than all the world beside,
That evermore the Christ doth live.

Day after day, until a week had passed, the Master with His disciples lingered in the solitary

places about Cesarea Philippi, or passed through the small villages of that region when they needed to buy food, and as they wandered about, Jesus told them plainly of the things that were to come to pass. Having accepted Him as the Messiah, it was necessary they should be trained to forego their preconceived idea of the Messiah's mission. In plain words He told them "how that He must go to Jerusalem," must there suffer persecution at the hands of "the elders, and chief priests and scribes," must there "be killed and the third day be raised up." They were not able to receive His words. They could not reconcile their belief in Him with the thought of His suffering and death. Peter even contradicted Him: "Far be it from thee, Lord," he said, "this shall never be unto thee." But Jesus reproved him sharply, as a "stumbling-block," earing more for the things of men than for those of God. As He continued his lesson, Jesus showed the disciples that they, too, must suffer to be worthy of their high calling. Not only they, but "all men," "whosoever" should accept and follow Him. Hear yet the call, the warning, and the promise:

"If any man would come after me, let him deny himself and take up his cross and follow me. For whosoever would save his life [or soul] shall lose it, and whosoever shall lose his life for my sake, shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels, and then shall he render to every man according to his deeds."

When Jesus ended the teachings for which He had sought these solitudes, He went apart for prayer into a higher part of Mt. Hermon, taking with Him the fiery Peter, the gentle John, and James, the brother of John. The setting sun glittered upon the snowy peak of the high mountain as they toiled upward, and rested on the green tree tops that crowned the lower undulations of the hills to their right and left. Peace brooded over the valleys that lay in solitude and twilight darkness below them. An unwonted calm fell upon their troubled spirits as the pure mountain air kissed their sun-browned faces. Darkness followed the short twilight, and the stars came out,

shining like angel-lighted lamps in a vast and holy temple of God, as they halted at last in a solitary place, untrod before by foot of man. Jesus went a little from them, to hold communion alone with the Father, and the three, having offered up their evening prayer, wrapped their abbas about them, and, lying down upon the grass, they fell into deep slumber. For the Oriental to sleep in the open air on such a night as this, was rather a delight than a hardship, and doubtless the blue canopy of the heavens overarched the resting-place of Jesus and the disciples on many nights of His three years' ministry.

Alone in the solitude and stillness of the night, the heart of Jesus was lifted in prayer, the spirit of the Son rose in perfect commune with the Father. A light not born of sun or stars, a golden glory, pushed aside the darkness that had shrouded Him. His figure drooped no longer, as that of one wearied. The glory that was His from the beginning rested on Him, the humiliations of earth were put far from Him. The lines toil and sorrow had drawn upon His face disappeared, "the fashion of his countenance was altered," and "his face did shine as the sun." The heavenly brightness touched His garments. No longer travel-soiled and worn, they "became glistening, exceedingly white, so as no fuller on earth could whiten them." Awakened by the intense light, the startled disciples thus witnessed the Transfiguration of their Lord.

Beside Him, and in converse with Him, they beheld two heavenly visitants, for Moses and Elijah, clad in the glory of immortality, talked with Him concerning the "departure he was about to accomplish at Jerusalem." Angels had ministered to Him after His fasting and temptation; an angel should strengthen Him in Gethsemane; the Angel of the Annunciation foretold His coming; the Herald Angel announced His birth, and "a heavenly host," confirmed it with hosannas; from the grave He conquered, an angel should exultingly announce to the faithful, "He is not here, he is risen." But in the hour when He prayed for strength to turn His steps toward Jerusalem, it was Moses and Elijah who came to Him. Dean Alford thus defines the significance of this visit: "The two who appeared to Him were the representatives of the Law and the Prophets; both had been removed from this

world in a mysterious manner; * * * both, like the greater One with whom they spoke, had endured that supernatural fast of forty days and forty nights, both had been on the holy mount in the visions of God. And now they came, solemnly, to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power."

In Him was fulfilled the Law and the Prophets.

The awed disciples gazed in silence upon this mystery until the visitants were about to depart, and then "Peter said unto Jesus, Master, it is good for us to be here, and let us make three booths, one for thee, one for Moses and one for Elijah." "Not knowing what he said," is the naive way in which the Evangelist St. Luke explains Peter's childlike proposal. But a greater manifestation was in store. Even while Peter was speaking, a cloud, a cloud of brightness, overshadowed them, and descended upon them, and when they were wrapped in its folds, a voice spake out of it, saying:

"This is my beloved Son, hear ye him."

Who can stand in the presence of the Most High God? The terrified disciples fell upon the ground, hiding their faces in the grass. When presently Jesus came and touched them, and in His well known voice bade them rise and be not afraid, they "lifted up their eyes and saw no man save Jesus only." And it was again the Jesus of Nazareth, the man of sorrows. Strengthened He was, but the glory had departed. And as they descended the hill, in the early morning light, He charged them: "Tell the vision to no man, until the Son of man be risen from the dead."

They kept His command, but as they pondered over the ever-increasing mystery that surrounded their loved Master, they questioned Him to know why since He was the Messiah, Elias had not first come and "restored all things," as the rabbinical teaching was it should be. And Jesus showed them that Elias had indeed come, and that the scribes "knew him not, but did unto him whatsoever they listed. Even so," Jesus again pressed the lesson on them, "shall the Son of man suffer of them."

"Then the disciples understood that he spake to them of John the Baptist," but even then they did not accept the assurance, thus for the third

No. 9.—Jerusalem.

DIVISIONS.

AC'RA.....	B—c
BEZ'E THA.....	C—c
HÁ RÁM.....	C—c
HER'OD'S ENLARGEMENT.....	C—c
O'PHEL.....	C—d

QUARTERS.

ARMENIAN.....	B—d
CHRISTIAN.....	B—c
GREEK.....	B—c
JEWISH.....	B—d
MOHAMMEDAN.....	B—c

WALLS.

AGRIPPA.....	B—c, C—d
ANCIENT.....	A—c, B—d
BROAD.....	B—c
HEZEKIAH.....	B—c
JOTHAM.....	C—d
MANASSEH.....	B—c, C—d
SECOND.....	B—c
THIRD.....	B—c

GATES.

BETHLEHEM.....	B—c
CORNER.....	B—d
DAMASCUS.....	B—c
EPHRAIM.....	B—c
FISH.....	B—b
GATEWAY.....	C—d
GOLDEN.....	C—c
HEROD'S.....	C—b
PRISON.....	C—d
ST. STEPHEN'S.....	C—c
YAFÁ (<i>Jaffa</i>).....	B—c
ZION.....	B—d

ROADS.

BETHANY.....	D—d
BETHEL.....	B—a
BETH'LE HEM.....	A—e
NEBY SAMWIL.....	A—b
RA MAH.....	B—b
RAM LEH.....	A—c
TOMBS OF JUDGES.....	A—a
YAFÁ (<i>Jaffa</i>).....	A—c

STREETS (of City).

DAMASCUS (21)*.....	B—c
DAVID (18).....	B—c
TEMPLE (20).....	B—c
VIA DOLOROSA (15).....	B—c
ZION (19).....	B—d

TOWERS AND CASTLES.

ACRA.....	B—c
ANTONIA.....	C—c
CITY CASTLE (8).....	B—c
DAVID CASTLE (8).....	B—c

*See explanations on map.

GREAT TOWER.....	C—d
GOLIATH'S CASTLE.....	A—c
HAN AN'E EL.....	B—b
IPPICUS (8).....	B—c
PRISON TOWER.....	C—d
PSE PHINOS (<i>see-fí</i>).....	A—c
TOWER "THAT LIETH OUT".....	C—d

CHURCHES.

ASCENSION.....	D—c
ENGLISH (9).....	B—c
HOLY SEPULCHER (12).....	B—c
KNIGHTS OF ST. JOHN— <i>palace</i> (11).....	B—c

CONVENTS.

ARMENIAN.....	B—d
DERVISH (3).....	C—c
GREEK (13).....	B—c
LATIN (14).....	B—c
MONKS (7).....	B—d
NUNS (6).....	B—d

MOSKS.

EL AK'SA.....	C—d
MOSK AND MINARET (2).....	C—c
O'MAR.....	C—c

GARDENS.

GETHSEMANE.....	D—c
OF HA RAM'.....	C—d
OF KING.....	C—c
OF MOSK.....	C—d

BRIDGES.

ANCIENT.....	C—d
ACROSS KIDRON.....	C—c

POOLS.

BETHES'DA (16).....	C—c
GI'HON, <i>upper</i>	A—c
GI'HON, <i>lower</i>	B—d
HEZEKI'AH (10).....	B—c
SILÓ'AM.....	B—d

MOUNTAINS.

EVIL COUNSEL.....	B—e
MORIAH.....	C—c
OFFENSE.....	D—d, e
OLIVES.....	D—b, c
SCOPUS.....	C—a
ZION.....	B—d

VALLEYS.

GI'HON.....	A—c
HIN'NOM.....	B—e
JE HOSH A PHAT.....	C—b, c
KID'RON.....	C—c
KING'S DALE.....	C—d
REPH'A IM (<i>plain</i>).....	A—e
TO'PHET.....	B—d
TY RO PE'AN.....	C—d

TOMBS.

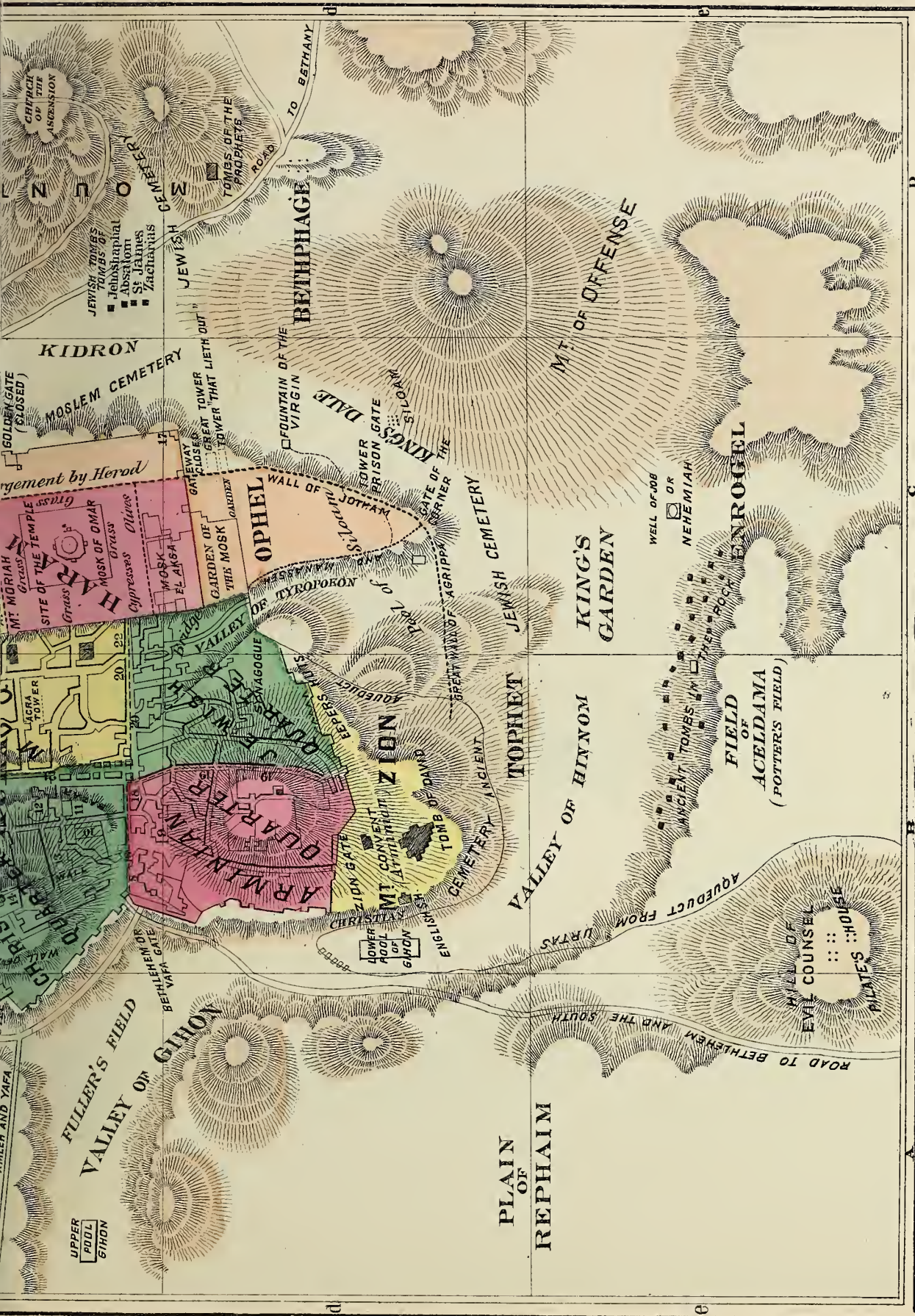
ABSALOM.....	D—c
ANCIENT, IN ROCK.....	B—e
DAVID.....	B—d
DECAYED.....	B—d
JEHOSHAPHAT.....	D—c
JEWISH.....	D—c
OF KINGS.....	B—a
OF PROPHETS.....	D—d
OF VIRGIN.....	D—c
ST. JAMES.....	D—c
ZACHARIAS.....	D—c

CEMETERIES.

CHRISTIAN.....	B—d
JEWISH.....	C—d, D—c
MOSLEM.....	B—d
POTTER'S FIELD.....	B—e

MISCELLANEOUS.

ACEL'DA MA (<i>Potter's Field</i>).....	B—e
AQ'UE DUCT, ANCIENT.....	B—d
AQ'UE DUCT FROM URTAS.....	B—e
ASH MOUNDS.....	A—b, B—d
AS SYR'I ANS' CAMP.....	A—c
BATH (4).....	C—c
BA ZAR'.....	B—c
BETH'PHA GE (<i>beth'fa-je</i>).....	D—d
BIR'KET HAM'MAN.....	C—c
CAMP OF AS SYR'I ANS.....	A—c
CON'SU LATE.....	A—b
DO LO RO'SA, VI'A (<i>street, 15</i>).....	B—c
DOME OF THE ROCK (<i>Mosk of Omar</i>).....	C—c
EL AK'SA (<i>mosk</i>).....	C—d
EN RO'GEL (<i>fountain</i>).....	C—e
ENTRANCE TO VAULTS (17).....	C—d
FOUNTAIN OF THE VIRGIN.....	D—d
FULLER'S FIELD.....	A—c
GRAIN FIELDS.....	C—a
GROTTO OF JEREMIAH.....	B—b
HAM MAN SHE FAT, bath (4).....	C—c
HAN AN'E EL (<i>tower</i>).....	D—b
HILL OF EVIL COUNSEL.....	B—e
KA'REM ES SEY'AD.....	D—c
KING'S GARDEN.....	C—e
MIS'SIAN, RUSS'IAN.....	A—b
PA SHA'S' RESIDENCE (1).....	C—c
PAL'ACE, KNIGHTS OF ST. JOHN (11).....	B—c
PI LATE'S HOUSE.....	B—e
POT TER'S FIELD (<i>Aceldama</i>).....	B—c
RUS'SIAN MIS'SION.....	A—b
SI LO'AM (<i>village</i>).....	C—d
SYN'A GOGUE.....	B—d
TEM'PLE SITE.....	C—c
TO'PHET (<i>valley</i>).....	B—d
TOWN HALL (5).....	C—c
VAULTS, ENTRANCE TO (17).....	C—d
VIA DO LO RO'SA (<i>street, 15</i>).....	B—c
WAILING PLACE OF JEWS (18).....	C—d
WELL OF JOB.....	C—e
WELL OF NEHEMIAH.....	C—e





BETHLEHEM.

time pressed upon them, that the One from God would be no more accepted than the prophet of God had been.

From the holy calm of the hour with God, Jesus descended the mountain to find a turbulent, excited crowd gathered about the disciples He had left. A father whose only son was tormented with epilepsy, in its most raging form, had brought the child to the disciples, and besought them to cast out the evil spirit, and they had not been able to do it. The assembled crowd, among whom were malevolent scribes, taunted them with their failure, and while the confusion was at its height, Jesus approached. The scene grieved Him to the heart.

"O faithless and perverse generation," He cried, "how long shall I be with you? how long shall I suffer you?"

The reproach was meant for all, disciples as well as strangers and enemies, for after Jesus restored the child, at the entreaties of the father, and dismissed the crowd, He told these disciples, as they walked apart with Him, that it was because of their little faith they had been unable to perform the cure, and He gave them assurance that "with faith as a grain of mustard seed," the smallest seed known, "nothing shall be impossible to you."

It was indeed but little faith this unhappy father possessed, for when he cried to Jesus he said, "If thou canst do any thing, have compassion on us and help us." And when Jesus, answering, said, "If thou canst! All things are possible to him that believeth," the father straightway cried out with tears, "I believe; help thou mine unbelief." And Jesus recognized the sincerity of the cry, and cast out the raging spirit, which so convulsed the child that he lay as one dead, when the evil left him, until Jesus took him by the hand and raised him up.

From this northern boundary of Palestine Jesus turned again toward Galilee, by way of the hills and valleys to the west of the Jordan, for He desired not that any man should know of His coming. The lesson of His approaching humiliation, rejection and death He wished should enter the hearts of His chosen followers, and that their minds should not be diverted by seeing further exhibitions of His power at that time. As they journeyed He again said to them, "The

Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed after three days he shall rise again." And again the record is: "But they understood him not." "Let these words sink into your ears," He charged them, but they could not perceive their meaning, and were afraid to question Him.

They reasoned among themselves, instead of seeking wisdom of Him, and their thoughts were foolishness. Perceiving that He taught them some great change to Him was near at hand, they fell to disputing one with another as to "which of them should be greatest," after that changed condition of things. When they had entered the house they sought in Capernaum, Jesus gave them the first intimation that He had observed their dispute. "What were ye reasoning by the way?" He questioned them.

"But they held their peace," suddenly abashed with a knowledge of the worthlessness of their controversy.

Then He sat down in their midst, and, drawing into His arms a little child, He tenderly enforced the lesson: "If any man would be first, he shall be last of all, and minister of all." "Whosoever shall receive one of such children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me." "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Having taught them this lesson of self-denial and docility, how like a child they would be nearest Him when farthest from worldly things, and in singleness of heart find readiest acceptance, He further taught them of the awful guilt and peril of misleading others. "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great mill-stone should be hanged about his neck, and that he should be sunk in the depths of the sea." By the parable of the shepherd who left the ninety and nine sheep safe in the fold and sought the one gone astray, He taught them how the Father's heart yearned that none should

perish. He taught them the power of prayer: "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." He taught them of forgiveness, "until seventy times seven," how they must forgive their brothers from their hearts, as the Father forgave them. And this lesson He enforced in the parable of the wicked servant to whom the king forgave a debt, and who then fell upon another servant who owed him a lesser debt, and refused to let him go without payment. When John told Him that he had seen one casting out devils in His name, and forbade him because he followed not with them, Jesus said: "Forbid him not; for he that is not against you is for you." A lesson of tolerance. All these things Jesus taught the disciples while they rested from their northern journey, in Capernaum.

St. Matthew records one other incident of this stay at Capernaum. "They that received the half-shekel came to Peter, and said: Doth not your master pay the half-shekel?" And Peter, without consulting Jesus, answered, "Yea." Afterward he went into the house where Jesus sat, and He, knowing what had been said, without waiting to hear of it from Peter, said to him, "What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?" This question was a fine reproof of Peter's precipitancy in assuming to answer for the Master. He could only say, "From strangers." "Therefore," said Jesus, finishing the reproof, "the sons are free."

"When thou takest the sum of the children of Israel after their number," the Lord spake unto Moses, as the record is in Exodus, "then shall they give every man a ransom for his soul unto the Lord." Why should the Sinless One pay this ransom tribute? Since the Babylonian captivity this tax had been required yearly of every Israelite above the age of twenty years. By this tax the Temple treasury was filled, and the expense of the Temple service defrayed. "I am the king's son, not to be taxed for the maintenance of my Father's temple," was the full meaning of the reproof in Jesus' words to Peter. Nevertheless, that no stumbling-block in the way

of His work might be raised by a refusal to pay this tax, after Peter had promised it, Jesus suffered it to be paid. But not from the common purse. Instead, He sent the disciple to the lake shore, instructing him "to cast a hook, and take up the fish that first cometh up," in the mouth of which he would find a shekel and therewith he was to pay the tax for the Master and for himself. "He pays the tribute, therefore, but taken from a fish's mouth, that His majesty may be recognized."

It was now the beginning of the month "Tisri," "the month of the full streams," corresponding to a part of our September and October. It was some months since Jesus had spoken openly in Galilee. The journeys to the region of Tyre and Sidon, and to Cesarea, had consumed the summer months and so much of the autumn. The purpose of those wanderings had been that He might in solitude change the current of expectation concerning Him in the minds of His chosen followers. The return to Capernaum had been quietly accomplished, and His persecutors had not molested Him there. Now the time drew near when He must seek them out in their very stronghold. His work in Galilee was done. Once again He must proclaim His kingdom in Jerusalem.

The Feast of the Tabernacle, the Feast of the Ingathering, was at hand, that joyous festival commemorating the passage of the Israelites through the wilderness. This was one of the three great feasts which every Jew was required to attend. It was held from the 15th to the 22d of the month Tisri, the first and last days being Sabbaths, and the 22d "the great day of the feast." It recalled the wanderings of Israel, the tent-life in the wilderness, and was also a harvest feast, "the Ingathering," for the fruits and grain of the land were now all gathered, from field, orchard and vineyards. During the week of festivity, the people observed the wanderings of their forefathers by living in booths made of the thickly foliaged boughs of myrtle, olive, pine and palm. These they raised in the open courts of their houses, on the house-tops, or in open places about the city. Each man, walking abroad, carried in his right hand a "lulab," consisting of palm branches, brook willows, or the fruit of peach or citron. In the Temple all the

courses of priests were employed in turn; seventy bullocks were sacrificed; the Law was read daily; the Temple trumpets sounded joyously twenty-one times each day. Each day priests went out in imposing procession, accompanied by music and a choir of Levites, and in the presence of devout multitudes, drew water in golden vessels from the pool of Siloam, to be poured out as a libation, on the west side of the great altar, at the hour of the morning offerings.

The Jews of Galilee were busied with their preparations to join the annual caravan and journey up to Jerusalem, to keep this great festival, and presently Capernaum's streets were filled with pilgrims whose faces were set toward Mount Zion. Among these came the kindred of Jesus, "his brethren" as they are called in the gospel narratives. These "did not believe on him," St. John tells us. But they urged Him to go up with them. His mighty works done in Capernaum and by Gennesaret were known to them, and they were impatient that these were performed only in one little corner of Galilee.

"Depart hence," they urged Him, "and go into Judea, that thy disciples also may behold thy works which thou doest. For no man doeth any thing in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world."

There is a vast amount of worldly wisdom in this advice, as often is when people urge another to a course that does not involve the adviser. Since they acknowledged Him not, no harm could come to them if harm came to Him of His work in Judea, while, if "the world," for all the world where Judaism had penetrated would be represented at the feast, should be by His works induced to look upon Him with favor, to accept Him, they, "his brethren," would be there to share the honor. Jesus understood them, and answered them fittingly:

"My time is not yet come, but your time is always ready. The world can not hate you, but me it hateth because I testify of it, that its works are evil. Go ye up unto the feast. I go not yet."

The caravan moved out from Capernaum, but He went not with the pilgrims. They journeyed toward the Holy City with ever swelling numbers, and as they neared its gates they were

joined by other thousands pressing onward to the same goal, the Temple. Friends met friends from whom distance and life's duties kept them separated on all other occasions, and words of loving greeting were exchanged. Strangers saluted strangers as brothers, for their common purpose made them such for these eight days. Hospitality and good will abounded. All things of interest to an Israelite passed under discussion. Not the least subject of interest was this strange teacher, this miracle-worker, this denouncer of their religious leaders. Often a pilgrim whose garb or speech betrayed his Galilean home was questioned: "Where is he? Came he not up with you?" Many opinions were advanced, for some said, "He is a good man," others, "Not so, but he leadeth the multitude astray." Timid approval or vague condemnation were alike cautiously uttered. No man spoke freely to his neighbor on this subject, for they feared the leaders of the Jews, who were known to condemn Him.

Judge, then, the wonder that filled all hearts when, the feast at its height, and all the officers of the Temple in their appointed places, its porches crowded with the haughty rulers appared in all the gorgeousness of dress permitted them, suddenly Jesus appeared in the midst of them. Unheralded, unaccompanied, He entered a large hall opening out of the Temple court, where the rabbis were wont to teach, and seating Himself where they sat, He began to teach the multitude. The astounded priests and scribes listened for a time with the rest. Dignified in manner, pure of countenance, tender of speech, unassuming in dress, one alone among thousands who knew not of Him, He gave voice to the glad tidings of His kingdom, and "He spake not as the scribes, but as one having authority." When the silence of the multitude was broken, was it with hosannas that God had visited His people?

"How knoweth this man letters, having never learned?" was the interruption to His discourse.

The question, if not asked by some one of the rulers, was instigated by them, and to them Jesus addressed His answer, telling them His wisdom was from God, whom they, too, might understand, if they would do His will, and that

only truth could come from one who sought God's glory, as they did not. "Did not Moses give you the law," He ended, "and yet none of you doeth the law. Why seek ye to kill me?"

To Him it was known that such was the purpose of His persecutors, but the multitude knew it not, and they made answer: "Thou hast a devil, who seeketh to kill thee?"

Continuing His discourse Jesus told them how anger had been kindled against Him because of the cure He had wrought at the Bethesda pool on the Sabbath day. Appealing again to the law of Moses, He reminded them that circumcision was permitted on the Sabbath day, and without breaking of the law. "Are ye, then, wroth with me because I made a man every whit whole on the Sabbath day?"

Division arose among the listeners, some saying, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him." A doubt found words, "Can it be that the rulers indeed know that this is the Christ?" They stifled the heaven-sent thought, saying, "Howbeit, we know this man whence he is; but when the Christ cometh, no one knows whence he is."

Jesus listened to their murmurs, He read their hearts, and He answered the argument that they knew Him and whence He came, by again assuring them He came from God. There were those of the multitude who believed Him, saying one to another, "When the Christ shall come, will he do more signs than those which this man has done?" Others, maddened that many of the people were swayed toward Him, sought to lay violent hands on Him, but His hour was not yet come. In vain the chief priests and Pharisees sent officers to take Him. "Yet a little while am I with you, and I go unto Him that sent me. Ye shall seek me, and shall not find me: and where I am ye can not come." And they did not keep His words in their hearts, but with dulled consciences said among themselves that He would go to the Gentiles.

On the last day of the feast Jesus stood within the Temple at the hour of morning sacrifice. The triumphal procession came up from the Pool of Siloam, through the water-gate into the Temple; the sacred trumpets pealed forth as the priest, bearing the golden ewer, entered the court,

and continued to sound until he reached the top of the altar slope. The water was poured into a silver basin on the western side of the altar, and wine was poured in like manner on the east of the altar. Then the great Hallel was sung (Psalms cxiii-cxviii), and when they came to the verse: "Oh, give thanks unto the Lord, for he is good; for his mercy endures forever," the assembled worshipers cried forth Hosanna, and each shook aloft his "lulab" in triumph.

How near to God had this people Israel drawn during this solemnly joyous ceremony, in those days when they walked blameless in His ordinances! Now the Son of God stood among them, and they understood it not, and His heart was sorrowful that they had gone so far astray, and again His lips opened in pleading and promise:

"If any man thirst," He cried, "let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow living waters." Thus, again, in His Father's temple He offered Himself to them, and promised to give them the Spirit if they would believe on Him.

All the priestly retinue, the gorgeous accessories of worship, paled before the simply-clad figure of the Christ, as He stretched His arms out to the people chosen of old to be His father's people. The Hosannas were stilled, the trumpets were mute, the chant of the Levites was silenced; only that yearning cry of infinite love was on the air. Thousands were crowded together about the altar, but no man looked on his neighbor. Every eye was fixed upon the face of Jesus, majestic with power, glowing with love. Every heart throbbed as the appeal came home to it, for it was to each as if to him alone the Voice had spoken. In the one moment of death-like silence that followed the cry many a listener made his choice between life and death.

There were those who went out from the temple that morning who had accepted Him there; who said, "This is of truth the prophet;" "This is the Christ." Life-long prejudice again laid hold on others, and they reasoned: "What, doth the Christ come out of Galilee?" "Is not the Messiah to be born of David's seed—and at Bethlehem?"

The Sanhedrin met in council in their stone hall within the Temple precincts during the feast

days, and their emissaries, from time to time, reported to them what Jesus said, where He walked, and what the people said of Him. The growing favor with which His words were listened to increased their jealous watch of His every movement. They determined upon a bold course. They sent officers to lay hands on Him. These hovered in the Temple courts upon His footsteps waiting for a favorable moment when they might seize Him quietly. These, too, heard His words by the altar. And they returned to them that had sent them, and to the demand, "Why did ye not bring him?" they could only answer, "Never man so spake."

In that spirit which led them, later, to assume for themselves and their children the shedding of His blood, these haughty rulers now cried out: "Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accused."

Did they know the law better than the multitude they cursed? They sought to destroy Him in whom the law was fulfilled. And now, when the people doubted if this persecuted Jesus was not the Messiah, when their own officers declared Him more than man, behold, one of their own members spoke for Him, the third officer of their council. For Nicodemus, he who sought Jesus by night, now overcame his timidity so far as to say one word in the name of justice, and of the law they leaned on, yet desecrated.

"Doth our law," he said, "judge a man, except it first hear from himself, and know what he doeth?"

And the heart-hardened rulers answered him with a taunt: "Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

Dogmatic, prejudiced, self-blinded, self-doomed, the rulers left their council chamber only to plot elsewhere how they should compass their purpose.

"And they went every man to his own house, but Jesus went unto the Mount of Olives," St. John tells us. The simple language recalls our Saviour's own words: "The Son of man hath not where to lay his head." But the earth was His, and the fullness thereof. Who shall doubt how gratefully the green turf offered itself for a pillow to His royal head, how loyally the olive-tree guarded His slumbers, how lovingly the

sweet, fresh air brought Him the incense of all nature's pure creations? In the early morning He returned to the Temple, where again the people sought Him and listened to His teachings. And His enemies find Him there.

They crowd noisily into the court of the Temple, priest and Levite, scribe and Pharisee, pushing before them a woman whose unveiled face proclaims her shame. They bring her before the Sinless One, and set her in their midst, then without mercy for her, tell her story: "Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such. What then sayest thou of her?"

"But Jesus stooped down, and with his finger wrote on the ground."

It was an action worthy of the Ever-Merciful. So many sins fronted Him, He was not asked to pardon any of them, to reprove any of them, only to pass judgment on one of them. Hate, malice, murder, hypocrisy, bigotry, as well as the representative of violated chastity, were before Him. He "stooped down, and with his finger wrote on the ground." He looked on none of them. He gave them a little time, even yet, these tempters, to think for themselves. But they hastened to call out His sentence. They had sought Him in malice. The law of Moses indeed commanded that this woman taken in adultery should be stoned to death. But the law was then obsolete, the offense common. And this teacher whom they sought was known as the "friend of sinners." He ate with publicans, one such was His disciple; a sinful woman had washed His feet with tears, and had been blessed by Him. They hoped now to make Him publicly declare against the decree of Moses, that they might accuse Him of heresy. If, on the other hand, He could be brought to say the law should be enforced, He would shock the multitude who was drawn to Him by His tenderness, and expose Himself to the charge of treason against the Roman government by assuming the power to decree sentence of death. And "they continued asking him," until He stood erect and looked round upon them all, and gave answer:

"He that is without sin among you, let him first cast a stone at her."

"And again he stooped down, and with his finger wrote on the ground."

The all-wise answer first astounded them. Neither before the Sanhedrin for heresy, nor before the Procurator for treason, could they bring Him for this answer. He neither denied nor affirmed the law of Moses. Their scheming was futile. Another moment, and the full force of the answer was borne home to them. The hardest heart felt it. The most deadened conscience awoke. The most malignant was the quickest smitten with consciousness of his own sin. The eyes that had rested in scorn on the disheveled, unveiled, terror-stricken woman sought the ground. Scoffs and jeers were hushed. Silently one by one, from the eldest even unto the last, the self-appointed accusers stole away, leaving the accused alone with Jesus. "Two things," St. Augustine says, "were left here alone together—Misery and Mercy."

"Woman, where are they? Did no man condemn thee?"

"No man, Lord."

"Neither do I condemn thee: go thy way; from henceforth sin no more."

Best friends might loathe us, if what things perverse

We know of our own selves they also knew;

Lord, Holy One, if thou who knowest worse,

Shouldst loathe us, too!

And judge none lost; but wait and see,

With hopeful pity, not disdain,

The measure of the abyss may be

The measure of the height of pain

And love and glory, that may raise

This soul to God in after days.

Again the Son taught in the Temple of the Father. He was seated "in the Treasury," that part of the Court of the Women where were the thirteen chests with trumpet-shaped openings into which the people cast their gifts. Above him were two gigantic candelabra, fifty cubits high, sumptuously gilded, each holding four lamps which were lighted nightly during the Feast of the Tabernacle, shedding their soft light over the whole city. Around these lamps, at certain stages of the festivities, priests and people together joined in festal dances, while the Levites, gathered on the fifteen steps which led up into the court, chanted psalms of rejoicing to the sound of flute and cymbal. From these lamps

Jesus drew the imagery for His lesson, as by Gennesaret He had drawn His parables from the fields in grain.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees taunted him that He bore witness for Himself, which must, therefore, be worthless. Again He answered that He knew whence He came, and whither He went, and assured them of His oneness with the Father, who also was His witness. And when they cried, "Where is thy Father?" He made answer that they knew not the Father or they would know Him. Whither He went they could not come, for they would die in their sins. They were of the world, worldly; He of heaven, hence their failure to comprehend Him. And when again they cried in anger, "Who art thou?" He made calm answer: "Even that which I have spoken to you from the beginning." And again, "When ye have lifted up the Son of man, then shall ye know that I am he." "He that sent me is with me." He had told them that He was the Living Water, the Life, the Light of the World. Again and yet again He had proclaimed Himself, not indeed the Messiah they looked for, but the Messiah that was come, and come from God.

Many, even of His enemies, could not fail to be moved by the power of His words, to think Him more than man, but He tested their offered faith, and found them wanting. "If ye abide in my words," he said to these, "then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free." With Jewish arrogance they cried out in answer, that they were the children of Abraham, and never in bondage. Then He told them they were the slaves of sin, from which they might be freed through Him. That they were not true children of Abraham, for they did not the works of Abraham. They sought to kill Him for the truths that He made manifest, thereby proving themselves the children of the devil, that murderer and liar from the beginning. They called Him a Samaritan, and one evil-possessed. Again He entreated them to accept Him and believe on Him, and He told them Abraham rejoiced to see His day. Then they retorted that Abraham was seventeen centuries dead, and He, not

yet arrived at full years of manhood, could not have seen Abraham. He made answer with gentle, solemn impressiveness, beginning with the words by which He introduced many of those sayings He wished to fix upon the minds of His listeners, and ending by taking for himself the very appellation with which Jehovah had announced Himself to Israel in Egypt, that which declared Him the Uncreated Eternal:

"Verily, verily, I say unto you, Before Abraham was, I AM."

To those that believed Him not this declaration was blasphemy. They could listen no longer. Fanaticism and intolerance swayed their hearts and their judgments. Their murmurs broke into cries of execration. The assembly became a mob. About the courts lay piles of stones for the yet unfinished temple, and the angry Jews caught them up to stone Him. But He was hidden from their eyes, and passed out unharmed, for not yet was the hour of His sacrifice.

From the Golden Gate on the east side of the Temple, a flight of steps led down to the quiet valley of Kedron, a bridge over that "sweet gliding, silver stream" opened into a camel path which wound past the garden of Gethsemane, by a gradual ascent over the brow of a hill lying between Mount Olivet and the Hill of Offence, to Bethany, a village lying only about two miles from Jerusalem, but hidden from it by a spur of the mountain. A more direct route to this village, practicable only for travelers on foot, ran directly from Gethsemane over the top of Olivet down to the village. This pathway was often pressed by the sandaled feet of our Saviour during His earthly ministry in Judea, for in Bethany was a vine-clad house whose doors were ever open to Him, a family circle where He was ever made welcome, where He was ever honored. Two sisters and a brother made up the family circle, Martha, Mary and Lazarus. St. Luke gives us one look at the humble home-life which angels might have envied, since the Son of God shared it with those He loved, and who loved Him.

Our Saviour rested from His labors, freed from the presence of those who tormented and persecuted Him, within its walls. His converse to the chosen few gathered about Him was of His Father's kingdom, and of entrance thereto through

Him. Mary sat at His feet and drank in each word that fell from His lips, her soul filled with divine ecstasy, soaring far away from things of earth. Martha, mindful of His temporal needs, cumbered with the preparations to entertain Him and those He had brought with Him, bustled about the house. She was vexed that there was more than she could do alone, and that Mary was no help to her, and she brought her complaint to Jesus.

"She came up to him and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore, that she help me."

She had brought her trouble to the right place to receive the right answer. The gentle Jesus, grateful to both sisters for their loving kindness, understanding the nature of each, and how each was by her nature most truly serving Him at that moment, tenderly answered:

"Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part which shall not be taken away from her."

No more of this home-scene is opened for us. No more is needed. The lesson is all here, of anxious service, of trustful calm. Blessed was Martha, whose homely cares made a home-like resting-place for the Homeless One. Blessed was Mary, who sat at His feet and learned of Him. Blessed the women of to-day, who for His sake care for the least of His little ones. Inasmuch as it is done for the least of these it is done for Him.

St. Luke also gives us in the same chapter, a look at our Saviour in more public teaching. Journeying in the vicinity of Jerusalem He came upon a public teacher and interpreter of the rabbinical rules, one skilled in the Mosaic law, with all its overlaying weights of the schools. He sat surrounded with attentive scholars. Bound upon his forehead by the band which kept his mantle in place, was a leathern case, square in form. To his left arm was attached, by a leathern thong, a similar case. A deep fringe embellished the border of his robe. His face was at moments bent in seeming humility to the ground, then, at intervals, crossing his hands upon his breast, and lengthening his countenance, and turning his eyes toward heaven, he seemed about to break into prayer. He was a

Pharisee of the Pharisees. Noting the approach of Him whom the rulers rejected, he sought to show his scholars how he could confound the Galilean :

"Master," he began, standing up to draw attention to the controversy he sought, "What shall I do to inherit eternal life?"

And Jesus made answer, "What is written in the law? How readest thou?" He had not come to destroy but to fulfill the Law. Let this teacher of the Law answer as he might.

The phylactery upon the teacher's arm contained the answer, a passage every devout Jew repeated in each morning and evening prayer, and he repeated with growing confidence: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

"Thou hast answered right," said Jesus, "this do, and thou shalt live."

The command was indeed plain, but what plain command of God had not the hair-splitting theologians of the day overlaid with petty definitions that were only another name for doubts and evasions of the spirit of the law? By these the teacher was provided with an answer to prolong the conversation, and yet entangle the Galilean.

"Desiring to justify himself, he said unto Jesus, And who is my neighbor?"

Jesus answered in the parable, a fashion in which the rabbis themselves taught, of the man who went down from Jericho, who fell among thieves that stripped and beat him, and left him half dead. By whom priest and Levite passed upon the other side. To whom the good Samaritan came in pity, binding his wounds, caring for him, conveying him to a place of shelter, and paying for his keeping there.

"Which of these, then, thinkest thou," Jesus demanded of this so subtle lawyer and teacher, "proved neighbor to him that fell among robbers?"

The rabbi, true to national instincts, could not bring himself to give direct credit to the Samaritan, by pronouncing the hated word. "He that had mercy on him, no doubt," he said, instead of saying "the Samaritan."

But the lesson had been taught, the rebuke

pointed. "Go and do thou likewise," Jesus commanded him.

The next chapter of Luke, rich in instructions, gives us a lesson—one the disciples received from the lips of the Master, when they besought Him, "Lord, teach us to pray, even as John also taught his disciples." Reverently let us repeat the lesson the willing disciples received, when Jesus "said unto them, when ye pray, say,

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as it is in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

Oh you,
Earth's tender and impassioned few,
Take courage to entrust your love
To Him, named Love, who guards above
Its ends and shall fulfill.
Breaking your narrow prayers, that may
Befit your narrow hearts, away
In His broad, loving will.

Near the Temple, upon another Sabbath day, Jesus, walking with the disciples, beheld a man begging who was blind from his birth, and the disciples asked :

"Master, who did sin, this man or his parents, that he should be born blind?"

Answering that the man's affliction was not a judgment for his own or his parents' sin, Jesus made the occasion manifest "the works of God." "We must work the works of him that sent me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world."

He spat upon the ground, made clay with the spittle, and therewith anointed the blind man's eyes, bidding him go thence and "wash in the pool of Siloam." The blind man "went away therefore, and washed, and came seeing." His neighbors repeated to one another the story of the miracle, and some, doubting, said it was not the blind beggar who looked on them, but one like him, but he said, "I am he." He told them the manner in which he had received sight,

and they brought him to the Pharisees, to whom he recounted the same, what Jesus had said and done to him, and all that had followed. The prejudiced "chief men," again took exceptions to a deed of merey wrought on a Sabbath day. When they could not bring the man to say any thing against his Healer, they affected to disbelieve his statement, and had his parents brought before them, whom they questioned: "Is this your son whom ye say was born blind? How then doth he now see?"

They found this man, unlike other ungrateful ones who had received benefits from Jesus, ready to defend Him against them, and they now designed to force his parents to disavow his previous blindness, or the manner of its removal. The Jewish authorities at Jerusalem had agreed to pronounce "cherem," the ban of exclusion from the synagogue, against any one who should acknowledge Jesus as the Messiah. But the answer of the parents, while cunning enough to shield themselves, gave the Pharisees no assistance: "He is of age, ask him."

The rulers turned then again to the man that was blind, and commanded him: "Give glory to God, we know that this man is a sinner." "Whether he be a sinner, I know not," was the quick reply: "one thing I know, that whereas I was blind, now I see."

They questioned him again as to the manner in which he had received sight, hoping to confuse him so that he would contradict his first statement. "What did he to thee? How opened he thine eyes?"

The man answered: "I told you even now. And ye did not hear. Wherefore would ye hear it again? would ye also become his disciples?"

And when they called themselves the disciples of Moses, and declared they knew not whence Jesus was, the man made loyal, grateful and honest answer: "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing."

The self-righteous judges eried out in rage at this bold rebuke, "Thou wast altogether born in sin, and dost thou teach us?" And they east him out of the synagogue. "Jesus heard that

they had east him out," sought him, declared Himself unto him. and received his homage. Thus, though "the man that was born blind," passes nameless out of the gospel history, we rest assured that he became one of those to whom shall be given "a white stone, and upon the stone a new name written."

"For judgment came I into this world," Jesus said, drawing a lesson from the sight given the blind man: "that they which see not may see; and that they which see may become blind."

"Are we also blind?" asked the arrogant Pharisees.

"If ye were blind," Jesus rebuked them, "ye would have no sin, but now ye say, We see, your sin remaineth."

Other public teachings of our Saviour during this stay in Jerusalem included those ever-comforting lessons which show how He is the Door by which the kingdom of righteousness and heaven is entered, the Good Shepherd who gives His life for His flock.

Nearly three months intervene between the Feast of the Tabernacles and the Feast of Dedication. We believe it was during these months Jesus visited for the last time Galilee and Samaria. The record of the teachings and works of this period are preserved only in the gospel of St. Luke, and are there given without reference to the order of their occurrence.

We see the Son of man again in Galilee. The fifteen gently rounded hills shut in Nazareth, where for many years He dwelt as "the carpenter's son." A three hours journey to the south-east rises Nain, where dwells the "only son" whom He restored to a widowed mother. Straight north from Nazareth is Cana, where was "the beginning of miraeles." The morning sun brightens the "Horns of Hattin," as on that morning when He uttered from its slope the blessings that makes it now our "Mount of Beatitudes." The waves of Gennesaret rock the boats of the Galilean fisherman, as on the days when He passed along its western shore, healing the sick and preaching the glad tidings in Magdala, Capernaum, Bethsaida, Chorazin. We know not in what places He rested, what were His journeyings, in this last stay in Galilee. Of His ministry there we only know that He sent out "the Seventy."

They went "two by two," as the chosen Twelve

had gone; He gave them a charge similar to that with which the Twelve had been sent out, except that no restriction was laid on them to seek only the children of Israel. They were enjoined to go "before his face into every city and place whither he himself was about to come." He gave them the same power the Twelve had received to work in His name, so that it is written: "And the seventy returned with joy, saying, Lord even the devils are subject to us in thy name." Whereupon He charged them to rejoice not so much at this as that their own names were written in heaven.

From Galilee "he steadfastly set his face to go up to Jerusalem." Journeying for the last time over Esdraelon plain, He came with His followers to the northern border of Samaria. He sent messengers into a Samaritan village to make ready a resting place for Him. On a previous journey through Samaria He had been well received, but then He was journeying northward. Now "His face was as though he was going to Jerusalem," for which cause they would not receive Him in the village. The gentle John and James his brother, were the messengers sent to these Samaritans, and the indignation that took hold on John when he returned to the weary Master with the discourteous message shows us a phase of his character nowhere else exhibited in the gospel narratives.

"Lord," cried John and James, "wilt thou that we bid fire to come down from heaven, and consume them?" "The Sons of Thunder," St. Ambrose says, "wished to flash lightning." Elijah had called down fire from heaven to honor himself before a king here in Samaria. Such was now the spirit of the disciples; such was not the spirit of their Master. Through Calvary rather than from Sinai comes the message of the Christ, even to those who scorn Him. "He turned and rebuked"—not the Samaritans, but the disciples, and "went to another village." The Samaritans had brought their own punishment upon themselves—He went from them, though without uttering a reproach. Rejected in Galilee, repulsed in Samaria, derided in Jerusalem, He went on from one deed of love to another, till that crowning deed of love was "finished."

As He neared another village, on this journey,

there fell upon His ear that harsh, yet smothered cry: "Unclean! unclean!" and looking up He saw "ten men that were lepers," drawn together in companionship in misery, but separated from all the rest of the world, so that they stood "afar off" while they cried to Him. Turning their hideous faces to Him, revealing the mutilations the disease had wrought, they clamored as with one voice: "Jesus, Master, have mercy on us."

"Go," was the instant answer, and "show yourselves unto the priest."

The lepers knew what was promised them in the command, for not until a leper was healed could he approach a priest. "As they went they were cleansed." And one feeling himself made whole turned back, and fell at the feet of Jesus, giving Him thanks, and with a loud voice glorifying God. "And he was a Samaritan."

Then Jesus said: "Were not the ten cleansed? but where are the nine?" And to this grateful Samaritan He gave the further priceless gift of healing for his soul: "Arise, and go thy way; thy faith hath made thee whole."

Jesus entered a synagogue on a Sabbath day, and was teaching. Among the worshippers was a poor woman who, for eighteen years, had been bent double by "a spirit of infirmity," so that she could not lift herself up. Jesus called her to Him, and said: "Woman, thou art loosed from thine infirmity." "And he laid his hands upon her, and immediately she was made straight, and glorified God." She was filled with gratitude, but the ruler of the synagogue with indignation. And he stood up in his place and said to the multitude, "There are six days in which men ought to work, in these therefore come and be healed, and not on the day of the Sabbath." This indirect censure of the Healer did not remain unanswered. Jesus would not permit that in His presence the multitude should be falsely taught, should be confused by their teachers as to what was lawful on the Sabbath day. Not because this ruler was ignorant, and presumptuous in his ignorance, although he was that, but because he misled those he assumed to teach, Jesus addressed to him the sharp rebuke beginning, "Ye hypocrites!" When He had ended his lesson, showing why it was justifiable to heal this "daughter of Abraham" from her long in-



THE ENTRY INTO JERUSALEM.

"Blessed is the King of Israel that cometh in the name of the Lord."

firmity on that day, "all his adversaries were put to shame, and all the multitude rejoiced."

Once more upon a Sabbath day Jesus performed a work of mercy. On a certain Sabbath day, He was invited to eat at the house of a Jew of high position, perhaps a member of the Sanhedrin, since St. Luke says he was "a ruler of the Pharisees." In a prominent place among the unbidden guests, directly before the seat of Jesus, where it may be the whisper of malice had stationed him, was "a certain man which had the dropsy." Jesus questioned the "lawyers and Pharisees," saying, "Is it lawful to heal on the Sabbath, or not?"

"But they held their peace." They had expected to open the discussion, after the cure should have been performed. They were not prepared to answer, when Jesus anticipated them. They would not say "Yes;" they could not say "No." "They held their peace." How much work, and all of it unnecessary, had it been to prepare that feast? Yet the Sabbath day was the favorite day for entertainments with the Jew. The very table before them showed how they played fast and loose with their own laws. Could they then pass judgment such as they wished to pass, which would not at once be refused to their own shame? Jesus healed the afflicted one, and by a well directed question showed them that the healing of a man was more worthy of the day than some things they permitted, inasmuch as man was of more importance than a beast. And they could not answer. Their plot had brought confusion on no one but themselves.

Many of His teachings during these days of wandering, Jesus addressed directly to the disciples. As the time drew nearer when He should be no more with them, His heart yearned over them, they were so little prepared for the separation. Bidding them beware of hypocrisy, that leaven of the Pharisees, He told them of the day when all things should be revealed, and hypocrisy avail nothing. Honoring them with the sweet title, "My friends," He counseled them to fear not those who could kill only the body, but to fear God, and trust His providence. "Are not five sparrows sold for two farthings? And not one of them is forgotten in the sight of God." "Fear not, ye are of more value than many spar-

rows." He strengthened them for the coming time when they must confess Him before men, and speak of Him in synagogues, before rulers, and before authorities, promising them the Holy Spirit to teach them what to say, and "Every-one who shall confess me before men, him shall the Son of man also confess before the angels of God."

"One of the multitude" said to Him, "Master, bid my brother divide the inheritance with me," but Jesus answered, "Man, who made me a judge or a divider over you?" And He warned them against covetousness, since "A man's life consisteth not in the abundance of the things which he possesseth." Of the life spent in laying up earthly treasures, rather than in becoming "rich toward God," He taught them the lesson in the parable of the rich man who laid up goods for many years, prepared to take his ease, "eat, drink, and be merry," and whose unprepared soul was that night required of him.

By the birds of the air, the lilies of the field, He instructed them not to be over-anxious concerning temporal things, but to seek first the kingdom of God, by alms-giving to make for themselves purses that would wax not old, and an incorruptible treasure in heaven. "For where your treasure is there will your heart be also." Constant watchfulness in well-doing He enjoined on them by the parable of the servants watching for the return of their lord from a marriage feast. "Be ye also ready, for in an hour when ye think not, the Son of man cometh." With an introduction that showed how His own harmonious spirit suffered from discords, He cautioned them not to expect peace on earth always to follow the doing of His will, since the doing would sometimes bring divisions, even in a man's own household. He forbade a too presumptuous judgment of the sins of others, and commanded a constant vigilance over themselves, when He said that "the Galileans whose blood Pilate had mingled with their sacrifices," were not "sinners above all Galileans," nor the "Eighteen on whom the tower in Siloam fell," "offenders above all the men that dwell in Jerusalem." "Except ye repent, ye shall all likewise perish." Continuance in hopeful effort to save others, He taught in the parable of the barren fig-tree, which the owner would have cut down when it yielded no fruit

for three years, but which he spared yet another year, when the vine-dresser entreated him, promising to use increased effort to make it fruitful thenceforth.

Thus, as "he went on his way through cities and villages, teaching and journeying on unto Jerusalem," Jesus spoke in parables, sometimes to the multitudes, oftener to His disciples and followers, teaching them many things from time to time, as they were able to hear them. The parables of the Great Supper, of the Lost Sheep and the Pieces of Silver, of the Prodigal Son, of the Unjust Steward, of the Rich Man and Lazarus, were perhaps told on this journey. Wherever they were told, it was then as now: "He that hath ears to hear let him hear," and "Take heed how ye hear." There is another lesson in them for us of to-day. The words He spake as never man spake, have been treasured up for us, and handed down to us through the centuries. Their undimmed glory lights the pages of the Book of books. "Search ye the Scriptures."

Chanúkkah, the Feast of Dedication, was observed near the end of Khislev, the "cold month," answering to part of our November and December. This feast was instituted by Judas Maccabeus, in B. C. 164, in commemoration of the renewal of the Temple worship, after its suspension under Antiochus Epiphanes. Like the feasts of the Passover and Tabernacle, it lasted for eight days. During these days the front of the Temple was decked with crowns of gold and golden shields, Josephus tells us. No fast or mourning was allowed. The inhabitants of the city and the pilgrim guests moved about in all the variety of Oriental holiday dress, the air was filled with their songs and joyous greetings, and with the music of cithern and cymball. Each evening of the eight days, the Temple and all Jewish residences were lighted up, within and without, with lanterns and torches.

Jesus and the disciples returned to Jerusalem before the opening of the feast, and on one of the days of its celebration Jesus walked alone in the arcade known as Solomon's Porch, running along the eastern side of the Temple enclosure. There came to Him certain of the Pharisaic party and their rulers, and these demanded of Him: "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly."

He looked away, over the valley of the Kedron at the whited sepulchres of the prophets whom generations of Jews had slain, then back upon the faces of these offspring, worthy of their forefathers. He knew their hearts. Had He then proclaimed Himself the Messiah they hoped for, their persecutions would have ceased, they would have raised his standard beside the shields and the crowns, have declared for him as that handful of brave men had joined the Asmonean whose triumph they were celebrating—aye, they would have died defending him and the Temple, as myriads of them were slain when Titus destroyed Jerusalem. But Jesus was not a temporal, Jewish Messiah. Once for all they must know Him for what He was, the Saviour of the world, and He answered them:

"I told you, and ye believe not; the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no man shall snatch them out of my hand. My Father which hath given them unto me is greater than all. And no one is able to snatch them out of the Father's hand. I and the Father are one."

Then they would have stoned Him, but as they caught up the stones, He demanded of them: "Many good works have I shewed you from the Father. For which of these works do ye stone me?"

"For a good work we stone thee not," they cried out, "but for blasphemy; and because that thou, being a man, makest thyself God."

Jesus answered: "Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came (and the Scripture can not be broken), say ye of him whom the Father sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of the Father, believe me not. But if I do them, though you believe not me, believe the works, that ye may know and understand that the Father is in me, and I in the Father."

They sought to lay hands on Him, but they could not. He passed unharmed out of the Temple, and went forth from Jerusalem not to

return until He should come to keep His last Passover.

Turning to the east, He journeyed with the disciples to the Jordan, and crossed its waters, leaving Judea, and for a time making His abode in half-heathen Perea, at Bethabara, "where John was at the first baptizing." Many sought Him there, and listened to His teachings. "And many believed on him there," because of the fulfillment in Him of the witness John had borne.

One day there came a messenger from Bethany, sent by Martha and Mary to say to Him: "Lord, behold he whom thou lovest is sick."

No more. Love looks confidently to love for help without entreaties, and it is written, "Jesus loved Martha, and her sister, and Lazarus."

Two days after the message was given Jesus continued at Bethabara, then He said to the disciples, "Let us go into Judea again."

They would have dissuaded Him, knowing His life was threatened there, but He assured them that until the time allotted for His work was passed no man could harm Him. Then, "Our friend Lazarus is fallen asleep, but I go that I may awake him out of sleep."

When they, not understanding, said, "Lord, if he is fallen asleep, he will recover," Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him."

The disciples looked at one another, sorrowing. This time Thomas was the first to speak. "Let us also go," he said to his fellow-disciples, "that we may die with him." True-hearted Thomas, though a doubter. He heard the angry mutterings of the Judean ecclesiastics more plainly than he heard the Master's assurance that His hour was not come. He had not faith enough in Jesus to think Him safe in Judea, but he loved Him enough to share the danger. He went to meet, and to die with Him.

Leaving Bethabara and crossing the Jordan in the early morning, the twenty miles journey on foot was accomplished in one day, and as the sun was setting Jesus reached the vicinity of the little village. A concourse of Jews had gathered in the house of mourning, to comfort the bereaved sisters. Lazarus had been four days dead, had died on the very day Jesus received the

message that he was sick. Mary, sitting in the disconsolate home, in her grief unconscious who were those coming and going about her, was unaware that any from Perea had come. But Martha heard from them that Jesus was near at hand, and went out to meet Him.

The hours had seemed so weary, so long to her, since she sent the messenger to Him, by sorrow she measured the time He was coming, and she cried in reproach: "Lord, if thou hadst been here, my brother had not died." Then, in a burst of that grief that asks the impossible, she added: "And even now I know that whatsoever thou shalt ask of God, God will give thee." It was not faith but despair that cried out, for when Jesus answered, "Thy brother shall rise again," she only said, "I know that he shall rise again in the resurrection at the last day."

Then Love and Grief brought forth the declaration of the Divine Lover and Saviour of mankind: "I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH ON ME, THOUGH HE DIE, YET SHALL HE LIVE; AND WHOSOEVER LIVETH AND BELIEVETH ON ME SHALL NEVER DIE."

"Believest thou this?" He asked the weeping Martha.

"Yea, Lord," she answered, "I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

She went then to call Mary, but as she turned from the face of the loved Master, and looked again toward the cottage where He had before-time sat with the lost brother, death seemed near and terrible, the resurrection far off. Her mind went back over the four days. On the first of these Lazarus had died. She had seen the lighted lamp, symbol of the soul's immortality, burning beside the corpse in the few hours between the death and burial. She had followed the bier, on which lay her dead, wrapped in white linen. Mary beside her, the veiled, wailing women and the players on the dirge flutes before them, a long procession of mourners and friends following them, they had come to the place of burial. She had seen the bier set down at the grave's mouth, and listened to the men chanting the Ninetieth Psalm, as they moved in slow circuit seven times around the bier. She had seen the corpse laid in the rocky tomb, the stone fitted into the groove at its opening. She had come



THE TRIBUTE MONEY.

“Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

with Mary back to their home. There for three days, with heads veiled even in their chambers, with unsandaled feet, they had fasted and mourned their dead. They had sat down on the earth, in the midst of their circle of friends, and with rent clothes and dust upon their heads, bewailed him. None spoke until they had spoken, and every sentence of theirs was answered by wails of the mourners, so that the words of comfort were hardly heard. So the four days had passed. Martha thought of them as she went back, until she forgot the promise, and only said to Mary, "The Master is here, and calleth thee."

The word was said secretly, and Mary went quickly out, no one understanding why she went. It is a touching tribute to their love, that even in their grief they did not forget the danger for the Master in Judea, whither He had come at their call. But those that sat with Mary, supposing she was going to the tomb to weep there, rose and followed her. So all the concourse came to the place where Jesus was waiting.

Mary fell down at His feet, crying, "Lord, if thou hadst been here, my brother had not died."

At the sight of her tears, and of the Jews weeping who came with her, Jesus groaned in spirit, and was troubled, and said, "Where have ye laid him?"

"Lord, come and see," they answered. And the procession moved toward the tomb where Lazarus lay.

"Jesus wept."

"Behold how he loved him!" Murmured some of the Jews.

But others said: "Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?"

They came to the cave wherein was the tomb. The darkness of the night was fast gathering there, but a soft glow seemed to fill it when Jesus stepped within. "Take ye away the stone," He said.

Surely it was the death and not the resurrection on which Martha's thoughts were dwelling, for she said: "Lord, by this time he stinketh, for he hath been dead four days."

"Said I not unto thee," Jesus reminded her gently, "that if thou believedst, thou should see the glory of God?"

As at His command they began to lift the stone, the sisters sank upon their knees. Martha's eyes were fixed upon the tomb, but Mary was looking up at Jesus. The disciples and followers of Jesus, and the Jewish friends crowded into the cave.

Jesus addressed Himself first to the Father. He "lifted up His eyes and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always, but because of the multitude which standeth around, I said it, that they may believe that thou didst send me."

Then He looked down upon the tomb, as the stone was slowly lifting, and cried with a loud voice,

"Lazarus, come forth."

"He that was dead came forth."

Filled with the strength of health and youth, Lazarus went back with the loved ones who had come to mourn him, to the little home whence his lifeless body had been carried out four days before.

Hurrying footsteps traversed in the twilight the two miles between Bethlehem and Jerusalem; messengers were carrying the tidings of this great and indisputable miracle to those who assembled in the Temple. In a few hours it was known to all the chief ecclesiastics. The Sanhedrin assembled at the house of Joseph Caiaphas, and the deliberations of that night there have stamped for us the eminence on which the house is supposed to have stood with the name "Hill of Evil Counsel." The account of this miracle filled them with perplexity as to the course they should pursue, for their hatred was unabated toward this worker of wonders, who still would not be the Messiah they demanded.

That great ecclesiastical court of the Jewish nation, the Sanhedrin, had no longer lawful power to sit, to make decisions, or to enforce them. Herod the Great had taken this power from them. But the Jew could not be broken by Roman authority. The illegal gathering of the Sanhedrin still commanded his obedience, which was cheerfully accorded. Yet it behooved the council to keep its action within such bounds that they should seem not to interfere with the governing Roman law. This is more fully shown later, when they contrived to have a Roman governor pronounce on Jesus the decree the Sanhe-

drin had determined to execute. In such matters of religion as the Cæsar took care not to interfere with in any subjugated province, the Sanhedrin was allowed to dictate to the Jew, but since Herod's day the acting high priest was appointed by the Roman governing Judea. Caiaphas had been appointed to this office by the procurator Valerius Gratus, shortly before that governor left the province in A. D. 25, he was now holding it under Pontius Pilate, and was removed from it by the proconsul Vitellius, after Pilate was recalled.

It was this man, when the discussions of the divided and perplexed leaders had been long protracted, who spoke the decisive words. In his capacity as high priest he was devoutly believed by every Jew to have that gift of prophecy which came through Aaron's line, and the council accepted his decision.

"What do we? For this man showeth many signs. If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and our nation." This was the substance of the discussions of the council.

And the decision of Caiaphas was thus arrogantly given: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not."

"So from that day forth they took counsel that they might put him to death," St. John tells us. He tells us, also, that for this reason "Jesus walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim, and there he tarried with his disciples."

But a few weeks remain in which we follow the labors of our Saviour in His earthly life. The first of these are shrouded in mystery. The city called Ephraim is not now identified, but was, probably, in the wild, uncultivated hill country near Jerusalem and toward the Jordan. It was at least not much under the Sanhedrin influence, for Jesus, though a fugitive, was not molested there. Yet He could not have been unnoted, for He was not unattended. The disciples were with Him, and other faithful followers, not least among them those devoted women "who had come up out of Galilee" with Him, who had

"ministered to Him of their substance," who were to be "last at the cross and earliest at the tomb." And much of the old enthusiasm of the common people had revived, so that multitudes followed Him. We may know that He was not silent, seeing these sheep without a shepherd, during these weeks, and many assign the Parables of the Importunate Widow, the Pharisee and Publican, the Laborers in the Vineyard, the Ten Pounds, to this period of His teaching.

One of the lessons of these last days of our Saviour's earthly labors is that in which He sets forth the law of His kingdom on earth concerning the sacredness of the marriage tie, that essential basis of a safe and pure family life, which in its turn is the only sure foundation of a nation. "Among the questions of the day fiercely debated between the rival schools of Hillel and Shammai," says Geikie, "no one was more so than that of divorce. The school of Hillel contended that a man had a right to divorce his wife for any cause he might assign, if it were no more than his having ceased to love her, or his having seen one he liked better, or her having cooked a dinner badly. The school of Shammai, on the contrary, held that divorce could be issued only for the crime of adultery, and offense against chastity." In "The Religions of the World in all Ages," elsewhere presented in this volume, the deplorable state of domestic life in Roman world of that day, resulting from the custom of easy divorce, has been forcibly delineated. The Jewish rabbis of Hillel's school, and a multitude of the people who followed their teachings and example, had fallen into a like laxity of morals. Certain Pharisees, hoping to involve Jesus in the controversy of the schools, came to Him, asking: "Is it lawful for a man to put his wife away for every cause?"

To have sanctioned, even by silence, a so pernicious custom, was not in accordance with the spirit and teachings of Jesus. The answer might offend the guilty Herod Antipas, and increase the hatred and persecutions of the sinners it rebuked, but it was given:

"A man shall leave his father and mother, and shall cleave to his wife, and the twain shall be one flesh." "What, therefore, God hath joined together, let not man put asunder." Only one sin, by the law of the Christ, may sever the bonds

of wedlock. Thus, "He proclaimed the equal rights of woman and man within the family, and, in this, gave their charter of nobility to the mothers of the world. For her noble position in the Christian era, compared with that granted her in antiquity, woman is indebted to Jesus Christ."

From Ephraim and its vicinity Jesus and the disciples crossed the Jordan into Perea again, and journeyed to the south through the woody highlands of Gilead as far as Heshbon on the south-east, then almost directly west to the Jordan again, and along its eastern bank northward until Bethabara was reached. There, where the Baptist with spiritual insight and prophetic vision, had looked on Jesus and cried, "Behold the Lamb of God which taketh away the sin of the world," Jesus for the last time passed through Jordan's waters. Thence west by Jericho, he went toward Jerusalem, the Lamb to the sacrifice.

The time of the Passover was near, and the earth was robing herself again in the beautiful garment of spring, with its broidery of leaves and flowers. Jesus rested in the shade of a tree, beside a wayside well. To the left, sunlight fell upon a range of hills, and from a town at the base of one of these came women with their water jars. And when they saw Jesus, "they brought unto him their little children, that he should touch them." It was one of the beautiful and most ancient customs of Jewish observance for parents to bring their children at an early age to the synagogue that they might have the prayers and blessings of the elders. The Talmud says: "After the father of the child had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him and prayed that he might grow up famous in the Law, faithful in marriage, and abundant in good works." Parents also sought opportunities to bring their children to the attention of any noted rabbi, when occasion offered. Now these women, perceiving by the grouping of the disciples about Jesus, that He was a Teacher, encouraged, also, by the presence of the Galilean women, and yet more, by the loving invitation of His looks, hastened to bring their little ones for His blessing. The babe in its mother's arms reached out tiny hands to Him, the prattling boy leaned fearlessly on His knee, the innocent-eyed girl looked

shyly up at Him with dimpling cheeks. The heaven smiled down its joy, the earth breathed forth its incense. A restful, happy moment for Him, so lately turned from the presence of frowning Pharisee, sneering Sadducee, and cunning spies. And He was moved with indignation when the disciples rebuked the mothers, and He said:

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "And He took them in His arms and blessed them, laying His hands upon them."

Once again He enforced the lesson of his kingdom on His disciples, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

Thus, while He walked our earth, the Son of man clad in dignity the earthly life. He held the children in His arms, He graced the marriage feast with his presence, He hallowed the home-life in Bethany, He called His constantly erring disciples "My friends," He directed the converse where friend met friend at the hospitable board, He wept with the mourner for the dead. Dare we make of this earthly life a common or unclean thing?

There is no sweeter story told,
In all the blessed book,
Than how the Lord, within His arms
The little children took.

The voice that silenced priest and scribe
For them grew low and sweet;
And still for them His gentle lips
The loving words repeat

"Forbid them not!" O, blessed Christ,
We bring them unto Thee,
And pray that on their heads may rest
Thy benedictite.

There came one running, who knelt to Jesus, asking Him: "Good Master, what shall I do to inherit eternal life?" Jesus answering him that there was none good save God, bade him keep the commandments given by Moses. And when the young man said: "All these things have I observed from my youth up," Jesus answered, "One thing thou lackest yet, sell all that thou



THE GARDEN OF GETHSEMANE.

"And there appeared an Angel unto Him, from Heaven, strengthening Him."

hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

Youth was his; riches were his, when he heard the test he went away sorrowing, "for he was very rich;" worldly dignities were his, he was "a ruler," St. Luke tells us; virtue was his, he had kept the commandments "from his youth up." He was sincere in his asking, for "Jesus looking upon him loved him," St. Mark tells us. But the unexpected answer turned him away. He was ready to "do;" he was not ready to sacrifice. One thing he lacked. He could not become as a child, not even "to inherit eternal life."

Then Jesus taught the disciples how hardly they that have riches and trust in them shall enter into the kingdom of God. And when they murmured, "Who then shall be saved?" the answer was, "With men it is impossible, but not with God; for all things are possible with God."

Peter said to Him: "Lo, we have left all, and followed thee. What, then, shall we have?" And Jesus answering promised to those who follow Him thrones of glory, manifold recompense for losses for His sake, and the inheritance of eternal life. Then He spake the parable of the Laborers in the Vineyard, to warn them that these rewards would be the gift of God, and He alone the judge of their bestowal. "Many that are first shall be last; and the last first."

"And they were in the way, going up to Jerusalem, and Jesus was going before them." He took the Twelve apart, and warned them of the things about to come to pass.

"Behold, we go up to Jerusalem; and the Son of man shall be delivered up to the chief priests and scribes, and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up."

Now crucifixion had been unknown to the Jews until the Romans introduced it, and by the latter it was used only for the punishment of slaves and the lowest malefactors. In His previous prophecies of His death, as recorded by the evangelists, Jesus had not spoken of the manner of that death, that the "ignominy of the cross" was to be laid upon Him. On this occasion His few words open out a view of the actual event, but again the Twelve "understood him not." This could only be because their minds were

hopelessly occupied with their preconceived opinion of what was to be. The old and cherished dream of the earthly kingdom of the Messiah fatally misled them. The Master, with love and patience, had warned them again and again. For them He had lifted the veil between present and future. The remaining days of His earthly life were few; the end assured. Yet the disciples accompanied Him to the last day, fearing indeed for Him, but hoping for some interposition of Divine authority that should disprove His words. Thus, when the hour came, it found them unprepared, and put them to flight.

A striking illustration of what filled their thoughts is given us in an occurrence of this journey. Salome, mother of James and John, came to Jesus, and, kneeling, craved permission to ask a favor of Him. Her sons were with her. When Jesus said, "What wouldest thou?" she entreated that her two sons might sit, the one on His right hand, the other on His left, when His kingdom should be established. She had sacrificed her substance to minister to His temporal wants, she had followed His footsteps during His ministry, she was of His earthly kindred; her sons had been singled out, with Peter, on marked occasions when the other disciples had not been permitted to accompany their Master. In her motherly love she felt assured they would grace any high position.

"Ye know not what ye ask," Jesus answered with pitying tenderness. And looking on James and John He questioned them, "Are ye able to drink the cup I am about to drink?"

"We are able," they answered, confidently.

So, indeed, they would be found when the spirit of the Master more fully filled them, when they had looked upon the cross until its glory far outshone the crown of David, and Jesus answered in the spirit of prophecy, "My cup indeed ye shall drink." But He told them again that rewards were in the hands of the Father, and when the other disciples were indignant that these two sought to have precedence over them, Jesus once more enforced the lesson that whosoever would be great must become so through humility and not ambition, who would rule must serve: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

They came now to Jericho, lying in the deep valley of the Jordan, near its mouth. The Jericho of the New Testament was a mile and a half to the south of the site of that Jericho whose walls fell down at the sounding of the trumpets of Joshua's host. So beautiful was its situation that Josephus speaks of the small but rich plain about it as "the divine district." Honey, dates, the balsam-plant, and figs were nowhere found in such excellence as in this plain; maize yielded a double harvest, wheat ripened a month earlier than in Galilee. The fountain of Elisha and other abundant springs watered it. The city itself has been called "city of fragrance," "city of roses," "city of palm-trees," "paradise of God." It was one of the cities allotted the Levites, and therefore the place of residence of many priests. As it was a place for the receipts of custom on the export and import trade between the two sides of the Jordan, there were also many "publicans," tax-collectors, there. The homes of wealth were on every hand. Misery, also, was there. One of its representatives sat by the wayside as Jesus passed by, a blind beggar, the son of Timæus.

When Bartimæus heard from the multitude that Jesus of Nazareth passed by, he began to cry out, "Jesus, thou son of David, have mercy on me."

Many rebuked him and bade him hold his peace, but not in vain had he listened to the whispered story of the loving kindness this wonder-worker had shown to the afflicted. St. Mark tells us, that, when rebuked, "he cried out the more a great deal," "Thou son of David, have mercy on me."

"And Jesus stood still, and said, Call ye him."

Bartimæus heard, and flinging aside his abba, that nothing should impede the swiftness of his coming, sprang up, and hurried to Jesus.

"What wilt thou that I should do unto thee?"

"Rabboni," pleaded Bartimæus, "that I may receive my sight." The steps of honor for the Jewish teacher were: Rab, Rabbi, Rabban, Rabboni. The blind man honored Jesus with the highest title.

Jesus touched his eyes, saying, "Go thy way, thy faith has made thee whole." The "made thee whole" here used by Jesus, is the same as that spoken by Him to the grateful Samaritan

who had returned to worship Him after his leprosy was cleansed, and its full significance, "saved thee," is applied by Jesus to the cleansing of the soul as well as healing of the body. Bartimæus, for whom was performed the last detailed of our Saviour's miracles of healing, believed, would not be turned from the Healer by officious intermeddlers, and was saved. He "followed Jesus on the way." A fellow-sufferer under the same affliction, who was with him, likewise received sight at the same time, as is recorded by Matthew only.

The "chief publican" of Jericho was named Zaccheus, a Jew grown rich in his calling, and consequently hated by those of his own race, on whom, principally, his extortions fell. This man greatly desired to see Jesus, and, "because he was little of stature, he ran on before," as Jesus entered Jericho, "and climbed up into a sycamore tree," that was in the way Jesus was coming.

"And when Jesus came to the place, he looked up, and said unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house."

Zaccheus hastened with joy to receive the guest who thus honored him, but the attendant crowd all murmured: "He has gone in to lodge with a man that is a sinner."

Disregarding the laws of ceremonial defilement, unmoved by harsh public opinion, Jesus entered the house of this accursed one, over whose threshold no Jew of standing had ever crossed. At this gracious condescension the hardness in which Zaccheus had encased his better nature, melted away. Social proscription had degraded him more than his occupation. Resolving now to be worthy of the honor done him, he stood forth and made a vow unto the Lord whom he accepted:

"Behold, Lord, the half of my goods I give to the poor, and if I have wrongfully exacted aught of any man, I restore fourfold."

Jesus accepted the genuine penitent, whose first thought was of restoration. The honored ruler, so eager to be told what he should do, would not obey the command "sell all thou hast and give to the poor." The despised publican voluntarily vowed to give half he had to the poor, and with the remainder to make fourfold restitution to those he had wronged.

"To-day is salvation come to this house," said Jesus, "forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

Said we the last detailed miracle of healing was the opening of the eyes of blind Bartimæus? What, then, was this greater work, the changing of the heart of Zaccheus? Thanks be to God for the gift of His son. Of His miracles as of His kingdom there shall be no end.

Pilgrims were now gathered in and around Jericho, come from the regions of Perea and Galilee, bound for Jerusalem to keep the Passover. These, hearing of the cure of the blind man, and that Jesus would certainly go up to keep the feast, waited to go with Him, and see for themselves what wonders might come to pass. When, therefore, He left Jericho and entered the gloomy, desolate, narrow gorge of the Kedron, a long procession followed Him. No striking incident marked the journey. Sometimes Jesus conversed with one or another of the disciples, often He pressed on the toilsome, upward path a solitary figure, leading the multitude, silent, and those who could see His face knew that He was deeply troubled. Fifteen miles of mountain path led from Jericho to that point where, three thousand feet above it, on Mt. Olive's eastern slope, the village of Bethany looked out from among its sheltering trees. The procession scattered when Bethany was reached, many of the pilgrims pushing on to Jerusalem, while others erected booths at Bethany, at Bethphage, or in the Kedron valley, or along the western slope of Olivet, whence they could look upon the flashing roof of the Temple. On the Friday evening, six days before the Passover, and ere the sunset hour ushered in the Sabbath, Jesus rested in the loved home in Bethany, welcomed by loving Mary, busy Martha, and Lazarus, "whom He loved." Sweet to the Man of sorrows was the rest of the Sabbath-day that followed, spent in quiet with those who loved Him.

When evening came again, and the Sabbath was ended, the little family "made a supper" for Him. Their house was soon filled with unbidden guests, for word that He was in Bethany had gone on with the pilgrims to Jerusalem, and many who dwelt there and many pilgrims sought to see Him, and they came, "not for Jesus' sake

only, but that they might see Lazarus also, whom He raised from the dead." These were "the common people," St. John says, and he also records that "the chief priests took counsel that they also might put Lazarus to death, because that by him many of the Jews went away and believed on Jesus."

The invited guests were ranged about the table, Jesus in the seat of honor, Lazarus reclining near Him. His eyes rested in affection on the faces of disciples and friends. Here was one whom He had healed in Galilee, there one who had believed on Him in the Temple. Here were those who had journeyed with Him to Ephraim and through Perea, and those who had thought on Him and kept their faith in Him through months of separation. Martha served the guests. It was a happy hour. Not even the presence of curious strangers could arrest the deepening feeling of love with which those who believed looked on His dear face. One of these was Mary, and she felt the love that swayed her must manifest itself. She rose from her retired seat, and taking an alabaster flask of Indian spikenard, she broke the flask, and with the precious liquid gum anointed the head and the feet of Jesus, the fragrance of the offering filling all the house. Then, forgetful of the presence of any save the Lord she thus adored, she knelt and wiped His feet with her hair. The rare and costly unguent she used was considered a gift worthy of a king's acceptance. To the Master her sweet forgetfulness of self, her love and her humility were far more precious. Innocent, loving, trustful Mary, type of purest womanhood, whose years had been safe sheltered in the little home-nest in peaceful Bethany. We know that Jesus loved her. Let us not forget how He accepted a like act of devotion from "the woman that was a sinner."

"Why was not this ointment sold for three hundred pence, and given to the poor?" The harsh question was like a discordant note suddenly sounded in a holy anthem. The speaker was one of the Twelve, — Judas Iscariot, and "this he said, not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein." To this, then, had come one of those chosen by Jesus to be His special followers. A thief in deed, a traitor in



THE BETRAYAL.

“Judas, betrayest thou the Son of Man with a kiss?”

heart, a murderer in purpose. When Jesus looked upon him, Judas thought of the holy morning light that fell upon Hattin slope when he was honored with a place among the chosen. It seemed far away. He thought, too, of the day when Jesus said: "Have I not chosen you the twelve and one of you is a devil?"

Yet a murmur that seemed assent followed Judas' question, for to many Mary's offering seemed wasteful and uncalled for, but Jesus rebuked them:

"Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whosoever ye will ye can do them good; but me ye have not always. She hath done what she could. She hath anointed my body aforehand for the burying. And verily I say unto you, wherever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The feast was ended, and the guests were gone. Under vine-clad roof and in wayside booths silence was in Bethany. Those who had come out from Jerusalem neared that city again, walking in groups of twos and threes, or in large companies, talking one with another concerning the words and works of Jesus, and speculating whether He might not be declared the Messiah ere the days of the Passover were accomplished. Apart from them all, behind the last of these groups, lurked a solitary figure. Loitering when any looked back lest he might be spoken to, hurrying forward when none turned, lest he should be left alone with his own awful thoughts, came the Iscariot. The trees along the way seemed to tremble as he passed under them, the starlight to pale as it touched his haggard face, the zephyr to become a moaning wind as it rushed past him. Hatred and greed and fear in turn convulsed his soul. Now he thought on the bag that hung at his girdle, seeming so light because the price of the spikenard was not there, and now he thought of the rulers of the people seeking to lay hands on Jesus, and at these thoughts his feet moved more quickly. Anon he thought of all the deeds of mercy he had seen wrought in these two years, of the never-failing love he had seen poured out upon men, and his steps faltered. Now greed quickened his pulse as he

saw shining pieces of gold or silver he might win by a word. Now his face blanched at the horror of his deed, as the solemn eyes of the Sinless One seemed again to rest on him. He thought of the hour he had joyed to be one of the chosen, of the hour when first the assurance pressed upon him that this choosing would not bring him riches nor power, but rather scorn and poverty, possibly death. He remembered when he had purloined the first money of the common store, and, one after another, all the doubts, disappointments and sins that had led to this hour.

He stood in the presence of the chief priests in the council-chamber in the house of Caiaphas. "What are ye willing to give me, and I will deliver him unto you?"

"And they weighed unto him thirty pieces of silver."

With downcast eyes that he could not lift, trembling with terror and shadowed by the despair that should follow the fulfilling of his promise, his hand yet greedily grasped the pitiable moiety they doled out to him, less than the price of a slave at the market-gate. A sordid, miserable figure of a man, he went out from the council-chamber, and not one of these rulers who had made the bargain with him would have had their garments touch his; they who hated Jesus of Nazareth the most bitterly shrank from His betrayer as from a leper. The doom of a traitor was on him. But he hardened his heart to execute its purpose, "and from that time he sought opportunity to deliver him unto them."

Praise ye the Word made flesh!

True God, true man is he;

Praise ye the Christ of God,

To whom all glory be:

Praise ye the Lamb that once was slain,

Praise ye the King that comes to reign.

Rejoice greatly, O daughter of Zion;

Shout, O daughter of Jerusalem;

Behold, Thy King cometh unto thee.

Ride on, ride on in majesty!

Hark, all the tribes hosannas cry;

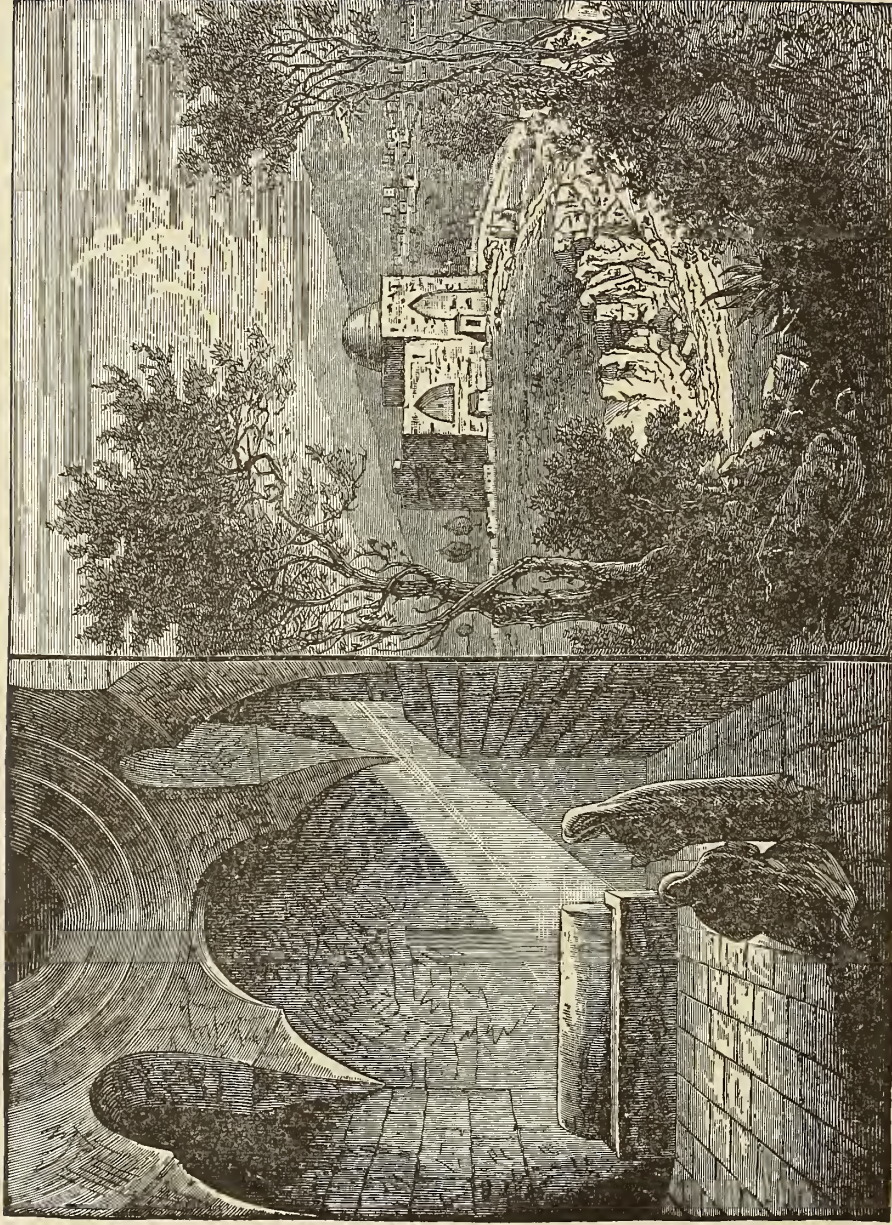
Oh, Saviour meek, pursue Thy road,

With palms and scattered garments strowed.

No. 10.—Environs of Jerusalem.

BROOKS.		TOWNS, ETC.			
CE'DRON.....	E—c	ABU DIS'.....	E—b	GIB'E A.....	C—c
CHE'RITH (<i>ke</i>).....	F—a	A DAS'.....	C—c	GIB'E A OF SAUL.....	E—b
FOUNTAINS.		A DUL'LAM, <i>cave</i>	E—d	GIB'E ON.....	D—b
AIN EL HAUD'.....	E—b	AH'BEK.....	B—c	GOPH'NA.....	D—a
AIN ES SUL'TAN.....	G—a	A'I.....	E—a	HE RO'DI UM.....	E—d
AIN DUK'.....	G—a	AIN YE'BRUD.....	E—a	IM'AN A'LY.....	B—b
AIN HA NI'YEH.....	D—c	AJ'A LON.....	B—a	JAR'FAH.....	B—d
AIN YA'LO.....	D—b	AL'LAR ES SIF'FLA.....	C—c	JAR'MUTH.....	B—c
MOUNTAINS.		AL'LAR EL FO'KA.....	C—c	JE'DUR (<i>Gedor</i>).....	C—d
FRANK.....	E—c	AM'WAS.....	B—a	JE'RASH.....	C—d
JEB'EL ESH ET-GHU'RAB.....	G—a	AN'A MA.....	D—b	JER'I CHO.....	G—a
JEB'EL KU'RUNTUL.....	G—a	AN'A THOTH.....	E—b	JE RU'SA LEM.....	D—b
SCO'PUS.....	D—b	AN'A TA.....	E—b	J. FU REI'DIS.....	E—c
ROADS.		AQ'UEDUCT.....	D—c	JIF'NA.....	D—a
DEAD SEA.....	E—c	AR'TUF.....	B—b	JIM'RIN.....	B—d
GA'ZA.....	C—c	AT'A ROTH.....	C—a	KAHN EL HUDH'RUR.....	F—b
HE'BRON.....	D—c	A ZE'KAH.....	A—c	KIR'JATH JE'A RIM.....	C—b
JER'ICHO.....	F—b	BA HU'RIM.....	F—b	KU'LON.....	D—b
JOP'PA.....	B—b	B. A'DAB.....	C—c	KU'RI ET EL E'NAB.....	C—b
RO'MAN.....	C—a	BE'ER OTH.....	C—a	KUS TUL'.....	C—b
TOMBS.		B. FEJ'JAR.....	D—d	LAT'RON.....	A—b
BE'IT JA'LA.....	D—c	B. NA'KA BA.....	C—b	MAR EL'YAS (St. Elias) <i>Christian</i>	
RA'CHEL.....	D—c	B. IK'SA.....	D—b	Church.....	D—c
NEB'Y MU'SA.....	G—b	BEI'TIN.....	E—a	MICH'MASH (<i>mick</i>).....	E—a
NEB'Y SAM'WIL.....	D—b	BE'IT JA'LA.....	D—c	MIR SIR'.....	B—b
VALLEYS.		BEREI KUT'.....	D—d	MIS'PAH (<i>miz</i>).....	D—b
A'CHOR (<i>kor</i>).....	F—a	BER FI LI'YA.....	B—a	MU'SA, NEBY.....	G—b
BER' A CHAH (<i>kah</i>).....	C—d	BETH'A NY.....	E—b	NEB'Y MU'SA.....	G—b
E'LAH.....	A—c	BETH'EL.....	E—a	NEBY SAM'WIL.....	D—b
REPH'A IM.....	D—b	BETHER.....	C—c	NE TO'PHAH.....	B—c
WADYS.		BETH HAC'CE REM (<i>hack'se</i>).....	E—c	NI COPO LIS (<i>Amwas</i>).....	B—a
A'LY.....	B—b	BETH-HO'RON (<i>lower</i>).....	C—c	NOB.....	E—b
BIT TIR'.....	C—a	BETH-HO'RON (<i>upper</i>).....	C—a	OPH'RA.....	E—a
DEBR.....	F—d	BETH'LE HEM.....	D—c	PAS DAM'MIM.....	B—c
EL WERD'.....	C—c	BETH-SHE'MESH.....	B—c	POOLS OF SOLOMON.....	D—c
ET TA A MI'RAH.....	E—c	BI'REH.....	C—a	RACHEL'S TOMB.....	D—c
ESH SU WE'IN IT.....	E—a	BIT TIR'.....	C—c	RA'MAH.....	D—a
FAR'RAH.....	E—b	BO'ZEZ.....	E—a	RA MA THA'IM ZO'PHIM.....	C—a
FU'WAR.....	F—a	B. U'NI A.....	C—a	RI'HA (<i>tower</i>).....	G—a
GHU'RAB.....	B—b	B. SA KA'RI A.....	C—d	RIM'MON.....	E—a
HAUD.....	F—b	CAL CA'LIA (<i>castle</i>).....	C—a	SA'RIS.....	C—b
IS MA'IN.....	B—b	CAPHAR ZACH A RI'AH.....	A—d	SE'NEH.....	E—a
KIM EI TE'RAH.....	G—b	CAS TEL'LUM EM'MAUS, (<i>Latron</i>).....	A—b	SHA'FAT.....	D—b
MUS'URR.....	B—c	CAVE OF ADUL'LAM.....	E—d	SHO'CHOH.....	B—d
SIDR.....	G—b	CHE PHI'RA (<i>ke ji'rah</i>).....	C—a	SID.....	E—b
SU'RAR.....	A—b	CHES'A LON (<i>kes</i>).....	C—a	SUF'FA.....	B—a
UR'TAS.....	E—d	CO LO'NIA.....	D—b	SU'RAH.....	B—b
		DE'IR EL HA'WA (<i>convent</i>).....	B—c	SO'BA.....	C—b
		D. E'YUB (<i>pool</i>).....	B—a	TA WA HI'NES SUK'KAR.....	G—a
		DO'CUS.....	G—a	TE KO'A.....	D—d
		EL BURJ'.....	B—a	TE CU'A.....	D—d
		EM'MA US.....	C—b	TIB'NEH.....	A—c
		E'NON.....	E—b	TIM'NATH.....	A—c
		EN-SHE'MESH.....	E—f	UM BURJ'.....	B—d
		E'PHRA IM.....	F—a	UM PUSH'.....	B—a
		E'TAM.....	D—c	UR'TAS.....	D—c
		GE'BA.....	E—a	WEI'I JEH.....	D—b
		GE'DOR.....	C—d	ZA KA'NIA.....	A—c
				ZA NO'AH.....	B—b
				ZEL'ZAH.....	D—c
				ZO'RAH.....	B—b





RACHEL'S TOMB.

Ride on, ride on in majesty!
 In lowly pomp ride on to die;
 O Christ, thy triumphs now begin
 O'er captured death and conquered sin.

Ride on, ride on in majesty!
 In lowly pomp ride on to die;
 Bow Thy meek head to mortal pain,
 Then take, O God, Thy power, and reign.

 The day following the Sabbath day rest of Jesus in Bethany was the tenth day of the month Nisan. In the early morning He went thence with the disciples toward Bethphage, and when they neared that village He sent forward two of the disciples, instructing them: "Go your way into the village over against you, in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any man ask you, Why do ye loose him? then shall ye say, The Lord hath need of him." And all was done as He commanded, and "they threw their garments upon the colt, and set Jesus thereon." So they began the descent of the Mount of Olives toward Jerusalem, for Jesus was now about to make a public entry there in such manner as to fulfill the prophecy by which Zacharias foretold the coming of the Messiah.

He had been driven thence by the persecuting Pharisees and scribes. He had cried out over the city which held the Temple of God: "O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate!" His loving heart was rent with pity at the knowledge of her self-invited impending destruction. Now as He drew nigh again to the city He wept over it, crying out, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Sorrow for the lost sheep of the house of Is-

rael filled the heart of the Messiah in the hour He publicly took upon Himself the title, but His disciples were filled with rejoicing. For the first time He entered Jerusalem not on foot, for the first time a multitude accompanied Him. True, He rode in "lowly pomp," upon the foal of an animal derided by the Romans and all Gentiles. But the sacred associations it had for the Jewish mind were many, reaching far back to the days of their father Abraham. It was a type of peace to them; more than all it fulfilled the prophecy of the Messianic coming. Those who accompanied Jesus therefore were joyful, and burst out in singing. They threw their abbas before Him for the colt to step on; they caught branches from olive and fig tree; and, chanting and waving these palms aloft, moved along with Him. And as they neared the city there moved out another procession to meet them, also waving aloft their palm branches. Shouts of triumph were met by answering shouts as the two processions neared each other. Hosannas echoed hosannas.

The multitude that went before Him cried out: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

And the answering cry was: "Blessed is he that cometh in the name of the Lord, even the king of Israel. Blessed is the kingdom that cometh, the kingdom of our father David. Peace in heaven, and glory in the highest."

The two processions met and joined, and closing about the Messiah and the Galilean group that surrounded Him, advanced with Him to the city gate, waving their palms aloft, and shouting hosannas. Many within the city wondered at the sight and sound of this advancing multitude, and came out to meet it, asking, "Who is this?" And the answer was, "This is the prophet Jesus, from Nazareth of Galilee."

But the Pharisees, in bitterness of heart, said one to another, "Behold, how we prevail nothing! lo, all the world is gone after him!" Some of these said to Jesus, "Master, rebuke thy disciples," but He answered, "I tell you, if these should hold their peace, the very stones would cry out."

Thus boldly Jesus came to Jerusalem, and openly entered the Temple. On His visits at

previous feast times, He had used such caution in coming and going as He deemed best for the progress of His work. Now that He was openly threatened in Jerusalem, He came there accompanied by a multitude shouting hosannas. Now that the teachers of the Law and the Prophets had decreed His death, He rode to meet it as their prophet had foretold He would come. Now that they secretly plotted when and where they should seize Him, He entered their Temple daily, and taught the thousands there within their hearing.

Three years before, one of the first acts of His public ministry had been to drive from the sacred precincts of the Temple those who defiled it, buying, selling and trafficking there. Now He began His last teaching by rebuking and dispersing those who were again in like manner desecrating it, making His Father's house "a den of thieves." When the place was again made holy, He healed the blind and the lame who sought Him. The enthusiasm of the multitude continued, so that even the children in the Temple were crying out, "Hosanna to the Son of David." And when the angry rulers said to Him, "Hearest thou what these are saying?" He made calm answer, "Yea, did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

There were certain Greeks, proselytes to the Jewish faith, who had come up to Jerusalem to keep the feast, and these desired to see the Galilean prophet. They came to Philip and said, "Sir, we would see Jesus." Philip told Andrew of their request, and the two brought it to the Master. We are not told whether the interview they sought was given them, but the lesson of the occasion for us is that the kingdom was come for all men, Gentile as well as Jew, for Jesus answered: "The hour is come, that the Son of man should be glorified." Continuing, He foretold how souls should be drawn to Him by His death, and that life eternal was the portion of those who should serve Him. These Gentiles desired to see Him, and to all the kingdoms of earth Jesus made answer: "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

He was to be lifted up, and draw all men to

Him, but the shadow of the cross fell darkly on Him in that day of triumph, and He cried out: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour." And again He cried, "Father, glorify thy name."

Then, and for the third time, came the Voice from heaven: "I have both glorified it, and will glorify it again." The Father answered the Son. But to the multitude the words were but a sound, and some said, "It thundered;" others, "An angel hath spoken to him."

"And he left them, and went forth out of the city to Bethany, and lodged there." In the early morning He returned with the twelve to teach in the Temple, "and every evening he went forth out of the city," St. Mark says. It was on one of these mornings, as He came from Bethany, that "he hungered," and seeking a fig-tree, found it bore, "nothing but leaves," and said, "No man eat from thee henceforward forever." On the next day, when the disciples marvelled to find the vigorous tree already dead to the roots, and Peter said, "Rabbi, behold, the fig-tree which thou cursedest, is withered away," Jesus charged them: "Have faith in God." And He taught them that what they asked of God in faith should be given them. Unanswered prayers do not refute this promise. Here "to ask," must mean "to ask aright," and the wisdom of the Giver of the thing asked for, alone may judge the "aright." The asker can not be far wrong who bears at heart the close of this lesson: "Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven, may forgive you your trespasses."

Within the Father's Temple the Son was teaching, and the chief priests and elders of the people came to Him, demanding: "By what authority doest thou these things? and who gave thee this authority?"

It was, says Farrar, "A formidable deputation, imposing alike in its numbers and its stateliness. The chief priests, heads of the twenty-four courses, the learned scribes, the leading rabbis, representatives of all the constituent classes of the Sanhedrin, were there to overawe Him, with all that was venerable in age, eminent in wisdom, or imposing in authority, in the great Coun-

cil of the nation. The people whom He was engaged in teaching made reverent way for them, lest they should pollute those flowing robes and ample fringes with a touch."

This was what the multitude saw, as they anxiously listened to this sudden attack upon the Teacher out of Galilee. What was seen by the eyes that had wept over Jerusalem? Beneath faces affecting righteousness, under robes embellished with the outward symbols of piety, hearts filled "with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil things." Teachers of the people who taught them the folly of man, and shut from them the wisdom of God. Rulers of the people who oppressed them with laws they themselves failed to obey. Hypocrites, who made clean the outside of the platter, cherishing all uncleanness within.

"I also will ask you one question," He answered with a dignity His own, "which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?"

The startled inquirers were confounded. Should they answer John's baptism was from God, the next question would be why had they not received it, and believed him, and to that question they could give no answer. If they answered his baptism was from men, the multitude they were come to turn from Jesus would be arrayed against them, for the people held John a prophet.

"We know not," at length they said to Jesus.

But they spoke falsely, for their thought was, "we will not tell you," and Jesus, answered the thought of their hearts, and not the words they had spoken to cover their defeat.

"Neither tell I you by what authority I do these things. But what think ye?" He continued. And He spoke to them the parable of the two sons, one of whom answered the father's command to go work in the vineyard, saying, "I will not," but afterward repented and went; the other answered, "I go, sir," but went not. "Which of the twain," Jesus asked these teachers and elders, "did the will of the father?" And when they reluctantly answered, "The first," Jesus solemnly warned them how even so repent-

ant sinners should go into the kingdom of heaven before them, who repented not, believed not.

Then He taught them in the parable of the wicked husbandmen, who repaid not the owner of the vineyard with its fruits, but when he sent his servants, beat, and stoned, and killed them. And when he sent his own son, "they took him, and east him out of the vineyard and killed him." And Jesus demanded of these chief priests and elders what the lord of the vineyard should do to these husbandmen. "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their season." No other answer could they give in the presence of these people they taught, and because of the presence of these people Jesus spared not the false teachers. "Therefore I say unto you," was the solemnly pronounced judgment, "the kingdom of heaven shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

Yet another parable He spake, likening the kingdom of heaven to the marriage feast a certain king made for his son, inviting guests who would not come, guests who derided the invitation, guests who murdered his messengers, and gathering in to the feast at last the good and the bad from the highways. And when the king came in to his guests and found one without the wedding garment, "speechless" when asked why he wore it not, he bade his servants to "east him out into the outer darkness." "For many are called but few are chosen," are the solemn words concluding this parable.

The scribes and Pharisees failed not to understand the application of these parables to themselves, but their hard hearts were hardened alike by the words of merey, of warning, or of judgment. Foiled in the purpose for which they had sought Him, silenced in the presence of the people, their humiliation increased their rage, and they would have seized Him even there, but they feared the people. They went away to renew their plottings, "and took counsel how they might ensnare him in his talk."

When another day was come, the result of their scheming was that Jesus was three times met and questioned, by the leaders of the different Judaic parties. Pharisee, Sadducee and Herodian, for the time laying aside their dissen-

sions, were united in an unnatural and unholy alliance, its purpose to betray Him into something that should turn the people against Him, or bring Him into opposition to the Roman authorities, or under charge of heresy before their own council. Once more, and for the last time, Jesus approached the Courts of the Temple. There met Him in the narrow way certain Herodians, accompanied by "disciples of the Pharisees."

"Master," they said, "we know that thou art good, and teachest the way of God in truth, and carest not for any one; for thou regardest not the power of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

They addressed Him with fawning flattery, they feigned to believe Him "good," they implied the answer they expected when they said He "regarded not the power of men," and with assumed deference they anxiously waited the answer. Would He give the Herodians the occasion to denounce Him before Pilate by opposing the payment of the tribute? Every Jew in his heart regarded it as an imposition, paid it as an extortion wrung from him by Roman tyranny. Would this Truth Speaker, thus questioned, speak the thought of the Jew? Then was He countenancing rebellion to Rome, offence the strong hand of government would swiftly punish with death. On the other hand, would He justify the Roman law? Then the people would turn from Him as no true Son of David.

"Why tempt ye me, ye hypocrites?" Jesus began to answer, and even so soon they felt their purpose was known to Him, and they were baffled. "Show me the tribute money!" He demanded.

They brought Him a denarius, stamped on one side with the likeness in profile of the reigning emperor, Tiberias Cæsar, the other side bearing his title, *Pontifex Maximus*, and He demanded of them, "Whose is this image and superscription?" "Cæsar's," many voices answered together.

Jesus stretched out His hand until a finger touched the coin, so hated that even the Herodian presenting it could only bring himself to hold its rim between thumb and forefinger, drawing the rest of his hand away from its contami-

nation. The crowd pressed closer around the two, but their flaming eyes and faces set in anger showed their anticipation of defeat. It was the current coin for every thing but temple tribute, accepting which they had, even by the decisions of their own rabbis, acknowledged the supremacy of Cæsar. It was the coin they had taken from their conqueror.

"Render, therefore," said Jesus, "unto Cæsar the things that are Cæsar's," "render," not "give," as they had put the question, but "give back" as they were legally bound to do. The question was fully answered, but Jesus paused not there. He seized the opportunity His enemies had given Him, and taught the lesson of that higher living of which they knew so little, for which they cared nothing, but in seeking out and following which only is rounded the purpose of earthly life:

"Render therefore unto Cæsar the things that are Cæsar's, AND UNTO GOD THE THINGS THAT ARE GOD'S."

That the earthly life of the Saviour of the world was all passed in the little country of Palestine, that the field of His labors was so limited He never taught "a hundred miles from the home of His boyhood," is a weapon, and one of the weakest of the weak weapons, of the skeptic. What matters it where "the Word became flesh?" He lives forever. What though the gospel lessons were taught on a hill of Galilee we may never see, in a hall of the Temple where now no stone stands upon another to mark the spot? The lessons remain, their vital truths of the same force to-day as then, no one of them without present application for the guidance of every man's life. The blood of martyrs attests how the early Christians accepted the lesson drawn out by these Herodians. On another page of this book, Dr. Bacon has well said: "To the question whether God or man should be worshiped, whether Christ or Cæsar were supreme, the Church, the believer, could have but one answer. * * * They would pray for the emperor, not to him. They would, if need be, die for him. They would die rather than adore him. And they died, men, women, even children, willingly, joyfully, kissing the sword and embracing the stake." They rendered to Cæsar all his due, but, in an age when he received worship as a god

from the followers of all other religions, the disciple of the Christ rendered worship only to God, and sealed his devotion with his life.

Render to Cæsar the things that Cæsar's are!
 But to God, God's! Ah me! how eagerly,
 Rushing to the world-Cæsar's feet, do we
 Bring the red gold and frankincense from afar
 To render up! Gold of the heart's young love
 Bartering for Mammon (prudence its world-name);
 Pure aspirations for base, fleeting fame;
 And for false joys of earth, a heaven above.
 What do we lay before our Father's throne?
 The broken heart the world has trampled on,
 But could not heal; the bruised hope flung back
 From Cæsar's throne, when our reward we lack.
 Hyssop and vinegar: How oft they be
 Our only tribute, Lord, reserved for Thee!

Passing by the discomfited Herodians Jesus with the disciples entered the Temple. The Sadducees came to him. This sect, the very opposite of the Pharisees, denied the authority of all revelation subsequent to Moses; denied the existence of spiritual beings, the immortality of the soul, and the resurrection of the body. They were self-indulgent and luxurious in living, affected Greek culture, were tolerant of foreigners and of heathen morals and of idol worship. In our Saviour's day the Sanhedrin seems to have been composed of about equal numbers of each sect. Annas, or Hannas, the father-in-law of Caiaphas, who had been high priest before Caiaphas, and was still the real head of the priesthood, was of the Sadducean school, as was also Caiaphas.

These who now approached Jesus came asking a question involving the resurrection from the dead. They related the suppositious case of a woman whose husband died leaving no children, and by the law of Moses his brother espoused her, that children might be born to inherit his name. This brother also dying without issue, she became in turn the wife of all the brothers of the family, as each in turn died leaving no child. "In the resurrection whose wife shall she be of the seven?" they ask. It was a question often skillfully used by Sadducees as an argument against the resurrection, and one not very satisfactorily answered by the Pharisees, who claimed she would be the wife of the first of the brothers. Now they brought the problem to Jesus

"Ye do err," He instructed them, "not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven." Drawing a further lesson from that portion of the scriptures they claimed to accept, He reminded them how God had spoken therein, saying: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Then He finished the awful yet glorious assurance of the soul's immortality with the declaration: "God is not the God of the dead, but of the living."

The multitude were astonished at the wisdom of His teachings, and even His enemies could not withhold admiring tribute, for "certain of the scribes," St. Luke tells us, acknowledged: "Master, thou hast well said." But a lawyer of the Pharisees came now tempting Him with the question: "Master, which is the great commandment in the law?"

The folly of the schools maintained continual and bitter disputations, concerning the forms and ceremonies with which the law was overlaid. Every rabbi had his school, and every school was set against the others in controversy upon points in themselves unimportant, but of moment only because they aroused hate and intolerance, created factions, and prevented the study of essential truths. In favor of which of the commandments these differing schools held foremost would Jesus decide? Would He declare with the schools that held the command for ceremonial washing of hands equal with the command "Thou shalt not kill"? Or with the school that held "the law about tassels" most worthy of study? Would He enter into the discussion whether the tithe of anise should be paid in the flower only, or whether the root and stalk might be included?

For the third time in this great day of our Saviour's ministry, the wrath of man is made to establish His praise. As though the walls of the Temple were parted at the question, over all the earth sounds the answer, and form of Pharisee and Sadducee fade away, while the hosts of the "kingdom without end," are marshalled to hear it:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first command-

ment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."

While the Pharisees were still gathered about Him, their efforts to entangle Him in their snares as futile as had been those of Herodians and Sadducees, Jesus began to question them, asking them of what descent their expected Messiah should be. "The son of David," was their prompt reply. Then He called to their minds the prophecy in which David himself foreshadowed the divinity of the coming Messiah: "The Lord said unto my Lord, sit thou on my right hand until I put thy enemies under thy feet." "If David then calleth him Lord, how is he his son?" To this dispassionate, deep-reaching question of the true Messiah, showing how He, even in calling Himself the Son of God, had but fulfilled their own Scriptures, these stiff-necked Jews answered never a word, but none of them dared question Him further.

In the hearing of the multitudes and of his disciples, Jesus then pronounced sentence on those who had willfully and repeatedly rejected Him. He had come unto His own; He had called to them within the Temple, bidding them accept Him as the light of the world, the living water, the good shepherd, the door of the kingdom, declaring Himself the Messiah, the Son of God, one with the Father. His own received Him not. They "shut the kingdom of heaven against men." They called Him a blasphemer. They sought His death. They embraced the doom of those "by whom offences come." In words along which sounded the indignation of rejected majesty, the sorrow of rejected love, the Lord of the Temple spake a last warning to its guilty ministers, uttering the eight woes recorded by St. Matthew, beginning: "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering to enter!" ending, "Fill ye then the measure of your fathers; * * * that upon you may come all the righteous blood shed on the earth from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary

and the altar. Verily I say unto you, all these things shall come upon this generation."

Passing out of the sanctuary, where He taught, Jesus entered the Court of the Women, and sat down to rest over against the treasury, the thirteen large chests with trumpet-shaped mouths, into which were cast contributions for the maintenance of the Temple service. The gifts for the treasury during these days of pilgrim visits, just preceding the Passover feast, were sure to be many, "and many that were rich cast in much." There came one with drooped head and sorrow-stamped face, clad in garments that proclaimed her poor and a widow. The eyes of Jesus rested compassionately upon her, and as she dropped her little offering into the treasury, He honored her humble but perfect sacrifice, calling His disciples about Him, saying: "Verily I say unto you, this poor widow cast in more than all they which are casting into the treasury; for they all did cast in of their superfluity, but she of her want did cast in all she had, even all her living."

He went forth out of the Temple, never again to enter it. Israel had rejected Him, and sealed her doom. Her Temple, once the chosen place of God, was to become one of earth's desolate places. And when the disciples gazed upon its marvels of architecture, the splendors of its adornment, the rising terraces, the marble walls and gilded roofs, one of them saying to Jesus, "Master, behold! what manner of stones! and what manner of building!" the Master answered sadly, "Seest thou these great buildings? There shall not be left here one stone upon another which shall not be thrown down."

Through the outer gate and by the eastern steps Jesus and the disciples went down to the blossoming gardens of the Kedron valley, and thence up the green foot-paths of the Mount of Olives, until they were "over against the temple." There the Master rested upon a little knoll, His thoughtful eyes looking back upon city and Temple. The disciples grouped themselves about Him, Andrew and Peter, James and John, reclining nearest to him. Then one of these four asked him to tell them more concerning the things they had heard Him that day prophesy should be accomplished.

Lovingly He looked upon their upturned, attentive faces, and though He told them many things to come to pass in times near at hand and in the far distant future, His first words were of direct application to their own future deeds and dangers. "Take heed," He charged them, "that no man lead you astray." They were not to be troubled by wars or rumors of wars, nor dismayed by famines and earthquakes; they were not to give way when persecuted by the enemies of their mission, nor when betrayed by their friends. Though they were beaten in synagogues, and must bear the testimony it should be given them to speak in judgment halls, though they should be hated of all men for His name's sake, and be put to death, the command He laid upon them was, "Take ye heed, watch and pray," and the promise He gave them was: "He that endureth to the end, the same shall be saved."

Of the destruction of Jerusalem He told them: "When ye see Jerusalem encompassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee into the mountains, and let them that are in the midst of her depart out, and let not them that are in the country enter therein. For these are days of vengeance, that all things that are written may be fulfilled." He told of the distress and wrath that should then come upon that most unhappy people, who "shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles."

Literally was the awful prediction fulfilled, a half century after it was spoken. The army of Titus encompassed the walls of Jerusalem, and the history of its siege is one long story of horrors. A siege sustained until the famished inhabitants of the city "fought madly for grass and nettles and the refuse of drains." A city defended until "the blood of all sorts of dead carcasses, priests, strangers, profane, stood in lakes in the holy courts." A city doomed, so given over to destruction that now "he who would look for relics of the ten times captured city of the days of Christ must look for them twenty feet beneath the soil, and will scarcely find them." A generation doomed, upon whom fell the sins of their fathers in all the righteous blood shed since Abel's time, so that they were crucified un-

til "room was wanting for the crosses, and crosses for the carcasses;" until the dead lay in piles for dogs to devour, and the myriads were gone into slavery; until, it is reckoned, "1,100,000 souls had died or been slain, and 97,000 young men had been carried into captivity, to die in the mines or perish in the amphitheatres of the conquerors." A Temple doomed, the last vision of it, "fires feeding luxuriously on cedar wood overlaid with gold, friend and foe trampled to death on the gleaming mosaics in promiscuous carnage, priests swollen with hunger, leaping madly into the flames, till at last those flames had done their work, and what had been the Temple of Jerusalem, the beautiful and holy House of God, was a heap of ghastly ruins, where the burning embers were half slaked in pools of gore."

After Jesus had thus foretold the coming destruction of Jerusalem, He foretold other days that are yet to come, "when the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven," "day of judgment, day of wonders." Speculations, concerning the yet unfulfilled prophecies of that afternoon on Mount Olivet, are idle. Hear the lesson they were spoken to teach, a lesson enforced in the parables of the Ten Virgins, The Talents, The Sheep and Goats: "Be ye also ready, for in an hour ye know not the Son of man cometh." That day of judgment, that hour cometh to each man. Each man is enjoined to watch and pray, and be so prepared to meet it, that he shall hear the King say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came to me. Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

The afternoon shadows lengthened on Mount Olivet while the awe-struck disciples listened to these words of the Master. No burning bush symbolized the presence of God with them, but their souls burned within them. They saw no longer the glittering Temple and the pilgrim-crowded city; the vivid picture of its coming desolation was swept from their thoughts. For their souls' sake, and because of heavy trials soon

to come upon them, their Lord had given them one sight of the invisible; the Revelation of Jesus Christ was upon them. They knew not when His words ceased, but darkness was about them when He spake again of the hour at hand:

"Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified." Then in silence they followed Him on to Bethany. There He rested the next day—Wednesday of Passion Week. On Thursday, "the first day of unleavened bread," the disciples came to Jesus, saying,

"Where wilt thou that we make ready for thee to eat the passover?" And He sent Peter and John into Jerusalem, bidding them, after they should have entered the city, to follow one whom they should meet bearing a piteher of water into the house he entered, and to the man of the house they should say, "The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?" And He bade them make ready in "a large upper room furnished," which the man would show them. All was done as He commanded, and when evening was come again, Jesus and the other disciples joined them there.

Bread of the world, in mercy broken,
 Wine of the soul, in mercy shed,
 By whom the words of life were spoken,
 And in whose death our sins are dead.

The table was spread, the Master in the seat of honor, the beloved John at His right hand, the other disciples ranged about the board. It was the last time they should all sit with the Master, though they knew it not. He "blessed the bread and brake it;" "received the eup and gave thanks." He neither ate nor drank, for He was about to part with mortality and would not receive its sustenance. But He gave the broken bread to His disciples, saying, "This is my body which is given for you." And the eup in like manner after they had eaten, saying, "This eup is the new covenant, even that which is poured out for you." Thus our Lord instituted His Supper, which He perpetuates in the command: "THIS DO IN REMEMBRANCE OF ME."

The full significance of the hour was not then felt by the disciples. The Master must be taken

from them, and the Comforter He promised come to them, bringing the light that should be thrown upon the words and works of His three years' ministry before they could understand the mysteries of the kingdom. The marked deviations of the observance of the evening from the customs attending the eve of the Jewish passover could not fail to strike them, but they knew not then how from that hour old things would pass away and all things become new. That some great change was at hand the events of the evening, and even more the words the Master had spoken since they left the Temple, made them aware. They understood that He was to be sacrificed, but they could not think that ultimate temporary power was not to ensue, and again the old dispute arose as to who among them should be greatest. Then did the Master teach them a lesson in humility they could never forget.

"Though he knew that the Father had given all things into his hands, and that he came from God and was going to God, he arose from the supper, and laid aside his garments, and taking a towel, girded himself." They had left their sandals by the door on entering the chamber, but none had washed their feet, for that was the office of a slave. Now, pouring water into the large copper basin which was a part of the furnishing of every Eastern supper-room, Jesus began to wash the feet of the disciples, drying them upon the towel with which He had "girded himself." He spoke no word, and they were dumb with amazement. "So he cometh to Simon Peter."

Once again the impulsive Peter comes into light. "Lord!" he exclaimed, "dost thou wash my feet?"

"What I do thou knowest not now, but thou shalt understand hereafter," Jesus made reply.

"Thou shalt never wash my feet," said Peter, but when Jesus answered, "If I wash thee not, thou hast no part with me," that impetuous one cried out: "Lord! not my feet only, but also my hands and my head!"

When the ceremony was ended, Jesus said: "Ye are clean, but not all." For He thought of Judas. He arrayed Himself again in His garments, and sat down with them, and taught them how He, their Lord and Master, had given them an example which they should follow, remember-

ing that the servant is not greater than his master, "neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

The Holy Supper is kept indeed
 In whatso we share with another's need;
 Not what we give, but what we share,
 For the gift without the giver is bare.
 Who gives himself with his alms feeds three—
 Himself, his hungering neighbor, and Me.

A silence of sweet humility fell upon the disciples when Jesus had taught this lesson, which was presently broken by the startling words: "Behold, the hand of him that betrayeth me is with me on the table." It was the Master spoke, and the humbled disciples looked upon one another, then "they began to be sorrowful, and to say unto him, one by one, Is it I?"

They had ceased to question which was greatest. It is safer to fear.

But when Judas asked, "Is it I, Rabbi?" Jesus answered, none others hearing, "Thou hast said."

The head of John, the beloved, was pillowed on the Master's breast, and Peter urged him to ask their Lord of whom He spoke, and "he leaning back, as he was, on Jesus' breast, saith unto him, Lord, who is it?"

Jesus told him it was the one for whom He should "dip the sop and give it him." This answer was likewise lost to the most of the disciples in the confusion of the moment.

"At Eastern meals all the guests eat with their fingers out of a common dish, and it is common for one at times to dip into the dish a piece of the thin, flexible cake of bread which is placed by each, and taking up with it a portion of the meat or rice in the dish, to hand it to another guest." When Jesus thus "dipped the sop," He gave it to Judas, and He said:

"That thou doest, do quickly."

He was Lord of Life. He would lay down His life, but He would command even the hour of its betrayal.

"No man at the table knew for what intent He spake thus," but Judas, "having received the sop, went out straightway." "And it was night."

Joyously then, Jesus, only His chosen ones

about Him, announced to them that the hour of His glory was come. Graciously He smiled upon them. Tenderly He said: "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye can not come, so now I say unto you. A new commandment I give unto you; that ye love one another, even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

A new commandment? It had been His first, His constant command. Yes, but that which can not grow old, is ever new. So it was also His last command, thrice repeated, thrice with increased emphasis. The test of discipleship. GOD IS LOVE.

Peter, asking whither He went, was again told that he could not then follow, but should "follow afterwards."

"Lord, why can not I follow thee even now? I will lay down my life for thee."

Again questioning, again self-confident. Dear was this self-willed disciple to Jesus, never more dear than when He warned him:

"Wilt thou lay down thy life for me? Verily, verily I say unto thee, The cock shall not crow till thou hast denied me thrice."

Then were the disciples greatly troubled at heart again. Valiant Peter deny the Master? One of the chosen Twelve betray Him? What was this thing about to come to pass?

"Let not your hearts be troubled," said their Lord, "ye believe in God, believe also in me." It was a wonderful lesson, the last, that followed these words. The heart of the Son of man yearned over these chosen ones whom the Father had given Him. They had left all and followed Him. They had journeyed with Him through Judea and Galilee, and in heathen places. When the stars of night looked down upon His houseless resting-place, these had lain unsheltered around Him. Where He had been rejected, they had turned away with Him. Now was the hour in which He must say, "whither I go ye can not come now." They were His disciples, but even yet they knew so little what was laid upon them thereby! They were His companions, His "friends," but the bitter hour was near when all would forsake Him, one deny Him. His

heart was full of pity for them, at the thought of that hour, of the desolate emptiness of life to them when faith in Him should forsake them. Other hours of toil, of humiliations, of temptations, of weakness, of doubts, of pains of body and anguish of soul, He saw before them, stretching through the years they should steadfastly carry on the work He left them when He went to the Father. And He opened His lips and comforted them. "Having loved his own, he loved them to the end."

"In my Father's house are many mansions, if it were not so I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am there may ye be also." To Thomas, who asked "the way" to the Father's mansions, He made answer: "I am the way, and the truth, and the life. No one cometh unto the Father but by me." To Philip, who asked to be shown the Father, He answered: "He that hath seen me hath seen the Father." To all of them He promised that they, believing on Him, should have power given them to do His work, that they, asking in His name, should be answered. He promised them the Comforter, to be ever with them. "I will not leave you desolate. I come unto you." "Because I live, ye shall live also." To Judas (not Iscariot), who asked how He would be manifest to them when not to the world, He made answer: "If a man love me, he will keep my word, and my Father will love him, and we will come and make our abode with him." "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." He told them he was the vine, the Father the husbandman, they the branches. Over and over again He told them how He loved them, and that they must love one another and keep His commandments. "Greater love hath no man than this, that a man lay down his life for his friends, ye are my friends if ye do the things which I command you." He warned them that the world would hate them if they were not of it, even as it hated Him. "In the world ye have tribulation, but be of good cheer, I have overcome the world."

It seems fitting that "the disciple He loved," should be the evangelist of this wonderful out-

flowing of love with which the chapters 14, 15, 16 and 17 of John's gospel are filled. Love glows in every line; to the reverent reader the face of the Christ looks out from every page; the breath of the Lamb of God fills them with eternal life.

Ending His discourse to the disciples, Jesus talked with the Father, and His prayer was for them: "I pray not for the world, but for those whom thou hast given me." And His prayer was for us: "Neither for these only do I pray, but for them also that believe on me through their word."

The services of that consecrated hour ended with the singing of the hymn: "Not unto us, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake;" after which Jesus went forth from Jerusalem with the disciples, crossing the brook Kedron, and entering the Garden of Gethsemane, for Him the valley of the shadow of death. The garden was wrapped in midnight's silence, moonlight on its green sward, shade under its olive trees, the lights of Jerusalem flashing on the west, Mt. Olivet towering in darkness to the east of it.

The hour was at hand when His flesh should be subjected to torture, His spirit to every insult hate could devise. In pain and shame He was to be lifted on the cross, carrying the sins of the world with Him. He should be lifted up, a central, solitary figure in the universe, worlds upon worlds laying their burdens upon Him, the Heaven of heavens looking down upon Him. He sought this still retreat to fortify Himself, with prayer, to meet the hour.

"Tarry ye here awhile," He said to the disciples.

Then, taking with Him Peter, James and John, He went further into the garden. But the foretaste of the final agony was upon Him, and even their presence could not be borne. Their utmost tenderness and devotion could not meet His need. He must be "alone with the Father." "Greatly amazed and sore troubled," He said to them:

"My soul is exceedingly sorrowful, even unto death; abide ye here and watch."

Then He went forward alone, and fell upon His face upon the ground. "His sweat became as it were great drops of blood falling down upon



THE CROWN OF THORNS.

“Father, forgive them, for they know not what they do,”

the ground," as the waves of agony swept over Him, and out of their depths He cried to the Father: "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done."

Returning in His anguish to the three for human sympathy, He found slumber had fallen on them, and to that one who had most ardently declared his zeal, He said:

"Simon, sleepest thou? couldst thou not watch one hour? Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." The words were at once a warning to and an excuse for these loved ones. "Like as we are," well He knew in that hour how the weak flesh shrinks from the spirit's behests.

Again He went a little space from them, Himself to "watch and pray." Thrice the prayer went up to the Father, thrice the death struggle was repeated, the agony renewed. As the darkness of the night in Gethsemane hid His mortal frame, so we, looking through the dim glass that faintly reflects for us the things of God, can not comprehend or portray that struggle and that agony. In that struggle, by that agony, death and sin were conquered, flesh was subdued, the spirit calmed; the soul triumphed. Earth was redeemed, and from joyous heaven came a swift-winged ministrant, bringing to the Son strength from the Father.

The calmness of assured victory rested upon Jesus when for the third time He returned to the still sleeping disciples. "Sleep on now," He said, "and take your rest. It is enough. The hour is come. Behold, the Son of man is betrayed into the hands of sinners."

When the disciples were all awakened, Jesus said to them: "Arise, let us be going; behold, he that betrayeth me is at hand."

Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray.

Follow to the judgment hall,
View the Lord of life arraigned;
O the wormwood and the gall!
O the pangs His soul sustained!

Shun not suffering, shame, nor loss;
Learn of Him to bear the cross.

Calvary's mournful mountain climb;
Then, adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete;
"It is finished," hear the cry;
Learn of Jesus Christ to die.

Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom,
Who hath taken Him away?
Christ is risen; He meets our eyes;
Saviour, teach us so to rise.

Lo! where the crucified Christ from His cross is gazing
upon you!

See! in Those sorrowful eyes what meekness and holy
compassion!

Hark! how Those lips still repeat the prayer, "O Father,
forgive them!"

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime!

During the festivities of Passover week the streets of Jerusalem were always thronged with pilgrims, going up to the Temple, or returning therefrom, or moving about to share in the general enjoyment. The houses of the Jewish inhabitants of the city were hospitably thrown open, no one of them letting a room for hire, but giving its use to any who came up to the feast. After the Paschal lambs had been slain the groups singing and feasting about the lighted fires of a thousand specially prepared ovens welcomed to the smoking board as a brother any son of Israel. Wherever a Jew had wandered or been driven, his steps were turned to the Holy City of his faith at this season of the year if by any possibility he could so manage his affairs, and the bitter sense of banishment from home was not so keenly felt at any other time as during this week when his heart went out, if his body could not follow, to his brethren "keeping the feast of the Passover at Jerusalem." Because of the multitudes who looked on Jesus as a prophet, the Sanhedrin in their council had decided not to seize Him until the Passover was ended, saying, "Not during the feast, lest haply

there shall be a tumult of the people." But He had said, ending his prophecies on Mt. Olivet, "After two days the passover cometh, and the Son of man shall be delivered up to be crucified." As He had spoken it was to be.

When Judas went out from the presence of the Master in the supper chamber, "Satan entering him," he went to the council chamber, and told the rulers to what place of retirement Jesus would go in the last watches of the night, and they accepted the hour as a fitting one for the execution of their purpose of seizing Him. While the other disciples slept, Judas was up and at work.

Everywhere within the Rabbinical limits of the city was feasting and rejoicing. Through the crowds on the lowlands between the hill Bezetha and the castle of Antonia a strange procession passed. First there came bondservants carrying torches and lanterns, each armed with a club or a sharpened stave. Then Jewish elders, easily distinguished by their long beards, their flowing garments, their phylacteries. Behind these stepped with measured tread a band of men whose brazen helmets, shining breastplates, skirts of mail, and burnished spear-tips proclaimed them soldiers of the Roman legions. In the midst of the procession, guarded on the one side by a chief policeman of the Temple, on the other by a priest, walked Judas Iscariot, with head sunk upon his breast and trembling limbs that would have failed to support him had not his guard on either hand upheld him. The singing ceased wherever the torches passed, and the murmur of the people at the sight of the legions was only restrained by the presence of the high church dignities whom they accompanied. Out through the Sheep Gate the procession passed into the ravine of the Kedron. Down the gorge, over the bridge spanning the stream they went, and turning to the left they faced an olive garden shut in by a stone wall. From its gateway without a gate, as they halted, there came forth a single, white-clad figure.

"Whom seek ye?" He challenged them.

"Jesus of Nazareth," answered one of the group.

"I am he."

His hands were clasped before Him. His long white vesture was perfectly still in the night air

that swayed the flame of the torch one held aloft near Him. By its glare was seen His bared head, His untroubled countenance, His unmarital figure. His simple question and answer were spoken without anger, without menace. But a tremor ran through the frame of every Jew who heard Him, and some "went backward, and fell to the ground."

Then Judas drew near upon His left, hailed Him as Rabbi, clasped His hand and offered Him the kiss of betrayal, at which a Roman soldier laid his hand upon Jesus, for Judas had said, "Whomsoever I shall kiss, that is he; take him." Gazing steadfastly upon the face of the wretched traitor, Jesus gently said:

"Judas, betrayest thou the Son of man with a kiss?"

Then facing the rabble, He again demanded of its leaders: "Whom seek ye?"

They answered as before, "Jesus of Nazareth."

"I have told you that I am he," answered Jesus. "If, therefore, ye seek me, let these go their way."

Understanding from His words that He submitted Himself to them, the chief priests now advanced toward Him. But the disciples, whom He desired to protect that His word might be fulfilled, "Of those whom thou hast given me I lost not one," also advanced on their side, and Peter, having a sword, drew it and with it struck at Malchus, a bondservant of Caiaphas, cutting off his right ear.

"Put up the sword into the sheath," Jesus commanded Peter. "The cup which the Father hath given me, shall I not drink it?"

At these words of their Master, now in His hour of extremity declaring His purpose to endure to the end the things He had foretold them, the hearts of the disciples gave way, and they fled, every one of them, leaving Him alone among His enemies.

While under command of the tribune the soldiers were making ready the rope to bind Him, Jesus said: "Suffer ye thus far," and touched the ear of Malchus, and the wound was immediately healed.

Facing again His captors, "the chief priests and captains of the temple, and elders," St. Luke tells us they were, Jesus demanded of them:

"Are ye come out as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me. But this is your hour, and the power of darkness."

Speaking no further, He who had saved others suffered them to seize Him, and bind Him, and lead Him up to Jerusalem and through its streets to the palace of the high priest. They brought Him first before Annas, whose seventy years had not turned his thoughts from things of earth. It was now more than twenty years since Annas had been deposed from the office of high priest by Valerius Gratus, but he lived to see five of his sons in succession, as well as Caiaphas, his son-in-law, hold the office, and by his astute worldliness always remained on good terms with the Herodians, exercising great influence with whatever officer represented the Roman authority in Jerusalem. His influence over the real high priest, Caiaphas, was unlimited.

It was past the hour of midnight, but all the Temple conspirators, knowing for what purpose certain of them had gone out with Judas, still lingered about the Temple or the palace of the high priest, waiting to know what the events of the night would be. Annas sat in his palace chamber, and the officers and servants of the Temple who had seized Jesus, brought Him there, the soldiers remaining without. And Annas questioned Jesus of His disciples and of His teaching.

"I have spoken openly to the world," Jesus answered him. "I ever taught in synagogues, and in the temple, where all the Jews come together, and in secret spake I nothing. Why askest thou me? Ask them that heard me what I spake unto them. Behold, these know the things which I said."

He was not to be beguiled into a defense before this illegal tribunal, and when an officer standing by struck Him because of the answer He made, Jesus continued: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" Unheard, and therefore, uncondemned, Jesus was sent, still bound, from Annas to Caiaphas. The latter, sitting with others of the Sanhedrin, awaited His coming. They had sought witnesses by whose false testimony they could put Him to death, and they had found many

who would give such testimony, but these agreed not with one another. In the presence of Jesus certain of these testified how they had heard Him say, "I will destroy this temple that is made with hands, and in three days I will build another made without hands," perverting thus cunningly and with false interpretation an answer Jesus had beforetime made these same rulers. But even in this testimony the witnesses were so far from agreeing with one another, that the rulers were ashamed or afraid to avail themselves of their false swearing. And Jesus remained silent through all the questionings and replies.

Then Caiaphas stood up in the midst of them all and cried out to Jesus, "Answerest thou nothing? What is it which these testify against thee?" Jesus still held His peace. He had no answer for such testimony.

Now the high priest demanded of Him: "Art thou the Christ? I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

The hour was come. Forsaken and alone, bound like the vilest criminal, the kiss of the betrayer, and the mark of man's smiting, upon His cheek, Jesus, the Christ, made answer:

"I AM. And ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven."

With simulated horror and real triumph Caiaphas heard the answer, and, rending his clothes, cried to his fellow-conspirators, "What further need have we of witnesses? Ye have heard the blasphemy! What think ye?"

"He is worthy of death," they cried.

And this disgraceful mockery of a trial ended fittingly. Forgetting the dignity of their office, the affectation of justice with which they hoped to blind those who looked on, and themselves as well it may be, they crowded around Him, and "they did spit in His face, and buffet Him. And some smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that struck thee?"

Among the crowd who sought to enter the court of the palace of Annas and Caiaphas, when Jesus was led thither, had come John and Peter, lingering on the outskirts of the throng. Without courage to accompany their Master, they yet could not forbear to follow the dictates of their



THE BURIAL.

“And laid Him in a tomb that was hewn in stone, where never man had yet lain.”

hearts and remain where they could know what befell Him. John was known to the high priest, and was admitted without question, but Peter was forced to stand without, until John, noting his absence, went back to the door and interceded with the portress, who then allowed Peter to enter. As he passed her she questioned him: "Art thou also one of this man's disciples?" And Peter answered, "I am not." A fire of coals had been kindled in the court-yard, for it was cold, and Peter stood among the officers and servants gathered about it. One of these after a time questioned him: "Art thou also one of his disciples?" Again he answered, "I am not." An hour passed by, the hour in which Jesus stood before His accusers, in the presence of Caiaphas. Heavier and heavier grew the heart of Peter, and when the sound of execration and reviling were borne through the open door, when, looking that way, he could see the One himself had first of all the disciples declared the Son of God, receiving the blows of the rulers and of base-born men, no answering thunders attesting Him what He was, hope and faith alike died in him. Just then he was for the third time addressed, and accused of being one of the disciples, and this time it was a bondservant, a relative of Malchus, who cried out: "Of a truth thou art one of them, for thou art a Galilean." Then, cursing and swearing, the over-confident, too-zealous disciple answered, "I know not this man of whom ye speak."

"And immediately, while he yet spake, the cock crew. And the Lord turned and looked on Peter."

Then Peter, remembering all the words he had before spoken of his own fidelity, began to weep, and drawing his abba about his face, no longer from fear of enemies or questioners, but to shut out that glance of loving reproach, went out into the night, weeping bitterly.

The remaining hours of the night passed by, Jesus among the guard the priests had appointed. Following the example of those set over them, "the men that held him, mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy, who is he that struck thee? And many other things spake they against him, reviling him."

The gray light of morning looked upon this

scene in the guardroom and lighted up the hall, where, in the first hours of the day, the assembly of elders gathered. Jesus was brought before them to receive the predetermined condemnation. "The priests were there whose greed and selfishness He had reproved, the elders, whose hypocrisy He had branded, the Scribes, whose ignorance he had exposed, and worse than all, the worldly, skeptical, would-be philosophic Sadducees, always the most cruel and dangerous of opponents, whose sapience he had so grievously confuted." Again the high priest, failing to substantiate other charges against Him, demanded to know if He were the Christ, and again the answer came, "I AM." Then they formally passed sentence upon Him, and the scene of derision was again repeated. Their care now was to prefer such charges against Him before the procurator as should induce him to give the sentence that would enable them to enforce their own decree.

One awful, unexpected warning of their sin of blood-guiltiness marked the transactions of the morning. The Iscariot, less guilty than themselves, learning that they had condemned Jesus to death, repented, and brought back the thirty pieces of silver to the priests and elders, saying,

"I have sinned in that I betrayed innocent blood." In cruel mockery the rulers replied, "What is that to us? See thou to it."

Then Judas, flinging the pieces of silver in upon the floor of the sanctuary, went out to his dreadful death. With this blood-money was afterwards bought a "potter's field," for the burial of strangers, and the field became an accursed and shunned spot, known to the residents of Jerusalem as the *Aceldama*, "field of blood."

It was still early morning when an imposing procession of the most haughty and most powerful leaders of the Jews, their highest ecclesiastics, their wealthiest men, those most influential with the conquerors, passed over the lofty bridge spanning the Tyropœan valley, toward that gorgeous palace, erected by the first Herod, known as Herod's *prætorium*. There was the residence of the Roman governor, Pontius Pilate, at such times as the duties of his office forced him to come from Cesarea up to the detested capital of these people he despised. In this procession came the KING OF KINGS, with bound hands, led

by a cord encircling His neck. He was brought into Herod's "Hall of Judgment," but the chief accusers would not enter there, lest by so doing they should suffer defilement. If they entered a Gentile hall they would become "unclean," and could not participate in the ceremonies of the Passover, could not perform their priestly duties in the Sabbath that would begin with the setting of the newly-risen sun. They were eager to defy the God-given law, "Thou shalt not kill," but they would obey Shammai's rules!

Pilate therefore came out to them, but the pride of the Roman was set against their own pride, and he was angry at the necessary concession. The pomp and splendor of their appearance did not lessen his wrath.

"What accusation bring ye against this man?" he demanded. A popular outbreak against the civil authorities was always to be apprehended during a religious festival in Jerusalem. He was there to put such an uprising down, if it were attempted. But he could be counted on to make some concessions to prevent the attempt, for Pilate had already had more serious disturbances in the province he governed than were pleasing to the emperor at whose will he held the office. These Jews counted on his giving up the prisoner to their will without question. But if he chose to question, they could threaten in reply:

"If this man were not an evil-doer, we should not have delivered him up to thee."

"Take ye him yourselves," then said Pilate, understanding their half-concealed menace, "and judge him according to your law."

"It is not lawful for us to put any man to death," they answered with increasing bitterness. It was the Roman imposed law they feared, which they thus reminded Pilate restricted them. Moved now by ungovernable rage, by a malice that feared to lose its victim, ignoring their own charge and condemnation of the Sinless One on the ground of blasphemy, a charge Pilate would only have laughed at, they stayed not to seek further false witnesses, but themselves poured forth the false testimony:

"He perverteth our nation!" "He forbiddeth to give tribute to Cæsar!" "He says that he himself is Christ, a king!"

With this storm of cries following him, Pilate turned back into the palace. He looked on the

pale, sorrowful face of the prisoner; on His soiled, rent clothing; on His bound hands, and in derision of the charge he said:

"Art thou king of the Jews?"

"Sayest thou this of thyself, or did others tell it thee concerning me?" was the answering question.

"Am I a Jew to know aught of these Jewish questions?" asked Pilate contemptuously. "Thine own nation and chief priests delivered thee unto me. What hast thou done?"

Jesus answering that His kingdom was not of this world, Pilate asked in wonder, "Art thou a king, then?"

"Thou sayest that I am a king," answered the Christ. "To this end have I been born, and to this end have I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The answer told Pilate nothing. Trained in the skepticism of the Roman, all creeds alike meaningless, all faiths alike worthless, to him, he said, half-mockingly, half in the weariness of unbelief, "What is truth?" Then he went out to the accusers, saying: "I find no crime in him."

They renewed and redoubled their cries, "He stirreth up the people, teaching throughout all Judea, and beginning from Galilee, even unto this place," was one accusation.

Pilate caught at the word "Galilean," and ascertaining that the prisoner's home was indeed in that province, he thought to rid himself of further responsibility, by sending the accused to Herod Antipas for judgment, for Herod had come up to Jerusalem for the Passover days, and was even then at the old Asmonean palace. To him, therefore, Pilate sent the gentle Sufferer, a clamorous crowd of accusers following the guard.

The weak and wicked, cruel and superstitious Herod had long sought to see Jesus, hoping to see some wonder wrought by Him whose fame had filled all Galilee. He received the deputation from Pilate graciously and at once began eagerly and with many words to question Jesus. But before "that fox" Jesus would answer nothing. To the idle questions, to the vehement accusations of His persecutors, He opposed an enduring, majestic silence.

Then the enraged Herod and his ready sycophants "set him at naught, and mocked him,

and arraying him in gorgeous apparel, sent him back to Pilate."

"Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him," was the message Claudia Procula, wife of Pilate, sent to him, while he was sitting on the judgment-seat for the trial of Jesus. His own desire was to protect Him, in whom he found no fault, and against whom he saw the chief priests and elders were moved by envy. But in that one supreme hour of his life, Pilate had not the courage to do right; that courage had been lost in a long course of yielding to the wrong. He sought weakly for other expedients by which he could protect Him and still satisfy the Jews. He offered to scourge Him and then let Him go, a shameful perversion of the dignity of his office, since he held the prisoner guiltless. Then he sought to avail himself of the custom of releasing to the multitude one prisoner on a feast day, and release Jesus to them. But they cried out that he should release to them a certain Barabbas, a robber and murderer whom he held, and not Jesus.

At this fierce clamor Pilate let Barabbas go, and delivered Jesus to the soldiers for scourging, the precursor of an execution. This punishment, as inflicted by the Romans, was so hideous that we can not describe it, so awful that many a victim died under it, escaping thus the more public execution. When Jesus had endured this, the soldiers platted a crown of thorns and set it on His head, and arrayed Him in a cast-off imperial garment. This mockery of royalty they concluded by passing before Him and bending the knee, crying, "Hail, King of the Jews!" "Hail, King of the Jews!" And they struck Him with their hands and with rods, and did spit upon Him. Then Pilate went again from the judgment hall to the court without, and Jesus came forth, "wearing the crown of thorns, and the purple garment." A moment of silence, all the assembly gazing upon their victim, the Lamb led to the sacrifice. The keen eyes of the Roman swept over the throng, marking out the chief persecutors, reading their motives fixed, in the moment's surprise, upon their faces. Then he slowly raised his right hand toward Jesus.

"Behold the man!" he said.

"Crucify him! crucify him!" resounded on every side.

"Behold," said Pilate, "I bring him out to you that ye may know I find no crime in him."

This unexpected resistance to their wishes at length forced from the Jews their real reason for demanding the sacrifice: "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate heard this he was the more afraid, and entered again the hall with Jesus to question Him: "Whence art thou?" And when Jesus made no answer, Pilate said: "Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?"

"Thou wouldst have no power against me," answered the Son, "except it were given thee from above; therefore he that delivered me unto thee hath greater sin."

Then Pilate was the more afraid and again sought to release Him, but when this was made known to the Jews their chief men threatened him: "If thou release this man thou art not Caesar's friend, every one that maketh himself a king speaketh against Caesar!"

These were the needed words before which Pilate's reluctance would vanish. He could shed innocent blood, whatever his reluctance to doing it. He could not endure that these Jews should send their emissaries to Rome to accuse him even falsely of countenancing a claimant to the throne of one of Rome's provinces. "No friend to Caesar," they shouted in the pretorium at Jerusalem. He would not have it whispered in the palace of Tiberias.

Therefore Pilate seated himself on the golden throne of Archelaus, which stood in the court upon an elevated platform of many-colored marble, called in Hebrew, "Gabbatha," and calling about him the officers of the Sanhedrin and the chief men of Jerusalem, he delivered Jesus up to them, to work their wicked will upon. Woe to them by whom offences come, and vain the ceremonial washing of hands by which Pilate sought to be rid of the shedding of this innocent blood.

"His blood be on us, and on our children," they consented in acclamation.

He had come unto His own, and His own—oh,



THE HERALD ANGEL.

“A heavenly host, bending their radiant faces earthward.”—
[See p. 180.]

scattered seed of Abraham! Your fathers received Him not.

From the cross, uplifted high,
Where the Saviour deigns to die,
What melodious sounds I hear,
Bursting on my ravished ear!
"Love's redeeming work is done,
Come and welcome, sinner, come."

The place called "Golgotha," the "skull," in its Latin form "Calvary," is not now identified. "Respecting its site volumes have been written, but nothing is known." On that day of the Passover thousands of the inhabitants of Jerusalem, and thousands of the pilgrim guests of the city, visited it. Thither went the representatives of all ranks and of all sects in Jerusalem, of all the tribes of Israel; the Jew of Egypt, the Jew from the islands of the "Great Sea," the Jew from the commercial metropolises of the East, and from the barbaric provinces of Rome far to the West. All known tongues were spoken, all then established nations were represented, in the motley multitude that day drawn from Jerusalem out to Calvary. There was little of exultation or of hate on the faces of the most of these, more of wonder. And here and there walked one apart, or a small group, showing deep grief in face and attitude. One of these groups, by the dress of its members from Galilee, attracted many eyes. Women were there, tears blinding them to the way they walked. The slender, golden-haired John was there, looking afar off to catch the first approach of the Master he had forsaken. And in the midst of the group, deathly anguish stamped upon the face where fell no tears, the veil of mourning wreathed about her head and shrouding her to her feet, walked Mary, the mother.

Presently there rose a murmur from the direction of the great towers of Herod. As the multitude that had accompanied the elders to Pilate's court drew nearer, the noise of their shouting became a roar, and now and then the voices separated, and the cry could be distinguished, "King of the Jews! Hail, king of the Jews!" So the cavalcade came sweeping on to the place of the sacrifice.

A band of legionaries, their burnished brass armor gleaming in the sun. In their midst

our Saviour. The sleepless night, the hours of fasting, of torture, of questionings, the scourging, had done their work upon His mortal frame, and it was fast sinking. The cross He, but for this mortal weakness, would have borne, was carried after him by Simon of Cyrene. Ever and anon the guard of the soldiers about Him would be broken, and one of the mob would strike His pallid face or trembling form. He wore again His customary dress, and the outer garment had been nearly torn away by some rude hand. About His neck, where the cord had been, was hung a scroll, bearing an inscription. At every faltering step, His feet left a blood-stained mark. The crown of thorns was pressed down upon His head, and the blood that had streamed from it had clotted His tangled hair. Blood and sweat bedewed the countenance which the luminous, deep blue eyes alone seemed to endow with life.

"Behold the man!"

Then came the gorgeous Temple retinue, Caiaphas, surrounded by the policemen of the Temple, clad in the insignia of the high priest, the blue ephod of fine woven work, its hem adorned with blue, purple, scarlet, and fine linen pomegranates, alternated with little bells of pure gold; the girdle of fine linen, embroidered in brilliant-hued needle-work; the mitre of fine linen, bearing aloft the inscription of the calling he profaned. After him came members of the Sanhedrin, each arrayed in his splendid robes of office, then the priests of the Temple, in long, white gowns, covered by a brilliant outer wrap that fell in many folds.

"And there followed him a great multitude of the people, and of women who bewailed and lamented him." Turning to these, and addressing them as "Daughters of Jerusalem," He bade them weep rather for the impending destruction of their race than for Him, the only recorded utterance of this last journey of His earthly labors, from Herod's court to Calvary.

The procession halted at the appointed place. The final preparations were hurried. The Roman authorities feared a tumult of the people. The Jewish authorities wished the work to be completed before the Sabbath began with the setting of the sun. The drink of wine mingled with myrrh was offered Him, the drink which numbs the victim and deadens pain, and which a merci-

ful custom furnished all who were to suffer crucifixion, but He refused it. He would drink the cup His Father had given. His garments were removed, the outer one divided among the soldiers who were the executioners, the inner one, woven seamless, given to the one to whom it fell by lot. The cross was laid upon the ground, the Lord of life laid Himself upon it, and the nails were driven. It was raised into its place, bearing the Sinless One upon it. The inscription that had hung about His neck was now nailed to the cross above His head. It was three times written, in Hebrew, in Latin, and in Greek, and all the people who stood about could read:

"This is the king of the Jews."

So Pilate had written, despite the remonstrance of the chief priests.

The multitudes passed by, reviling Him: "Ha, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross." And the chief priests and scribes mocked Him: "He saved others, can He not save himself?" And again they cried, "Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." Calm and clear above their clamor rose His voice:

"Father, forgive them, for they know not what they do," first of the undying "Seven Words," of the dying Son of man.

On either side of Him was raised a cross, and on each cross a criminal was suffering death, that no circumstance of ignominy might be wanting to stamp this dying One a false Messiah in the minds of the Jewish people. One of these joined in the railing, crying, "Art thou the Christ? save thyself and us." But the other rebuked him, and cried to Jesus, "Remember me when thou comest into thy kingdom." To this crucified robber, but repentant sinner, this strangely won disciple, who saw His kingdom as the chosen Twelve had never seen it, the holy voice made answer, second of the "Seven Words:"

"To-day shalt thou be with me in Paradise."

It was now about the sixth hour of the day (Jewish reckoning) and the sun was advancing toward noon. But the day grew not brighter. It began to fade instead. A dullness overspread the sky, a dimness crept in among the crowd about Calvary. Twilight swallowed up the noon-

day. Ribald jeers were hushed, silence followed the unholy laughter. Men looked in each others faces with wonder that grew into dread. The mountains were hid from view. The glitter was gone from Temple and palace roofs. Those nearest the Victim began to draw away, fearing some avenging miracle. Then the faithful friends came closer, until there stood by the cross, Mary, the mother of Christ (now indeed the sword piercing her soul), Mary, the wife of Clopas, and Mary Magdalene, Salome, with other women out of Galilee, and John, the beloved. The eyes of the Holy One, that erstwhile had looked out over the cycles and cycles of changing time, and up into the holy mysteries of the eternal, unchanging Heaven, were lowered upon this sorrowing group. "Humanest affection" filled their depths, when "Jesus therefore saw his mother."

Tenderly, sweet and low, sounded His voice in the third of the "Seven Words," when the Son gave the mother to the keeping of the loving, loved disciple, saying: "Woman, behold, thy son!" and to the disciple, "Behold, thy mother!" From that hour the home of John was her home.

The second hour of the suspension passed. The third began in appalling darkness. The very air was stilled. A sultry, unmoving heat rested upon the people, and the stillness grew so intense, that the breath of the dying One could be heard, fitful, gasping.

"I thirst!" He cried. And at this human need His voice rang out for the last time in a cry of human agony: "My God, my God, why hast thou forsaken me?"

At this fourth and fifth utterance from the cross, pity moved even the hearts of the stolid Roman soldiers, and "one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink."

The sun was hid in darkness, the earth veiled in blackest gloom: the ground began to heave, when loud and clear sounded the Sixth Word from the cross:

"It is finished!"

The exultation of Love's fruition was in the sound, but with its utterance there ran a tremor through the tortured frame, and a cry of agony went up from the cross. Even while the multitude sent up an answering cry of fear, and the loving ones an answering cry of pain, the face above

them changed. Its agony turned into radiant joy, the head fell forward as if resting upon the bosom of the Infinite, and the seventh, the last word was whispered rather than spoken, as though the One to whom it was addressed was close at hand, and with it the last breath fluttered through the parted lips :

"Father, into thy hands I commend my spirit."

It was ended. "Love's redeeming work was done." The Lamb of God had been offered up on Calvary for the sins of the world. The loving heart was broken, for of a broken heart, O reader, died OUR SAVIOUR, Jesus of Nazareth, the Son of man, the Son of God.

Then earth and heaven testified of Him. The thunders rolled, the lightning flashed, the solid ground was opened, the tombs were unsealed and the dead walked forth, and in the Temple that had rejected Him, the veil that concealed the Holy of Holies was "rent in twain from top to bottom."

High priest and heathen, bond and free, Jew and Gentile, the active ministers to the tragedy, and the passive spectators, were alike seized with terror. "And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts." Moved by the manner of His death, the heathen captain of the Roman soldiers testified: "Truly this man was a son of God."

When the afternoon sunlight broke over the scene, this mounted centurion with his soldiers, and the mourning mother and followers of the Christ alone remained by the cross on which was still stretched the body which had been for more than thirty years the tabernacle of the "Word made flesh."

Death on the cross was often a lingering death, the victims sometimes suffering for many hours, even, in instances, it is related, for two days. Certain Jews, therefore, that the sanctity of the approaching Sabbath day might not be infringed upon by the bodies on the crosses, requested of Pilate that the deaths might be hastened by "the crurifragium," "striking the legs of the sufferers with a heavy mallet," which hastened, or brought instantly about, the death. To this Pilate gave assent. Hear the testimony of John as to what followed :

"The soldiers therefore came and brake the legs of the first, and of the other which was crucified with him, but when they came to Jesus, and saw that he was dead already, they brake not his legs. Howbeit, one of the soldiers, with a spear, pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true, and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the Scripture might be fulfilled, A bone of him shall not be broken. And again, another scripture saith, they shall look on him whom they pierced."

"In Him was fulfilled the Law and the Prophets."

There was one of the Sanhedrin who had resisted the counsel that determined to compass His death, Joseph of Aramathea, and when it was brought about, he hastened to Pilate, and obtained permission to take away the body. Hurrying back to Calvary with Nicodemus, the ruler who had sought Jesus by night, who had timidly spoken for Him before the Sanhedrin, and was now grown bolder in an hour of deeper trial, they took the body from the soldiers. With myrrh and aloes they strewed a piece of fine linen, and, when they had washed the blood-stains from the body, they laid it therein, then, followed by the weeping woman, they bore it to a garden near at hand, owned by Joseph, and in which he had a rock-hewn sepulchre wherein no man had lain. The sun was already setting when, with the help of attendants, Joseph "rolled a great stone to the door of the tomb and departed."

"And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre."

There through the Passover Sabbath the body was at rest.

In the early dawn of the first day of the week, "Mary Magdalene, Mary the mother of James, and Salome," hastened to the tomb with spices and ointment, which they had prepared for the further embalming of the body of their Lord, as Joseph and Nicodemus had not perfected that work because there was not time before the Sabbath day began. And as they went they were troubled to know who would roll away the heavy stone for them. They had not heard



THE ASCENSION.

"While He blessed them, He was parted from them, and carried up into Heaven."

that the stone was sealed, and a guard set. But this had been done on the day before, by the chief priests, with Pilate's permission, "lest haply," they said, "his disciples come and steal him away, and say unto the people, He is risen." Thus, once more, the wrath of man was made to praise Him. For it was this hostile guard who saw the resurrection, and reported it to the elders.

"And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning and his raiment white as snow. And for fear of him the watchers did quake, and become as dead men." These sought the elders, told them what had come to pass, and received from them a bribe to say, "His disciples came by night, and stole him while we slept."

But when the faithful women reached the now open tomb, the radiant one awaited them there. "Fear not ye," he said, "for I know ye seek Jesus, which was crucified. He is not here, for he has risen, even as he said. Come, see the place where he lay, and go quickly and tell his disciples."

Not yet could the sorrowing women and disciples understand the scriptures. When Mary Magdalene met Peter and John, she, weeping, told them that their Lord was taken away, not that He had risen. Peter and John ran to the tomb, and Peter, looking down, saw that it was empty. John, going in, beheld "the linen cloths lying, and the napkin, that was upon his head, not lying with the cloths, but rolled up in a place by itself." Peter followed him into the tomb, and also saw these things, and they went their way, not understanding.

"And Mary was standing without at the tomb weeping." Much had been forgiven her, great was her love and deep her grief.

"Woman, why weepest thou? whom seekest thou?"

She turned toward the questioner, eyes blinded with tears, ears dulled with sorrow.

"Sir," she cried, "if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

"Mary!"

Then did she know her risen Lord, and fall at His feet, crying, "Rabboni!"

"Touch me not," He said, "for I am not yet ascended to the Father. But go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."

"I have seen the Lord," was the tidings this once sinner was thus commissioned to carry to the brethren of the Lord.

The earthly life of our Saviour was now merged into an existence whose precise nature it is not given us to know. His earthly labors ended when He cried on the cross: "It is finished," when His heart of love broke for our sins. In the forty days He was on earth between the Resurrection and the Ascension He appeared at various times, when in His wisdom that was best, to one and another of the disciples. Always at these times we note the suddenness of the appearance, the mysterious manner of the departure. We may not follow Him through those days.

He gave the salutation, "All hail," to the women who sought the tomb with Mary; He appeared to Peter; He walked and talked with the two disciples who journeyed to Emmaus; He appeared to ten of the disciples, hailing them with, "Peace be unto you," breathing on them, saying, "Receive ye the Holy Ghost;" to the doubting Thomas, who was not on that occasion with the other disciples, He came when the apostles sat with closed doors, suffering the doubter to put his finger into the print of the nails, and his hand into His side, exhorting him, "Be not faithless, but believing;" by the familiar Sea of Galilee He appeared to seven of the disciples, directing once more the throwing of the net which brought in the miraculous draught of fishes, and exhorting Simon Peter, by the love he bore Him, to feed His lambs and His sheep; He appeared on a mountain of Galilee to more than five hundred of His disciples gathered there by the eleven apostles. Not only by the prints in His hands and the place of the spear-thrust did He show the faithful that He had risen in the body, but on at least one occasion He asked for food, and ate in the presence of them all.

Thus by His tarrying with the chosen ones, and by His converse with them, He "opened their mind that they might understand the scriptures;" how it was in fulfillment of prophecy that He, the Christ, had suffered death and been raised from the dead. Gethsemane and Calvary became the background of the picture of the Ever-Living Son as they received at last a knowledge of the kingdom of their King, so that when He left them, they worshiped Him as the Son of God, and with great joy entered on their appointed work, witnessing of these things, preaching to all nations, sent forth with the promise of the Father upon them, clothed by the Holy Ghost with power from on high.

"And he led them out until they were over against Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he parted from them, and was carried up into heaven."—*A. Parsons Stevens.*

No. 12.—Illustrating Travels of St. Paul.

DIVISIONS.

A RA'BI A	N-h
AR MENI A MI'NOR	N-d
A'SIA MI'NOR	J-d
BI THYNI A	J-c
CAP PA DO'CI A	M-d
CA'RI A	J-c
CI LICIA	L-c
CY RE NA'CI A	F-h
E'GYPT	K-h
E PT'RU	E-d
EU'BE A	G-d
GA LA'TI A	L-d
GALILEE	M-g
GREECE	F-d
HEL/LAS	F-d
IL LYRI CUM	D-b
ITA LY	J-c
JU DE'A	L-h
LY CA ONI A	K-d
LYCI A	J-c
LYDI A	I-d
MAC E DONI A	F-c
MO ESI A	F-b
MYSI A	I-d
PAL'ES TINE (<i>tyne</i>)	L-h
PAM PHYLIA	K-c
PAPH LA GO'NI A	L-c
PEL O PON NESUS	F-d
PEN TAPO LIS	E-h
PHRYGI A	J-d
PHEN'CI A	M-g
PI SIDIA	J-c
PONTUS	N-c
SA MA'RI A	M-g
SICILY	B-c
SYRIA	N-i
THESSA LY	F-d
THRACE	H-c

ISLANDS.

ANDROS	G-c
CARPA THOS	I-d
CA'ROS	I-d
CEPH AL LO'NI A	E-d
CHIOS (<i>ki</i>)	H-d
CLAUDA	G-i
CORFU	E-d
COR CY'RA (Corfu)	E-d
CO'OS	I-c
COS SY'RA	A-c
CRETE (Can'di a)	G-i
CY'CLA DES	G-c
CYPRUS	L-i
CYTHE RA	G-c
CYTH'NOS	G-c
CY ZICU	I-c
I CA'RI A	H-c
IMBROS	H-c
LEMNOS	H-c
LEU CA'DI A	E-d
LES'BOS	H-d
LI PA'RI (<i>lee pah'ree</i>)	B-d
MAL'TA	B-i
MELI TA (Mal'ta)	B-i
ME'LOS	G-c
PAT'MOS	H-c
PEP A RE'THUS	G-d
RHODES	I-c
SA'MOS	H-c
SAM O THIRA'CI A	H-c
SCY'ROS	G-d
SERI PHUS	G-c
SICILY	B-c
SIPHI'MUS	G-c
SPORA DES	H-c
STROPHI'A DES	F-c
TENOS	H-c
THI'A'SOS	G-c
ZA CIN'THUS (Zan'te)	E-c
ZANTE	E-c

RIVERS.

DA MI ET'TA (<i>Nile Branch</i>)	K-h
DAN'UBE	H-b
DAN UBI US	G-b
DRINUS	E-a
EU PHRA'TES	N-e
HALYS	L-d
HEBRUS	H-c
HERMUS	J-d
IRIS	M-c
JORDAN	M-g
LYCUS	N-c
MARGUS	F-a
NILE (<i>mouths</i>)	J-h
PYRA MUS	M-e
RO SET'TA (<i>Nile branch</i>)	J-h
SAN GA'RI US	J-c
SA'RUS	M-e
SCY'LAX	M-c

SEAS.

A'DRI A (I o'ni an)	D-d
A DRI ATIC	C-b
E GE'AN	G-d
BLACK	K-b
CI LICIA	L-c
DEAD	M-h
E GE'AN	G-d
I ONI AN	D-d
MAR MO'RA (Pro pon'tis)	I-c
PAM PHYLIA	K-c
PRO PON'TIS (Mar-mo'ra)	I-c
TUS'CAN	B-d

GULFS.

IS'SICUS SPINUS	M-e
LA CO'NIAN	F-e
MES SENI AN	F-e
SA LO'NI CA (Ther'ma ic)	G-d
SINUS TA REN TINUS	D-d
TAR ANTO	D-d
THER'MA IC (Sa lon'i ca)	G-d

MOUNTAINS.

ET'NA (Et'na)	C-e
ET'NA (volcano)	C-c
SAL MO'NE (promontory)	H-f
VE SU'VI US (volcano)	B-c

STRAITS.

DAR DAN NELLER' (Hel'lespont)	H-c
HEL'LES PONT	H-c
MES SPNA (<i>see</i>)	C-d

TOWNS.

AB'DA RA	G-c
A BY'DOS	H-c
AD'A NA	M-e
AD RA MY'TTI UM	I-d
A DRI AN APO LIS	H-c
A DRI AN O'PLE	H-c
AE'NOS	H-c
AG RI GENTUM (<i>jen</i>)	B-e
AIN'TAH	N-c
A LE'PO	N-c
AL EX AND'RI A	J-h
A MAS TRIS	K-c
AN'A THUS	L-f
AM'ISIS	M-c
AN PHIO LIS	G-c
AN	M-c
AN CO'NA	B-b

AN CY'RA	K-d
AN'TI OCH (<i>Syria</i>)	M-c
AN'TI OCH (<i>Pisidia</i>)	J-d
AP A ME'A (<i>Syria</i>)	M-i
AP A ME'A (<i>Phrygia</i>)	J-c
AP OL LO'NI A (<i>Africa</i>)	F-g
AP OL LO'NI A (<i>Illyricum</i>)	E-c
AP OL LO'NI A (<i>Macedonia</i>)	G-c
AP OL LO'NI A (<i>Thrace</i>)	I-b
AR AB KIR'	N-d
AR'GOS	F-e
AS'CU LUM	B-b
ASSOS	H-d
ATH'ENS	G-e
AT TA'LI A	J-e
AX I OPO LIS	I-a
BAAL/BECK (<i>bawl</i>)	N-f
BAR'CA	F-g
BE'ER-SHE'BA	L-h
BETRUT (<i>by'root</i>)	M-g
BE RE'A	F-c
BE RE NI'CE	E-g
BER O FA	N-c
BETH'LE HEM	M-h
BE RYTUS	M-g
BI THYNI UM	K-c
BOSNA SERA I	D-b
BROOSA	J-c
BRUN DU'SIUM	D-c
BY ZANTI UM	J-c
CA BI'RA	N-d
CA PER'NA UM	M-g
CAP U'A	B-c
CALY DON	F-d
CATA NA	C-c
CEL A ENA E	J-d
CESA RE'A	L-g
CES A RE'A MA ZA'KA	M-d
CES A RE'A PHIL'IP PI	M-g
CEN'CHREA (<i>see'kre a</i>)	F-c
CHAL'CE DON (<i>kal</i>)	J-c
CHAL'CIS (<i>kal</i>)	N-f
CHAR LE'IS (<i>kar</i>)	G-d
CITTI UM	L-i
CNTDUS (<i>ni</i>)	J-e
CO LOS'SE	J-e
CON SEN'TRA	C-d
CON STAN TI NO'PLE	J-c
CORINTH	F-e
CROTO	D-d
CY DO'NI A	G-i
CY RE'NE	F-i
CY'TO	K-c
DA MA'CUS	M-g
DAR'NIS	F-g
DE ME'TRI AS	F-d
DER'BE	L-e
DO DO'NA	E-d
DO RY LE'UM	J-d
DYR RHA'CHII UM (<i>ki</i>)	E-c
E DESSA	N-e
ELIS	F-e
EM ESA	M-f
EPHE'SUS	I-d
EP I DAU'RUS	D-b
ESKI ZA'GRA	H-h
FAIR HA'VENS (<i>harbor</i>)	G-f
GAN'GRA	L-c
GA'ZA	L-h
GE'LA	B-e
GNOS'SUS	H-f
GORDI UM	K-c
GO'SA	A-b
HAD'RI A	B-b
HAL I CAR NAS'SUS	I-c
HA'MATH	M-f
HAS BE'YA (<i>bi</i>)	M-g
HE'BRON	N-h
HE I LO'PO LIS	M-f
HER A CLE'A	C-c
HES'PE RIS	E-h
HI ER APO LIS	N-c
III RAPO LIS	I-d





HOMS.....	N-f
I CO'NI UM.....	K-e
JE RU'SA LEM.....	M-h
JOP'PA.....	L-h
KA'DESH.....	L-h
KAI'SAR EE'YEH (Ces-a-re'a).....	M-d
KHAR POOT.....	O-d
LAP'E THUS.....	L-f
LA O DI CE'A.....	J-e
LA RIS'SA.....	F-d
LA SE'A.....	G-f
LA'US.....	C-d
LO'CRI.....	C-d
LU CE'RI A.....	C-c
LY'STRA.....	K-e
MA NIS'SA.....	I-d
MA'RASH.....	N-e
MAR SO VAN.....	M-c
ME GAL AP'O LIS.....	F-e
ME GA'RA.....	G-d
MEL I TE'NE.....	N-d
MES SE'NE.....	F-c
MES SI'NA.....	C-d
MI LE'TUS.....	I-e
MIN TU'RA E.....	B-c
MIT Y LE'NE.....	H-d
MON AS TIR.....	F-c
MY LA'SA.....	I-e
MY'RA.....	J-e
NA IS'SUS.....	F-b
NA RO'NA.....	D-b
NAZ'A RETH.....	M-g
NE AP'OLIS (Macedonia).....	G-c
NA AP'O LIS (Italy).....	B-c
NES'TUS.....	G-b
NI CA E'A.....	J-c
NI CO ME'DI A.....	J-c
NI COPO LIS.....	G-b
NO'RTA.....	N-c
PAL ER'MO.....	B-d
PAL MY'RA.....	N-f
PA'PHOS.....	K-f
PAT'A RA.....	J-e
PAT'TA PAL'US.....	L-d
PEL'LA.....	F-c
PE LU'SI UM.....	K-h
PER'GA.....	K-e
PER'GA MOS.....	I-d
PER IN'THUS.....	I-c
PE RU'SI A.....	A-b
PES'SI NUS.....	K-c
PIET'RA.....	M-h
PIE NI'CI A (for nee'she a).....	G-f
PHIL A DEL'PHI A.....	I-d
PHIL IP'PI.....	G-c
PHIL IP POPO LUS.....	G-b
PO LE MO'NI UM.....	N-c
PO LE SA'ID (sah'ced).....	K-h
PRE TO'NI UM.....	I-h
PTOL E MATS.....	M-g
PU TE'O LI.....	F-g
RA ME'SES.....	B-c
RAT TA'RIA.....	K-h
RHE'GI UM.....	F-b
RHODES.....	C-d
ROME.....	I-c
RO SET'TA.....	A-c
RUST CHUCK' (roost chook').....	J-h
SAL LA MIS.....	H-b
SAL MO'NE (Promontory).....	L-f
SA MA'KOV.....	H-f
SA MA'RIA.....	G-b
SARD'CA.....	M-g
SARD'IS.....	G-b
SCAR DO'NA.....	I-d
SCODRA.....	C-b
SCU'PI.....	E-c
SCU TA'RI.....	F-b
SE BAS'TE.....	E-c
SE LEU'CI A (Syria).....	M-d
SE LEU'CI A (Cilicia).....	M-e
SE LI'MUS.....	L-c

SES'SI MUS.....	K-c
SHUM'LA (Shoom'lah).....	H-b
ST'DE.....	K-e
ST'DON.....	M-g
SIL IS'TRI A.....	I-b
SIN'O PE.....	M-b
SI'VAS.....	N-d
SMYR'NA.....	I-d
SO PH'A.....	G-b
SPAR'TA.....	F-c
SUC'COTH.....	K-h
SYR A CUSE.....	C-e
SYM MA'DA.....	J-d
TAD'MOR.....	N-f
TAU CH'RA AS IN O'E (ki).....	E-g
TA REN'TUM.....	D-c
TAR'SUS.....	L-e
TE'A NUM AP'U LUM.....	C-c
TEM'PE.....	F-d
TER RA CI'NA.....	B-c
THE'BA E.....	G-d
THREE TAVERNS.....	A-c
THY A TI'RA.....	I-d
TUR NO'VA.....	H-b
TO CAT' (kät).....	M-c
TO'NI.....	I-b
TRA PE'ZUS.....	O-c
TREBI ZOND.....	O-c
TRIP'O LI.....	M-f
TRIP'O LIS.....	M-f
TRO'AS.....	H-d
TRO GYLI UM (jil).....	I-e
TY A'NA.....	L-c
TYRE.....	M-g
VAR'NA.....	I-b
VE NU'SI A.....	C-c
WIDIN.....	F-a
YOZ GAT' (yoze gät').....	M-d
ZOH'LEH.....	M-g

PAUL'S JOURNEYS.

FIRST MISSIONARY TOUR.

(Acts, xiii and xiv.)

- 1-AN TI OCH (Syria).
- 2-SE LEU CI A (Syria).
- 3-CY PRUS.
- 4-SA LA MIS.
- 5-PA PHOS.
- 6-PER GA.
- 7-AN TI OCH (in Pisidia).
- 8-I CO NI UM.
- 9-LYS TRA.
- 10-DER BE.
- 11-LYS TRA.
- 12-I CO NI UM.
- 13-AN TI OCH (Pisidia).
- 14-PAM PHYL I A.
- 15-PER GA.
- 16-AT TA LI A.
- 17-SE LEU CI A (Syria).
- 18-AN TI OCH (Syria).

SECOND TOUR.

(Acts, xv to xvii, 22.)

- 1-AN TI OCH (Syria).
- 2-DER BE.
- 3-LYS TRA.
- 4-I CO NI UM.
- 5-THROUGH PHRYGIA.
- 6-THROUGH GALATIA.

- 7-THROUGH MYRIA.
- 8-TRO AS.
- 9-SAMOTHRACIA (island).
- 10-NE AP O LIS.
- 11-PHIL IP PI.
- 12-AMPHIPOLIS.
- 13-A POL LO NI A.
- 14-THES SA LO NI CA.
- 15-BE RE A.
- 16-ATH ENS.
- 17-COR INTH.
- 18-CEN CHREA.
- 19-E PHE SUS.
- 20-CES A RE A.
- 21-JER U SA LEM.
- 22-AN TI OCH (Syria).

THIRD TOUR.

(Acts, xviii, 23 to xxi, 17.)

- 1-ANTIOCH (Syria).
- 2-THROUGH CILICIA.
- 3-THROUGH LYCAONIA.
- 4-THROUGH GALATIA.
- 5-THROUGH PHRYGIA.
- 6-LAODICEA.
- 7-EPIHESUS.
- 8-TROAS.
- 9-NEAPOLIS.
- 10-BEREA.
- 11-ATHENS.
- 12-CORINTH.
- 13-THROUGH HELLAS.
- 14-THROUGH MACEDONIA.
- 15-PHILIPPI.
- 16-ACROSS EGEAN SEA.
- 17-TROAS.
- 18-ASSOS.
- 19-MITYLENE.
- 20-CHIOS.
- 21-SAMOS.
- 22-TROGYLLIUM.
- 23-MILETUS.
- 24-CO OS.
- 25-RHODES.
- 26-PATARA.
- 27-CYPRUS (near).
- 28-TYRE.
- 29-PTOLEMAIS.
- 30-CESAREA (Palestine).
- 31-JERUSALEM.

JOURNEY TO ROME.

(Acts xvii and xviii.)

- 1-JERUSALEM.
- 2-CESAREA.
- 3-SIDON.
- 4-MEDITERRANEAN SEA.
- 5-"UNDER CYPRUS" (cast of).
- 6-THROUGH SEA OF CILICIA.
- 7-THROUGH SEA OF PAMPHYLIA.
- 8-MYRA.
- 9-CNIDUS ("over against").
- 10-SALOME PROMONTORY (near).
- 11-CRETE.
- 12-FAIR HAVENS.
- 13-CLAUDA.
- 14-ADRIA (Ionian Sea).
- 15-MELITA (Malta).
- 16-SYRACUSE.
- 17-RHEGIUM.
- 18-STRAITS OF MESSINA.
- 19-TUSCAN SEA.
- 20-PUTEOLI (landed).
- 21-APPII FORUM.
- 22-THREE TAVERNS.
- 23-ROME.

St. Paul, "The Great Apostle of the Gentiles."

Among noted men of old is there any more conspicuous than St. Paul? For native ability, scholarship, conscience, courage, eloquence, tact, knowledge of men, practical wisdom; for influence extensive and enduring; influence for good, social, intellectual and spiritual; he is unsurpassed if not unequalled.

This man's work was only fairly begun when he passed to his reward. It has been growing and widening and deepening in the great heart of humanity ever since, so that his life seems to be throbbing in and with ours, and each Christian feels that one who has been dead nearly 2,000 years, is yet his own friend, brother, benefactor.

The first scholar called to be an Apostle, he wrote a larger portion of God's Word than did any other. As the Great Apostle of the Gentiles he occupies the leading place in the missionary annals not only of the Bible, but of the world. His is the filial love of Asia Minor, Greece, Italy, Gaul and the British Isles, and countries colonized by them, where alike he is regarded as Apostolic Father. His the reverent gratitude of all Christendom for being, next to Our Blessed Lord, our Teacher in the things of God.

As a scholar he was trained in Tarsus, a city of Cilicia in Asia Minor, called by him "No mean city." It was the Athens, or Boston, of a wide region, and its citizens were proud of its schools of learning. After graduating here with high honor, Saul's post graduation course was at the feet of Gamaliel, the greatest of the Pharisees, where, on the broad foundation of liberal, classical and literary studies, there arose a superb superstructure of Hebrew culture.

What better preparation could there be for leadership at once in the College of the Apostles and among the Philosophers of Athens?

The elements of living interest in this great Apostle combine history, poetry, romance, philosophy, science and religion, so that the scholar, the ordinary reader, and the Christian, are alike

absorbed in his life and work. At the outset review with me the Hebrew, Greek and Roman civilizations. We will thus better appreciate how they were influenced by Christianity as preached by St. Paul. This review will satisfy us that not more marked was the change made by Alexander in Asia, Cæsar in Gaul, or Napoleon in Europe, than that effected by the labors of this little man. Theirs, however, was the conquest of nations, and the remoulding of governments in matters of purely temporal interest. His was this and more, for it cut at the very root of not only temporal governments, but of religions and customs and abuses of every kind. It struck deep into the heart. It quickened the conscience. It purified and elevated the fundamental principles of human life to such a degree that his landing at Philippi was to Europe like the first ray of light that gradually brightens into full noontide glory. The condition of society as he found it has been pictured in the darkest colors. Our Saviour's eight terrific woes against the Scribes, Pharisees and Hypocrites are enough to describe the hollowness and rottenness of the Hebrew Church and Nation. And yet from the corrupt Nazareth came Jesus, and from that degenerate Church the Pure Virgin Mary, the sainted Anna and Simeon and Zacharias and Elizabeth and John the Baptist and the guileless Nathaniel and the single-minded Apostles. So that beneath the leprous crust of hypocrisy there still breathed a pure spiritual life which only awaited the touch of the Divine Healer to enable it to throw off the foul disease and grow up into the strength and beauty of Christianity.

To St. Paul was committed the privilege of being chief instructor of the infant church, and nobly did he perform his task.

The Hebrew Nation and Church had proved the Divine commission in receiving and transmitting for over fifteen centuries the revealed religion. That this was done by a stiff necked and perverse generation, a race surpassed by

many others in natural greatness, convinces us of the superhuman element in the Old Testament dispensation. The distinctive characteristic of the Jewish Nation was its mission to be the repository of God's Truth, and that the precious message might never be changed the Hebrew (in which chiefly it had been embalmed) became a dead language.

But what of the Greeks and Romans before St. Paul's day? The former had given to the world improved forms of government, some advanced steps in human liberty, sculpture and architecture, poetry, history, rhetoric, oratory, philosophies, ideas of beauty, models for all time.

But better still, their language was more expressive and exact than the Hebrew, a fitting medium for the fuller revelation of God's Truth in the New Testament. Was it an accident that this (the best of all languages) reached perfection, voiced for man the last and most authoritative revelation and then, like the Hebrew, fell asleep?

The sharp tooth of time will grind to powder the last fragment of Grecian Temple or statue, but the Words of God (engraven on the chrystallized tablets of that imperishable language) will pass away only with the human race!

And yet the Grecian world had been degenerating long before St. Paul was born. The pristine manliness of the race had given way to effeminacy. The marvelous courage which at Marathon, with a handful of heroes, had kept at bay and driven home the hordes of Asiatics and which on countless fields had filled the world with admiration for Grecian prowess, had been succeeded by cowardice and servile dependence.

Solon, Aristides, Pericles, Themistocles, and a long line of brilliant men had passed away, and a degenerate race remained, living on the glories of the past.

Profane history unanimously endorses the black picture of the Greek and Roman world drawn by St. Paul. He described them, as, "Darkened, professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things. Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves who changed the truth of

God into a lie and worshipped and served the creature more than the Creator, who is blessed forever, Amen. For this cause God gave them up to vile affections, to a reprobate mind, to do those things that are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them."

Next a glance at the Romans reveals a similar degeneracy. Like the Hebrews and Greeks they had achieved a peculiar mission for mankind. Theirs was a genius for conquest, organization, government. Their empire absorbed and reapplied all the discoveries, arts, sciences and improvements of previous civilizations. Their Pantheon (containing a specimen image of all the deities of the nations they had conquered) was representative of their wise, comprehensive and imitative policy. They achieved the widest political, linguistic and religious unification the world had ever known.

Latin was the written and official tongue from the Euphrates to the Atlantic. And over this vast domain one system of government was wielded by the Cæsars for centuries. Was it mere accident again that ordered this empire to pave the way for the Christian Church? Its ships and soldiers became transports for inspired Apostles: its arms and games illustrations of the Christian warfare: the graceful flowing toga of its scholars and nobility the pattern of the consecrated surplice of Christian priests. Its basilicas and heathen temples were transformed into churches of Christ. The admirable organization of towns and provinces was the model for a similar system of parishes, dioceses and provinces. Its rich and sonorous language voiced the eloquence of Jerome, Gregory, Cyprian and Augustine, and a host of Christian Fathers, and then in turn (as if to preserve that choice literature for all time) followed the Hebrew and the Greek in the gradual hardening of a dead tongue.

Meanwhile, what was the moral and social condition of the Roman Empire just before the time of St. Paul?

The terrible picture from Romans (chap. first) as above, includes Greeks and Romans. And profane history fills up the outline with thrilling, disgusting, blood-curdling descriptions. These can not be here repeated without filling the reader with tearful sympathy for the sufferings, with holy indignation for the cruelties, and with burning shame for the unspeakable crimes of those days. As saith the Apostle, "It is a shame even to speak of those things which are done of them in secret."

The overwhelming majority of the people were slaves, whose lives were at the mercy of blood-thirsty masters. The rich and powerful few kept them ground down under a heartless despotism. Marriage for life was the exception, frequent divorces were the rule. Women boasted of the long list of discarded husbands; men gloried in corresponding numbers of divorced wives. Homes were scarcely known. Nearly all the Emperors were enthroned and (in time) beheaded by the sword. Every change of rulers cost thousands of lives and seas of blood. All the people and their property were at the mercy of the Emperor, who in turn was at the mercy of the next armed conspirator. Taxation was licensed and organized robbery and murder, often impoverishing and desolating entire provinces. Such was the extravagance of the rich that at single banquets hundreds of nightingales' tongues were consumed. A large fortune would be squandered in a single feast. On such occasions a single gem worth millions would be sometimes dissolved and the solution swallowed in a single draught.

The fashionable sports were the gladiatorial shows, bull fights and combats of men with wild beasts. In these, human blood flowed as freely as that of brutes, and thousands were cruelly butchered for the amusement of all classes. The orgies in honor of Bacchus and Venus were such things as can not be named in our day in reputable society, such as Christian nations banish to darkness and the outcast classes. But among the Romans these horrid rites were practiced in open day with all the publicity we give to the pure and elevating services of our churches.

To confront such powers of darkness was the great Apostle sent. Can we ever understand the faith and the courage that could face such odds? Like David before Goliath and Gideon's little band of three hundred before the hosts of Midian, so St. Paul unarmed by human power braved the heathen world. In the light of nearly two thousand years of the developing results, can we doubt the Spirit that nerved that soul and inspired the eloquent utterance?

Although Saul is commonly supposed to have been born in Tarsus, there was a tradition that his birth-place was Giscala, the last fortified town of Galilee conquered by Rome. His two names are somewhat strange. Saul seemed a natural name for a Benjamite, whose tribe would often repeat it with pride on account of the first king of Israel. Its meanings were various and all of them appropriate to the unconverted emissary of persecution. The word meant "demanded," or "lent," or "ditch," or "sepulchre," or "death," or "Hell," or "destroyer." Nor is the Hebrew the only language with words of such various import. In English we have many of that kind. The word box for example has quite as many meanings as has Saul. The appropriateness of the meanings is appreciated when we reflect that this man was "demanded" by the arch-persecutors on account of his zeal and courage; was "lent" for a time to oppose Christianity, was a blind leader falling with his followers into the "ditch" of error, drove Christians into the "sepulchre," after putting them to "death," sending their souls to "Hell" or "Hades," as he was their great "destroyer." The name "Paul" is equally suitable. It means simply a worker and was peculiarly fitting for him on whom rested "the care of all the Churches." Another meaning is "little," in apparent allusion, as some suppose, to the small stature of a man of whom it was said, "His bodily presence is weak and his speech contemptible." It is not known whether like Simon Peter, John, Mark, Simon Niger, and others with two names, he was at once called Saul Paul, the first being Hebrew and the latter Greek. Nor is the supposition proven that at his baptism he adopted the name of Paul as an expression of humility and the mark of a new life.

In addition to his literary culture at Tarsus

and Jerusalem, he was taught the trade of a tent maker. It was the custom for all Jewish boys to learn a trade, and this one was called for in Tarsus in preference to others perhaps because the Cilician goat produced a hair then manufactured into the canvas used so extensively for armies and for the caravans that travelled through Asia.

There has been much uncertainty as to whether St. Paul was ever married. His words imply celibacy, "I say to the unmarried and to widows, It is good for them if they abide even as I." So Tertullian thought. Clement of Alexandria, however, and Origen inferred that he had once been married but was a widower when he wrote those words.

The narrative of the conversion is repeatedly rehearsed as of prime importance. This was the great crisis of his life. That road to Damascus proved to be like the divide between two systems of rivers. It marked the line between the infidel persecutor and the devout believer. Damascus! How ancient its associations! Dating from before Abraham's day it was over nineteen centuries old when Saul entered it. And there it is still. Its crystal streams are still babbling over the stones in the streets, on the way to the rivers Abana and Pharpar, and these continue to lose themselves in the sands, as they did when Naaman boasted that they were "better than all the waters of Jordan." Earthquakes and wars and fires, that have desolated so many other cities, have as yet left this one comparatively unharmed. Its quiet, unprogressive population, unknown to fame, have done for the world none of those things other cities have done. It has preserved no record in art or in literature, or of great men, yet these it must have had. One article of its manufacture is famed even yet, the Damascus sword, which was for the ancients what the Toledo blade was to the Spaniards of the middle ages. The best quality of steel ever known was made for generations in Damascus. By a subtle process unknown to modern manufacturers a fineness of fibre and keenness of edge were produced that were often eulogized by ancient writers. It is recorded without contradiction that the ancients made a kind of gauze so delicate that even a dozen folds of it could not conceal the outline of a body clad with it, a gauze that, spread out upon the air, would float gently like

a cloud. Such was the fineness and keenness of the Damascus sword that with it one could stand under this floating gauze and cut it into strips with the point of the blade. It was with such in mind the Apostle wrote that "The word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

At the base of the Anti-Lebanon Mountains, one hundred and thirty-three miles north of Jerusalem and about fifty east of the Mediterranean, 2,260 feet above its level, stands Damascus, poetically called "the eye of the desert." It is famed for the marvellous beauty of its location. Founded by Uz, son of Aaron, it is often mentioned in both the New and Old Testaments. David conquered it after a bloody war, but in Solomon's reign an adventurer became king of the city. His rule grew into an empire which made many wars with Israel. In 732 B. C. it was conquered by Tiglath Pileser, as had been predicted by Isaiah: "The fortress shall cease from Ephraim, and the kingdom from Damascus and the remnant of Syria." In 333 B. C. it fell into the hands of Alexander the Great. After many changes it belonged, in 63 B. C., to a Roman province. At the time of Christ the Jewish population was such that there were here many synagogues. Under the Byzantine Empire it was the See of a Christian bishop, who ranked next to the Patriarch of Antioch, and had several churches, and a cathedral named after John the Baptist. In 634 A. D. Islam took possession. Moawyah made it the centre of power for the Mohammedan Empire, and adorned it with great splendor. Like the rest of the country, it passed through many vicissitudes during the Crusades, and in 1516 it fell into the hands of the Turks. The Cross has not yet displaced the Crescent, and the city now belongs to Turkey.

To the Christian, the most interesting association of the city of Damascus is with the conversion of Saul. Although this great event took place about A. D. 37, the lapse of eighteen centuries has made hardly any change in the localities connected with it. Within the city is still pointed out "the street called Straight," where Ananias found Saul, the houses of Ananias and of Judas are there, and the window from which

Paul was let down in a basket, is still to be seen. But deepest interest is associated with the spot where the future apostle met the great crisis of his life, still pointed out, some five miles from the city. There where the direct road from Jerusalem crosses that from Banias and Kefrhauwar, an oasis and a fountain mark a resting place for weary travelers approaching the city. Thence may be seen the towers of the city, and snow-capped Hermon and Anti-Lebanon. A village has arisen there named "Caucabe," meaning "star," in allusion to the light that "shined around about" Saul and his company.

As Saul, breathing vengeance on the Christians of Damascus, rested here from the noontide heat, suddenly a supernatural light shone from heaven, striking him blind, and he fell upon the ground terrified, and heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: "Who art Thou, Lord?"

"I am Jesus whom thou persecutest," the voice made answer; "it is hard for thee to kick against the pricks," i. e., the points of the ox goads, for the illustration is taken from the driving of refractory oxen, kicking against the goad. They thereby only receive fresh wounds and yet must submit at last. A double lesson this. First, the wicked while following their own devices are unconsciously being overruled by God who regards them as his beasts of burden, and second the reproofs of a wronged conscience may be resisted like the points of ox goads at first but in "vain."

And he trembling and astonished said: "Lord, what wilt thou have me to do?"

What an instantaneous and entire change! In a moment one who was a foe, becomes "Lord." And Saul proposes instantly to obey Him whom until then he was opposing with all his might.

And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do."

The companions of Saul were struck dumb with amazement. They heard a voice, but saw no man, and they led Saul by the hand into Damascus. There he was left three days and nights without food or drink in a house on a street called "Straight."

Among those who might have been victims of the intended persecution in the city was a

disciple named Ananias. To him the Lord said in a vision, "Ananias!" And he said, "Behold, I am here, Lord."

And the Lord sent him to the house of Judas to visit Saul, and gave as a reason, that Saul was even then in prayer, and in a vision had seen Ananias coming in to cure him of his blindness. But Ananias naturally objected that many had reported this man as a persecutor of Jerusalem saints, and that he had come to Damascus to bind all that called on Jesus. But the Lord repeated the command, because he had selected Saul as his "chosen vessel" to bear the name of Jesus "before the Gentiles and kings and the children of Israel." And instead of there being need of Ananias fearing violence from this stranger, Saul was himself to suffer "great things" for the sake of the Master.

Ananias obeyed; he entered the house with confidence and affection; he said, "Brother Saul, the Lord, even Jesus who appeared unto thee in the way which thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And now why tarriest thou? Arise, and be baptized and wash away thy sin."

The Holy Ghost and the remission of sin were conferred in connection with the simple covenanted rite, and even more, a miraculous cure followed, for "there fell from his eyes as it had been scales." "And he received sight forthwith and arose, and was baptized." Then for the first time since his conversion he broke his fast, "received meat, and was strengthened."

At once he became a preacher of the very Christ he came to persecute. He proclaimed Him as the Son of God. The synagogues allowed such preaching at first, and all were amazed and said: "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But Saul gained power and so reasoned that the Jews could not answer him. As in many other cases, they resorted to persecution for their last argument, and "took counsel to kill him." But Saul discovered the plot. His enemies in vain "watched the gates day and night to kill him," because the disciples took him by night, and from a house in the wall that projected out beyond

the edge of the city they let him down from a window, in a basket.

Easily making his escape then over the open country Saul fled to Arabia. Over his three years' sojourn there is drawn the curtain of silence. Like Demosthenes after his first failure, Elijah at Horeb, and Jesus in the wilderness, the great Apostle secured a period of preparation in order that he might buckle on the full armor for the life-long war which for him was with Judaism and Heathenism.

Was it in reference to this escape and other like humiliating scenes, that some fourteen years afterwards, St. Paul describes himself as "glorying in my infirmities?" Already he met with "perils by his own countrymen," and he was to be in "journeyings often, in weariness and painfulness," and to learn "how great things" he was to suffer "for the name of Christ."

A visit to Jerusalem was made by Saul that he might meet Peter, of whom he had heard. It was at some such interview that the Apostle, guided by the Spirit, "saw," as St. Paul wrote, "that the Gospel of the uncircumcision was given unto me." He accepted his mission. As "the Apostle of the Gentiles," he made three great tours, principally to the most important cities of the Roman Empire.

The two first of these journeys begin and end, and the third begins at Antioch on the Orontes. A city of some 500,000 people then, it stood in a deep ravine running east and west between the Lebanon and Taurus mountain ranges. Its streets were lined with elegant shade trees. The famous temple and grove of Daphne was near and magnificent palaces and other public buildings rendered it one of the most beautiful cities of the world.

Here "The disciples" were first called Christians. It is somewhat remarkable that this term was first given by Pagans. The followers of Christ called themselves "brethren," "disciples," "believers," "saints." Only twice do we find them called Christians in Holy Writ, and in both these instances by unbelievers. It was not at Jerusalem, the seat of the mother church, but in cosmopolitan Antioch that the believers first received, and that from outsiders, the name which has since become a favorite.

The position of Antioch at the corner of the

angle formed by Asia Minor and the coast of Syria made it the natural "Gate of the East," through which poured a vast traffic along the valley of the Orontes, and out at the port Seleucia. It was here that Paul rebuked Peter because he was "to be blamed," here that the first General Council met, and here, as the disciples ministered unto the Lord, and fasted, the Holy Ghost said: "Separate one Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away."

Thus consecrated to the first great missionary expedition of the Infant Church, Paul and Barnabas, with many natural regrets and anxious forebodings, turned their backs on pleasant Antioch. The large Jewish population, the learning and refinement, the elegant buildings and many advantages of this noble city were sacrificed on the Altar of Christ. Without waiting for a home mission fund to be pledged to their support, with only their lives in their hands, Paul and Barnabas set out.

Their first halting place was at Seleucia, in Syria, a distance of forty-one miles by the river route from Syrian Antioch. Not clear, but deep, the water of the river rushed by the boat side, as it bore them on, now round the bases of rocky precipices, and again past beautifully cultivated slopes on which the English sycamore, and the dwarf oak, the bay, the fig, the vine and the myrtle flourished in the same fields, and nature was prodigal of beauty. At Seleucia the Orontes debouches into the Mediterranean. In its name is perpetuated that of its founder, Seleucus, one of the great builders among the Greek kings to whom fell shares of Alexander's dismembered empire.

Thence they made voyage to the island of Cyprus, sailing over the blue waters of the Mediterranean about one hundred and twenty miles to the port of Salamis. In clear weather the peaks of Cyprus are easily discerned from the heights of Seleucia, and the voyage between the two points is one often undertaken in the summer months, many vessels traversing the intervening sea. Many were the travelers who, embarking on this voyage, took in the magnificent sweep of the bay of Antioch, and looked back with delight on the land view fading in the distance as the

boat moved away, the low lands around the mouth of the Orontes, the wooded, uninhabited country beyond it, over all the peak of Mt. Casius, towering more than 5,000 feet above the sea level, presiding over all like a tutelary deity of Seleucia. Who among them all had thought that the two strangers in Jewish garb who sailed with them bore the gospel of salvation to the heathen nations of the earth? Surely not one.

Nearing the wharf at Salamis, our travelers were regaled with a view of fields and orchards sweeping in beautiful undulations around the city, shut in by the mountains that encircled them in the blue distance. To Barnabas this was no unfamiliar scene, for he was a native of Cyprus. But with what a train of associations he was now revisiting the beautiful island of his birth. He had been "born again" since last his eyes rested upon the landscape endeared to him by memories of home and childhood. As Andrew found his brother Simon and said: "We have found the Messiah," so Barnabas came preaching to his kinsmen at Cyprus.

"And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John as their attendant." As John, surnamed Mark, was a relative of Barnabas, he too had an advantage of family connection with some of the hearers, and thus helped to increase the believers in Salamis. Some of the Cypriotes were already Christians, for "They which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenicia and Cyprus and Antioch preaching the word." "And some of them were men of Cyprus and Cyrene — preaching the Lord Jesus." "And the hand of the Lord was with them, and a great number believed and turned unto the Lord."

A good road of one hundred miles brought our three missionaries next to Paphos, at the opposite extremity of the island. Ages before, the coast here had been famous as having witnessed the first appearance of the goddess Venus sailing in a shell. For centuries heathen pilgrimages had been made to Paphos and images of the goddess were sold as freely as those of Diana at Ephesus. The "deification of lust" was the religion of Paphos, and no point in the heathen world more needed Christianity. Here Saul was opposed by

a false prophet, a sorcerer named Elymas, who had before this exercised a baneful influence over Sergius Paulus, the Roman-deputy, ruler of Cyprus. He sought "to turn the deputy from the faith." "Then Saul," who is now for the first time and ever after called Paul, "filled with the Holy Ghost, set his eyes on him and said, 'O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.'" The deputy was converted. Thus, by a word, the eyes of one were closed to things temporal, those of another opened to things spiritual.

Another short sail brought the two Apostles and John to Perga, in Pamphylia. As they approached the shore of this beautiful bay they beheld low lands gradually rising upwards to the mountain range several miles to the north. Three rivers intersected the slope of land. On one of these, the Cestrus, stood Perga, and the vessel landed them on the moat near a famous temple of Diana. The only event recorded as of interest at this point, was a painful one: John deserted them there. The cause is not mentioned in the Scripture narrative, whether he disagreed with them or feared the perils of robbers in the mountains, or was homesick for Jerusalem, we can not tell. Paul evidently felt grieved, as we learn further on in the narrative of his journeys.

From Perga Paul and Barnabas journeyed northward, in May, the time when the people annually retired to the hill country for the summer. The caravan of travelers was gay with life. Men, women, children, with flocks, tents and domestic utensils, with bustle and impatient gladness, hastened to escape the heat, dust and malaria of the plain and to enjoy the cool summer resorts on the mountains. In a few hours they pass through, as they ascend, successive climates, each with its own flora and varied prospect. Leaving corn in the ear they come to plowing and sowing. Behind them the anemones are already withered, the pink veins of the asphodel are shriveled by the heat, the grass is parched, while the purple haze and stillness of summer rest over the lowlands. Frowning

cliffs are passed, covered with ancient writings or carved into old tombs. Here and there copious fountains gush out from the rocks, surrounded with oleanders and pomegranates. Leaving the caravan to enjoy the delightful climate of the highlands, our two Apostles climb the greater heights. Now they observe the wilder grandeur; the richer fruit trees gradually disappear, and the pine becomes common. Spring flowers smile from the very edge of snow-drifts. Then, in turn, these, too, no longer appear. At the last, after three successive belts of vegetation have been passed, oak woods, then pine, then dark scattered patches of cedar and juniper, the treeless, dreary plains of the interior are reached, extending far to the north and east, the interior of Asia Minor being one vast, high tableland, though not without much varied scenery.

The road passes through dreary villages with huts of flat roofs, and cattle-sheds or encampments of goat's-hair tents. At night blazing fires, horses fastened around, groups of people, and in the distance moonlight shining on snow-capped Mount Taurus, were sights that met the thoughtful gaze of Paul.

Antioch in Pisidia was the next stopping place of Paul and his companion, its site a high ground on a great thoroughfare running east and west. Here on a Sabbath day they entered a synagogue. After the usual service was over, Paul being asked to speak made an address very similar to that he had heard from Stephen, the first martyr.

"Men of Israel, and ye that fear God, hearken," were the opening words of Paul's address in the synagogue of Pisidian Antioch. Then in fitly chosen words he passed in review the history of the people Israel, God's chosen people. How "with a high arm he led them forth" out of Egyptian captivity. How for forty years he had borne with their manners in the wilderness, then given them the land of Canaan for their inheritance as he had promised. How for about "four hundred and fifty years" he had given them judges to rule them there according to the laws he had given through Moses, and after that time, at their request, had given them Saul as king, and David, Saul's son, to succeed him.

So far every word of Paul's discourse had been satisfactory to his listeners, every word reflected

their own pride in the history of their nation as one God had set apart as peculiarly his own and his care; every word had shown the speaker to be one instructed in their traditions and trained to know their laws and live in conformity thereto. Nothing new or startling had been offered them, only a rehearsal of their beliefs, in language that proved the speaker to be thoroughly familiar with them.

"Of David's seed," continued Paul, "hath God, according to promise, brought unto Israel a Saviour, Jesus; when John had first preached before his coming, the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold there cometh one after me, the shoes of whose feet I am not worthy to loose." Now came Paul's application of God's promise and of the words of the prophets including those spoken by this latest one:

"Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers because they knew him not, nor the voices of the prophets that are read every Sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree and laid him in a tomb. But God raised him from the dead; and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus." * * * "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken in the prophets: behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe if one declare it unto you."

So able was this discourse, so logically inter-



HE IS RISEN.

Paul said: "They laid Him in a tomb. But God raised Him from the dead."

woven what was new with what they had always accepted, Paul's listeners could not at once dissent from any of it.

"And as they went out, they besought that these words might be spoken to them the next Sabbath." Through the week Paul and Barnabas diligently taught such of the Jews and proselytes as followed them, urging them "to continue in the grace of God." And when another Sabbath was come, almost the whole city gathered to listen to them. But the spell that had silenced the Jews was broken. Their exclusiveness was offended when they saw the multitudes, they recoiled from sharing even the word of God with Gentiles. Had the God of Israel, who had promised their fathers a Messiah of the seed of their own kingly line, a salvation to offer not exclusively for them? They were not left in doubt, for "Paul and Barnabas spoke out boldly, and said,"

"It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst be for a salvation unto the uttermost part of the earth."

The record of the Scripture narrative is that the Gentiles heard this word with great joy, that it went abroad through all the region, and that many believed. But the Jews stirred up a persecution against Paul and Barnabas, "and cast them out of their borders." Then Paul and Barnabas, as command had been given to the first disciples when they should be rejected, "shook off the dust of their feet" against these persecutors and departed to Iconium, "filled with joy and the Holy Ghost," that they had been able, through the power of God, to accomplish so much, and had been accounted worthy to suffer this persecution.

A short tramp over arid plains, brought them to Iconium, south-east of Antioch, a city of much greater importance. Its ruins show the remains of eighty gates. High mountains surround the site on all sides but the east, in which direction the plain stretches further than the eye can see. Passing through similar persecutions here, making many converts, and devoting much time to this point, the Apostles, apprised of a

plot to stone them, fled to Lystra and Derbe, cities of Lycaonia, small towns still further east.

Again their journey was over a plain, and this time the largest in Asia Minor. Prickly stunted herbage, and large flocks of sheep were passed; blue mountains behind the travelers bounding the horizon to the west. Far off, one hundred and fifty miles to the north-east, Mount Argæus, and to the south-east Black Mount, stood out in bold relief. Lystra and Derbe were not far from the bases of Black Mountain. The inhabitants here were ignorant and superstitious, without the sprinkling of learning and culture that the large cities enjoyed, hence with the old belief in demigods still in mind, the people of Lystra, charmed with the eloquence of the Apostles, and with the miraculous cure of the impotent man, cried out: "The gods are come down to us in the likeness of men." "And they called Barnabas Jupiter, and Paul Mercurius." But Paul rejected their proposed sacrifices of oxen and garlands, crying out: "We also are men of like passions with you." "And with these sayings scarce restrained they the people, that they had not done sacrifice unto them." Sharp contrasts in missionary life. Stoned in one city, deified in another! And sudden change again! "For there came Jews thither from Antioch and Iconium, and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing that he was dead." Howbeit, as the disciples stood round about him, he rose up and came into the city: and the next day he departed with Barnabas to Derbe.

After preaching there they returned to Lystra and to Iconium, and Pisidian Antioch, "confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." And in every city they ordained elders to minister to the converts, and prayed with them and fasted, commending them to the Lord on whom they believed. Retracing their steps and branching out to other parts throughout Pisidia, they returned to Pamphylia, and when they had preached the word in Perga, they went down into Attalia. A short journey over the lowlands brought them to this latter city, situated on the

corner of the bay of Pamphylia. It had been built by Attalus Philadelphus, king of Pergamus, who had inherited a fragment of Alexander's empire, and was a seaport of importance to the eastward and westward trade. Behind it stretched a plain watered by the Catarrhactes, a river which, like the Missouri, often changes its channel. For much of its course it forms beautiful cataracts, which lend great variety to the view from the bay. Among other associations of the place is that of the visit of the Crusaders as they marched over much of the same territory as traversed by Paul. Starting 70,000 strong, they met with many reverses, and brought their shattered forces down the steep ravine to Attalia, and thence sailed to Antioch thoroughly discouraged. With multitudes and carnal weapons, they battled in vain for the Cross. The opposite was Paul's experience. Unarmed and few in numbers, the little Apostolic missionary band, having suffered indeed very much, had also accomplished much. In one short season their first tour had started several churches that endured for ages, with strength, and have not even yet entirely died out.

The return to Antioch was full of joy and thankfulness. "And when they were come and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." It was not long however before the admission of Gentiles to the Church without circumcision aroused serious controversy.

As we see in the history of Peter and Cornelius, it had been by a great sacrifice of the old Jewish exclusiveness, that Gentiles should be accepted at all. That point once conceded, the question remained whether, like all the former proselytes to Jewish faith, they should be circumcised. Such a question under the circumstances was quite natural and unavoidable. After prolonged discussion it was decided to hold a general council of the Church; therefore they determined that Paul and Barnabas, and certain others of them should go up to Jerusalem, to the Apostles and elders about this question.

When that council was convened in Jerusalem, James and Peter were prominent speakers, but special attention was given also "to Barna-

bas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them." The account of their late missionary tour and of the power of the Gospel among the new Gentile converts helped all to the just and liberal decision which ended thus: "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye shall do well. Fare ye well."

So when they were dismissed, they came to Antioch once again, and when they had gathered the multitude together, they delivered the epistle, "which, when they had heard, they rejoiced for the consolation." Here in Antioch Paul and Barnabas "continued teaching and preaching."

It was during this period that one of the most remarkable episodes in church history occurred. In Galatians St. Paul briefly describes it. Peter the Apostle had learned in Joppa, by the vision of the great sheet on which were beasts clean and unclean, that "the middle wall of partition" had been broken down through Christ, and from having been very exclusive of Gentile society he now went to the opposite extreme, and he "did eat with the Gentiles." Afterwards he turned right around and forsook his new Gentile associates so far as eating with them was concerned, and confined himself to the Jews, merely because some, who "came from James" with the old Jewish notions of exclusiveness, overpersuaded him to agree with them. Imagine the excitement that such a course must have made in the young Church in Antioch! It must have threatened schism at once. Had this terrible inconsistency and dissimulation not been instantly rebuked, there might have soon been widespread disaster. Peter seems on this occasion to have fallen back into some such weakness as he showed at the denial of Christ. And not only he but others showed similar weakness. "And the other Jews dissembled with him; insomuch that Barnabas also was carried away with their dissimulation." Barnabas! He who, having been with Paul in his first tour among the heathen, might specially have been weaned from the old exclusiveness! No wonder Paul was

righteously indignant! He "withstood Peter to the face, because he was to be blamed," and in the following manly words, gave the very keynote of the entire Epistle to the Galatians:

"If thou, being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified. * * * For if I build again the things which I destroyed, I make myself a transgressor." This last sentence was a scathing rebuke and seemed to cure Peter's strange inconsistency at once.

Thus by St. Paul's prompt intrepidity and courage, schism was nipped in the bud, harmony restored and the Church saved from very grievous trouble.

The personal appearance of the great Apostle to the Gentiles may be here fittingly given: His features were those of the strongly marked Jewish type, somewhat influenced by evidence of Greek thought. He was low in stature, and his figure somewhat injured in symmetry. He describes himself as "base among you," and says that his enemies declared that "his bodily presence was weak and his speech contemptible." He is described as having a long, thin beard; a bald head; a transparent complexion, which showed promptly all transitions of thought. His bright gray eyes finely contrasted with "thickly overhanging united eyebrows." His cheerful winning expression aided him in quickly drawing out the confidence and friendship of strangers. We should infer that his trade and constant travel would have ensured robust health, but the contrary is implied in his words—"There was given to me a thorn in the flesh." The rebuke administered to Peter and the others in Antioch was probably in public, and we may well imagine the crestfallen appearance of the offenders, and the authoritative, bold appearance of Paul, to whom the grandeur of his spirit lent an unwonted majesty, in spite of his physical defects.

But while thus busied with those around him

in Antioch, Paul's thoughts and conversation often turned to the dear friends he had made in their first tour. To visit again those brethren, to see how they fared, to strengthen them in the faith, and to add to their numbers seemed a welcome duty. The remembrance of the perils by land and sea, of robbers and persecutions, had no terrors for him and Barnabas, they who hazarded their lives for the name of our Lord Jesus Christ." United in this resolve, however, they were soon divided. Their difference was excited by John, whose surname was Mark, whom Barnabas desired as a companion and Paul rejected. "And the contention was so sharp between them, that they parted asunder one from another, and so Barnabas took Mark and sailed to Cyprus, the former home of both of them. And Paul chose Silas and departed, being recommended by the brethren to the grace of God." One benefit of this was, that there were now two missionary expeditions instead of one.

St. Paul this time "went through Syria and Cilicia confirming the churches." In the burning desire to revisit these brethren we see the true pastoral affection which always characterizes St. Paul and made him a model for all in the sacred ministry. The intensity of the feeling in him is expressed when he describes himself in another place, to the Thessalonians, as "endeavoring to see their face with great desire, night and day praying exceedingly, that he might see their face, and might perfect that which is lacking in their faith." This time he reached Derbe and Lystra by a different route. Crossing the bridge over the Orontes he passed through a gorge of Mount Amanus which was known as "The Syrian Gates." Alexandria and Issus, monuments of the Alexandrian conquest, lay in his way. It was at Issus that Alexander fought the decisive battle which lay all Asia at his feet. Adana and Aegæ, conspicuous cities on the old Roman road, were all doubtless visited, although the brevity of the sacred narrative excludes any mention of them. In all of these were believers, who rejoiced at the consolation of the decree of the Jerusalem Council.

Nor can we doubt that Tarsus was also included in the Cilician tour. With what tender interest must St. Paul have revisited the scenes

of his boyhood. He found the streets and many of the buildings familiar. He still observed the temple and statues of heathenism. But he rejoiced to see Christian homes where the emblems of superstition had been removed and replaced by those of the Christian: "faith, hope, and charity." Isaiah had predicted a day when "A man shall cast away his idols of silver and his idols of gold to the moles and to the bats." This prophecy was often fulfilled in the early days of Christianity. Evidences of something of the kind on a large scale have been discovered in Tarsus. In a mound of the ruins there have been found terra cotta figures and lamps. These comprised a head of Pan, Mercury as a boy, Cybele, Jupiter, Ceres crowned with corn, Apollo with rays, a lion devouring a bull, with other symbols of mythology. The date when those things were thus disposed of, is indicated by the dressing of the hair of one of the figures, which corresponds with the period of the early emperors. How interesting the thought that perhaps this identical collection was left there by those who discarded their idols when St. Paul preached Christ in Tarsus. The silences of Scripture often suggest far more than the expressed revelation, and the fact that no city of Cilicia is named as having been visited by St. Paul during his second tour, suggests a world of thought as to the cities in which he may have sojourned.

After leaving this province he went through a famous pass of the Taurus range, leading to Lycaonia. It is a gorge about eighty miles long, walled by precipitous crags and forests, and which in some places was only wide enough for a single chariot. This is a great rent or fissure in the mountain and was often called the "Cilician gates." Through this all the great armies of old were obliged to pass on their way to Asia. To secure this was the great care of Cyrus, on his way to dethrone his brother in Babylon. Alexander led his conquering hosts through the same defile. More than once the fate of the East was decided at this pass. A pretender at Antioch had here successfully kept at bay the legions of Rome. And centuries later an Alexandrian usurper intrenched his army here in an expedition against the Sultan. Many a time during the long contests of the Crusaders, armies

met their fate in this historic gorge. In reference to its dreadful aid to treachery they called it "the gates of Judas." It is supposed that St. Paul passed through it in the spring of 51 A.D. On his departure from Tarsus, his course was up the valley of the Cydnus. Not far from where this road meets a cross-road from Adanah, the hills are very near together, and begin to form the pass. The traveler is awed by the majestic solemnity of the wild and mountainous scenery. Sometimes the firs interlock their branches over the road. The crags on either hand are often several hundred feet high. At last a plain is reached, at an altitude of 1,000 feet above the sea. And now the streams all flow in the opposite direction. Those met before flowed into the Cydnus, these into the Sarus, both rivers of Cilicia. Soon another ravine is entered. It passes the highest mountain of the Taurus range, and debouches on the great plain of Lycaonia.

From Tarsus to this region one must travel for four days. In St. Paul's time the road was kept in excellent order, but now it is washed by mountain torrents and is very much neglected. The ancients of the Roman empire made far better roads than the moderns. The ledges of rocks here and there, and the rocks left from the former road-beds, show a solidity and strength in the Roman style that has never been surpassed. How impatiently did the great-hearted Apostle toil up this long and tedious route. How often did he picture the scenes in Derbe and Lystra, and anxiously wonder how the dear brethren fared whom he had left among his persecutors. As he comes once more within sight of Kara-Dagh, its familiar form brings forcibly to mind the scenes of his first tour with which it was associated. On entering these cities how cordial was his welcome! How anxious the inquiries for Barnabas and how tearful the exchange of news about any brethren who had departed since the former visit. Then, too, with what fresh interest did the brethren crowd to hear St. Paul preach again, and to listen for the first time to Silas. With what eagerness and relief was the news of the first council at Jerusalem welcomed, for, "As Paul and Silas went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders. So were the churches

established in the faith and increased in numbers daily."

At Lystra the interest was peculiarly intense. Here Paul had been stoned and cast out of the city stunned, and had arisen in presence of the weeping friends like one from the dead. And it was here that he and Barnabas had at first been worshiped as demigods, and then persecuted. Here, too, Paul first met Timothy, who must have been converted at that first visit. For at the second visit he is already a Christian. We may be sure that the youthful son of Eunice, the grandson of Lois, was one of the faithful who with sad hearts surrounded the bleeding, unconscious Paul after the stoning. The agitated feelings that stirred in their hearts then included such a reconsecration to God's service as proves "the blood of the martyrs" to be "the seed of the Church." The joy of old Lois, her daughter Eunice and the promising Timothy, made a welcome, indeed, to St. Paul at this second visit, and the ordination of Timothy to the ministry was one of its most important events. It was a time referred to as peculiarly solemn, by St. Paul, when he wrote to Timothy: "Stir up the gift of God which is in thee by the putting on of my hands" and "neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The "witnesses" and "brethren" afterwards alluded to in connection with this scene, were doubtless all converts made in these two eventful visits, and were endeared to each other, to Timothy, and to Paul by the tender ties of common faith and a common tribulation.

After visiting Iconium the Apostles, taking the newly ordained Timothy with them, journeyed through Phrygia. Next their way lay through Galatia, and it seems that the Apostle Paul was detained here contrary to his intention, as he remarks that it was "bodily sickness" which caused him to preach to them. "Instant in season and out of season," he proclaimed Christ in Galatia while detained there with poor health. He seems to have looked back afterward with affectionate gratitude to the kindness shown him by converted Galatians during this trying time. In the absence of details in the Scripture narrative we may believe that the Apostolic band visited the principal cities and

traveled the usual public routes throughout Galatia and Mysia.

"They came down to Troas" we are told, on the shores of the Ægean sea. Troas is the name of a district and also of the chief town in the district. The scene of the Trojan war, it has an ancient fame. The lover of classic lore treads with peculiar emotion the sands once trodden by Priam, Paris, Achilles, Hector, Agamemnon, and the heroes who still live in Homer's immortal epic. St. Paul's scholarship doubtless included all this, and he visited these shores with the interest of a Greek antiquarian as well as the zeal of a devoted missionary. The road traversed on the way was also the same that brought Xerxes to his fate in Greece, and over which Julius Caesar traveled after the battle of Pharsalia. Later, Alexander's troops marched over this same route on their way to conquer Asia. It was fitting that now a greater than Alexander should come westward over the same road on his way to conquer Europe spiritually. The harbor of Troas is a basin 400 feet long by 200' broad, now entirely shut in from the sea by a narrow strip of land. Many vestiges of the ancient town remain, such as ruins of the theatre and other great buildings. The hill commands a grand view, including in clear weather even Mount Athos, 28 leagues distant." It was in this town that St. Paul had that remarkable vision: The man of Macedonia crying "Come over and help us." The response brought Christianity to Europe, and what a vast prospect of consequences does history unfold!

The Apostles, therefore, loosing from Troas, came by a straight course to the island Samothracia, and the next day to Neapolis, in Macedonia, thence to Philippi, which was to be the scene of the first conversion in Europe. Philippi had no synagogue. The few Jews worshiped in a *proseucha*, a small enclosure without a roof, in a retired place by the river Gaggites. Here the Apostles met with them at the hour of prayer. Lydia, a seller of purple from Thyatira, an Asiatic city chiefly famed for its trade in dyeing, "attended unto the things which were spoken by Paul," and being baptized with "her household," she invited the Apostles to her house and offered them Christian hospitality. And on a certain day as they were on the way

to prayer, they heard a woman's voice crying out in frantic tones, "These men are the servants of the Most High God, which show unto us the way of salvation." This was repeated day after day. At last Paul, observing that she was a demoniac, cast out the evil spirit. And this miracle at once brought on the first persecution as yet received from heathen. Hitherto all such suffering had come from Jews. But some heathens owned the damsel that Paul had cured. Their gains from her fortune-telling were gone, and to revenge themselves they had the Apostles severely scourged and imprisoned and put in the stocks under the false charge of troubling the city, and of teaching unlawful customs.

This is the Scriptural record of the false charge and of the punishment inflicted: "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or observe, being Romans. And the multitude rose up against them. And the magistrates [or prætors] rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks."

When the stillness of midnight rested upon the prison and the outer world, Paul and Silas were praying and singing hymns, and the other prisoners were listening to them. Suddenly an earthquake shook the earth, so that the very foundations of the prison-house trembled, its doors were all opened, and every one's bands loosed. The jailer, roused from his sleep, affrighted to see this, supposing his prisoners had escaped, was about to kill himself. Under the Roman law his life was forfeit if he allowed his wards their freedom without authority. Philippi is associated with other suicides. Here was fought the decisive battle which ended the old Roman Republic—Cassius, Titinius and a host of others ended their lives by laying violent hands on themselves in Philippi. But this jailer was kept from a like fate by the words of Paul, who cried out: "Do thyself no harm, for we are all here." Then followed the brief question and answer and the baptism of the jailer and his household. The stocks and bands hav-

ing been loosed by miracle, the jailer washed their stripes, brought them into his house, treated them to a repast, and was overjoyed on account of his new found peace in Jesus. In the morning orders came to let them go, but Paul would not go until the magistrates themselves came and besought them to accept release and to depart from the city. Then, after another visit to Lydia and comforting the distressed disciples, they departed. They left Luke, however, with the little Philippian church.

By way of Amphipolis and Apollonia, they proceeded to Thessalonica, a large and influential city. Under the name of Therma, this city was one resting place of Xerxes during his great invasion. It is connected also with the Peloponnesian war, but after the Macedonian power waxed great it was called Thessalonica after a sister of Alexander the Great. It was the scene of Cicero's exile. Antony and Octavius visited it. Always a place of importance on account of its position, in St. Paul's day it was the capital of a large Roman province, and was just such a centre of influence as he was apt to select as a strategic point from whence to radiate the influence of the Gospel.

Next to the Syrian Antioch, Thessalonica is the most conspicuous in the early annals of the Church. The Jews here had a synagogue in which for three Sabbaths St. Paul preached. While some Jews believed, a great multitude of Greeks were added to the Church. But again Jewish persecution arose, probably from jealousy. The Jews, who were making proselytes to their old faith, could not endure St. Paul's greater success. And so they raised a mob, and assaulted Jason, a believer, and other Christians, because just then they could not find Paul. The insane charge was "Those that have turned the world upside down are come hither also." * * * "These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." After giving security for good behavior, the assaulted Christians were released. Meanwhile Paul and Silas escaped to Berea.

Starting at night they passed many gardens, near Thessalonica, then many farms, and next reached the Axios, a stream of water that often shifted its channel. A wide plain was then crossed, when they came to the river Halisamon.

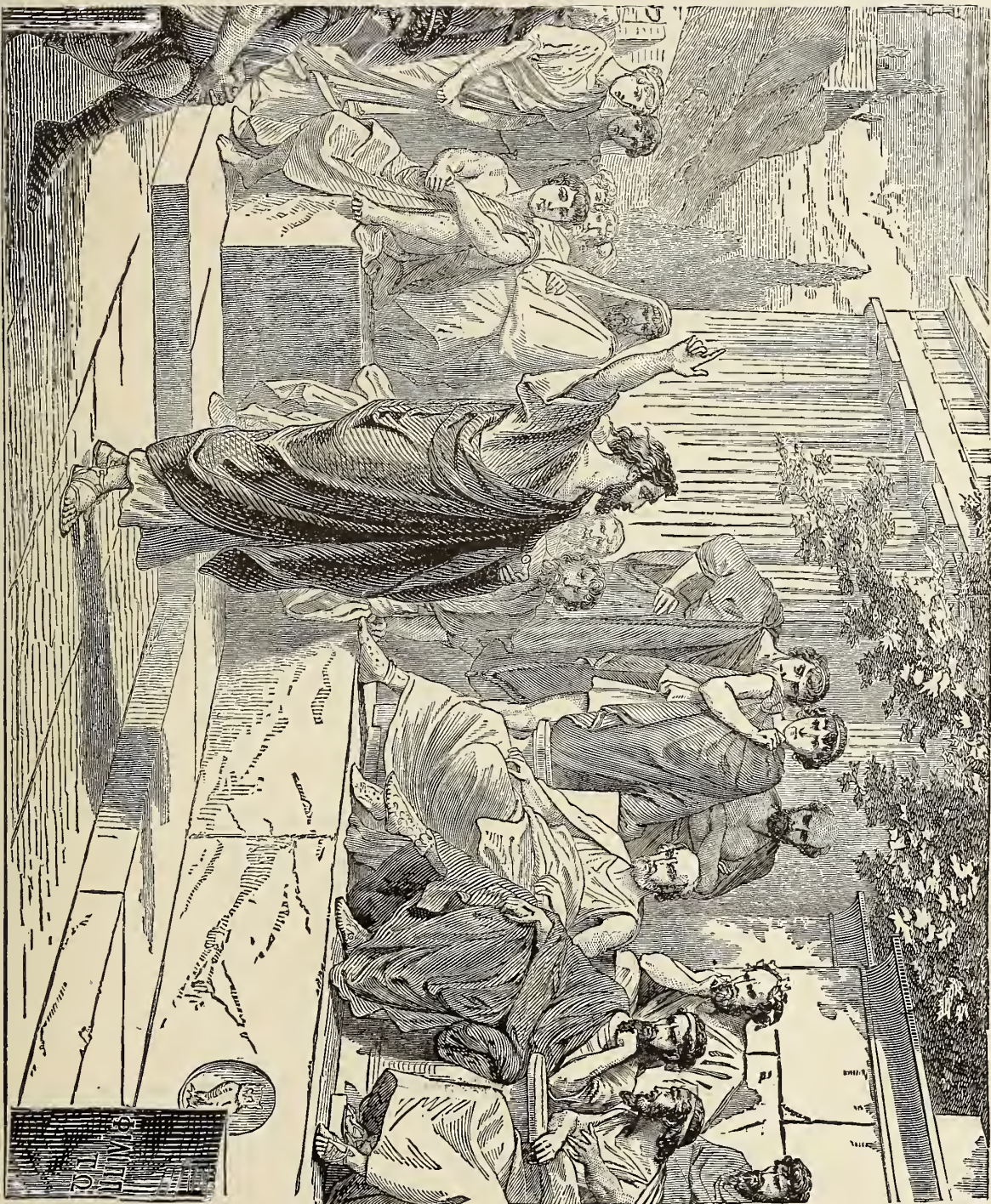
The road brought them through dense forests, divided with picturesque villages. Pursuing this route our fugitives at length reached the western mountains, at the base of which was Berea, sixty miles south of Thessalonica. A beautiful view of the country is afforded by the commanding position of this charming town. Its gardens are shaded by plane trees; its streets are washed by perennial brooks. Some ruins of the Greek and Roman architecture still remain, and it yet has some 20,000 inhabitants and is the second city in European Turkey.

The Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so." But although many here believed, persecution was again stirred up by emissaries from Thessalonica, and again Paul fled, leaving behind him Silas and Timothy. Another voyage, and this of rare interest to a scholar, conveyed our Apostle to Athens. Every object told some classic story. Thermopylæ, Marathon, Cape Columna, Sunium's high promontory, crowned with Minerva's marble temple, the Saronic gulf, Morea's mountains, the islands of Ægina and Salamis, were all seen and enjoyed on this charming trip. And the interest came to a climax when, long before nearing the shore, the observer saw the sun light flashing from the spear and shield of the great statue of Minerva on the temple on the Acropolis of Athens. From the deck of his ship, as it touched at the dock at Piræus, St. Paul could see at his left the steep cliffs of Ægina, beyond it the mountains of Morea. All the land scene is fringed with noble mountains, many capped with clouds and some with snow. Nearest of all is dark Hymettus, standing in the sea on the right. A plain stretches backwards towards the Acropolis, the highest hill in Athens. From the latter to the port Piræus, there had been formerly great fortified walls, sixty feet high and five miles long. Conspicuous in the harbor in St. Paul's day were great corn ships from Alexandria, with their grotesque and heavy top-gear, and small coasting vessels and fishing boats enlivened the scene.

As St. Paul was about to enter Athens through the Peiraic gate, he first saw an image of Nep-

tune on horseback, hurling his trident; he then came to a temple of Ceres, full of statues wrought by Praxiteles. Passing through the gate, sculptured forms of Minerva, Jupiter, Apollo, Mercury, and the Muses, were seen near a sanctuary of Bacchus; temples, statues and altars were on every hand, and a busy, gaily dressed throng moving about, full of chat and laughter, showed the lively characteristics of the people. Straight before him was a long street, bordered by a colonnade on each side. At the end of this, one could reach the open country by going past many tombs of the illustrious dead, or to the right enter the Agora. This was the favorite meeting place in former ages of orators, poets, statesmen and philosophers, the center of the life of Athens. St. Paul found it still thronged with idlers, business men and philosophers. The Areopagus, a rocky hill, towered up on the north, and on the east was the famous Acropolis, another eminence of stone, crowned with the famous temple and statuary. Between these two hills was the Agora, a market place filled with beautiful architecture and magnificent statuary, such as delights the observer to-day in the choicest squares of Verona and Florence. Here were plane trees planted by Cimon, and statues of Solon the lawgiver, Demosthenes the orator, and Cimon the admiral. The demigods Hercules and Theseus, and the deities Mercury, Apollo, and others were also here represented in snowy marble. The temple of Mars crowned the Areopagus. On the Acropolis, were a variety of shrines of Bacchus, Æsculapius, Venus, Earth, Ceres and others.

The religious spirit of Athens touched everything. The house of records was a temple of the Mother of the Gods. The council house was sacred to statues of Jove and Vesta. Even the theatre was consecrated to Bacchus. The place for open-air meetings, for popular assemblies, was called Pnyx, and was dedicated to Jupiter. Besides this, altars stood in various parts of the city in honor of Fame, or Modesty, Energy, etc. One of such attracted St. Paul specially, as built "To the unknown God." On the zealous Apostle all this misdirected refinement and elegance could have but one effect: "His spirit was stirred within him when he saw the city wholly given to idolatry." Not a word of admiration



ST. PAUL AT ATHENS.

“What, therefore, ye worship in ignorance, this set I forth unto you.”

for all the artists, statesmen and architecture that had filled the world with fame. To him, standing as he did in spiritual exaltation far above Areopagus or Acropolis, all seemed "Vanity of vanities," if separated from the worship of The True God. Amid such surroundings the great Apostle stood on Mars hill and delivered an address which fits in perfectly with the occasion and gives us a model of eloquence tried by the highest possible standard. Courteous, learned, graceful, classic, lucid, true, progressive, varied, and tender with pathos, glowing and throbbing with life and love, it swayed the audience with greater power than that of Demosthenes. He shows a perfect familiarity with Greek literature and with the schools of philosophy of the time. The Stoics taught asceticism, the Epicureans pleasure, as the highest good. With a few choice sentences Paul dealt with each, and pointed out The True God with a cogency of reasoning that to many was irresistible. Of course his eloquence did not reach all. To some he seemed a "babbler," to others the teacher of something new of which they desired to know more. But the Apostle came among them "not with the enticing words of man's wisdom," and to some he seemed to preach only "foolishness."

Among the converts from this first sermon in Athens were Dionysius the Areopagite, that is, a member of the august council of the Areopagus, and a woman named Damaris. These names are well worthy of preservation. They were in the van of a sacramental host which, organized then for Christ, still remains after enduring the vicissitudes of eighteen centuries.

The next point visited by St. Paul was Corinth, which at that time had eclipsed Athens, not in classic associations, but in life and trade. It was honored by the Roman government as a political centre and as a metropolis alive with the traffic of diverse nations. Representatives of all tribes and climes jostled each other in its streets, and gave to the city a prominence which rendered its conversion to Christ important for the Church everywhere. Like a military genius, St. Paul struck at once at the strongholds of Satan and in them aimed first at people of influence. His trade as a tent maker did not hinder his success, and he takes time in Corinth to work

at it, having exhausted the little savings from former work. To replenish his empty purse he cheerfully plied his needle again in company with a new found friend, Aquila, who with his wife Priscilla had lately come from Italy. His Sabbath-day labors in the synagogue won many believers, but as usual aroused the opposition of the Jews, from whom he turned to the Gentiles. A vision again sustained him at this trying period, so that for a year and a half he continued in Corinth. It was here that he was rescued from Jewish persecution by Gallio, who "cared for none of these things."

After a still longer stay in Corinth he took Aquila and Priscilla on a voyage to Ephesus. This city stands in the southwest corner of Asia Minor and was famed for its Temple of Diana, and theater. It was at this time populous and an important trading point on the route of vessels sailing from Egypt to Italy, as well as on the great route running east and west. Diana was fabled to have fallen from heaven, and on the spot where she alighted, there arose the Temple, one of the seven wonders of the world.

After a brief visit in Ephesus, St. Paul again took ship to Cesarea, where he met with "the Church," and at once proceeded to Antioch. From thence he went to Jerusalem to attend a religious "feast." This brings us to his third missionary journey.

Again he visited the churches throughout Cilicia, Lycaonia, Galatia, and Phrygia. Passing through Laodicia, he reaches Ephesus again. Here he meets Apollos, "mighty in the Scriptures." Aquila and Priscilla instruct him in the way of the Lord, and henceforth Apollos preached Christ with great power and success. It was at Ephesus that St. Paul found twelve men who had been baptized by John the Baptist, who listened to further instruction from the Apostle, and then believed in Christ, and received Christian Baptism and in addition the laying on of hands, with the gifts of tongue and prophecy. For three months the Apostle there taught in the synagogues, giving the Jews the first offer of the Gospel, as was his invariable rule. And when they persecuted him, he resorted to the more tolerant "school of one Tyrannus" and there for two years "daily disputed." Special miracles were now wrought by

the hands of Paul, cures from even handkerchiefs and aprons touched by him. Sceva, a Jew, vainly attempted the Apostolic power of casting out devils. His defeat increased the success of the truth, and many who had books of sorcery burned them in public, and so great was the number of parchments destroyed that they were valued at fifty thousand pieces of silver.

Then followed the exciting mob of Diana's worshippers, led by Demetrius the silversmith. He and a host of others made a good living by manufacture of little images of Diana, to sell to pilgrims. They feared that Christianity would end the superstitious worship of their goddess and ruin their business, and therefore they excited the people to rally on behalf of their old but threatened belief, and for two hours they kept up the cry, "Great is Diana of the Ephesians," until they were dismissed by a sensible "town clerk."

After embracing the disciples with his accustomed affection St. Paul next traveled through Macedonia, touching at all the points visited before. And then again he crossed the Ægean Sea to Troas, and on the first day of the week, when the disciples "were gathered to break bread," the Apostle met with them. He also preached at such length that a youth, overcome with sleep, fell from the third gallery of the audience room and was supposed to be killed. But St. Paul embracing him, assured them that "His life was in him." The service continued "till break of day."

The Apostle then walked to Assos, a few miles northward on the coast, where his companions rejoined him by boat, and then altogether they sailed south to Mitylene, a city situated on the island Lesbos. Still further south they touched the island of Chios, and the next day, passing by Ephesus, they came to Samos, Trogyllium and Miletus. From this point, a few miles north of Ephesus, on the sea-shore, he sent for the Ephesian elders, and made them a most touching address. They were all filled with sadness, "sorrowing most of all for the words which he spake that they should see his face no more." "And they accompanied him to the ship."

Passing the islands of Coos and Rhodes, they landed at Patara, where they changed to another ship, and leaving Cyprus on their left, they

landed at Tyre, where their vessel was to discharge her cargo. A week was passed here with the disciples, who entreated the Apostle not to go to Jerusalem, as all had a presentiment of evil that would befall him there, a presentiment which had long oppressed his own spirit.

Another short trip brought them to Ptolemais, a few miles south of Tyre, where, after one day's visit, they embarked again and ended their sea voyage at Cesarea. Here, for many days, the Apostle was entertained with great affection by Philip, the evangelist deacon, whose eloquence was inherited by all of his four daughters, who also "did prophesy." Here Agabus, a prophet, took Paul's girdle and bound his own hands and feet, and predicted: "So shall the Jews at Jerusalem bind the man that owneth this girdle." This caused a most touching scene, the friends tearfully entreating the Apostle "not to go up to Jerusalem." But their entreaties were vainly spoken. Rising above all personal considerations in the spiritual grandeur of the true martyr-spirit, Paul exclaimed: "What mean ye to weep and break my heart? For I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." And when he could not be persuaded, they ceased, saying, "The will of the Lord be done."

Entering carriages then the Apostolic party rode to Jerusalem, where Paul was entertained by an old disciple called Mnason. A most joyful and affectionate welcome was given them by the brethren, over whom James the Apostle was still presiding, and then Paul was asked to give an account of his journeys, and to explain particularly how far he had authorized converted Jews to break loose from the old Law. On this point false rumors had reached Jerusalem, and excited the wrath of many who were still "zealous for the Law."

Advised by his friends, St. Paul now complied with the old Jewish law of purification with several others, in order to prove that, for himself, he, as a Jew, kept the law, while he taught that Gentile converts were released from its ceremonial. But in vain. The prejudice of his foes was beyond all reason. In a false accusation that he had admitted a Greek to the Temple a mob was gathered, and an attempt was made to

kill him. The chief captain of the Roman garrison came with soldiers to restore order, and forced the persecutors to stop beating Paul until the case could be heard. Ordering the Apostle to be bound with two chains, he enquired the cause of the uproar. Unable to understand, on account of the tumult, the captain ordered them into the castle. The violence of the mob rendered it necessary for the soldiers to carry the bruised and bleeding Apostle in their hands. They were followed by the blood-thirsty crowd crying, "Away with him!"

At last St. Paul gained the attention of the officer and asked, "May I speak unto thee?" Who said "Canst thou speak Greek?" And permission being given, "Paul stood on the stair and beckoned with the hand unto the people. He then quieted them and excited their curiosity to listen. And then followed a reasonable, wise, and moving appeal, in which he rehearsed his conversion, but when he repeated the divine command to preach to the Gentiles the Jews cried out, "Away with such a fellow from the earth, for it is not fit that he should live." And they tore off their clothes, cast dust in the air, and cried out.

The captain gave orders to carry St. Paul into the castle, and to examine him by scourging, although it does not appear how scourging could develop the truth. And while they were binding him with thongs, Paul demanded of the centurion, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" Then the centurion whispered to the captain, "Take heed what thou doest, for this man is a Roman." "Tell me, art thou a Roman?" the captain questioned Paul, and Paul answered, "Yea."

To be a Roman citizen was by law to enjoy certain privileges calculated to render one loyal to the Empire. As is the ease with titles to nobility in monarchical countries, one could be born to this dignity as was St. Paul, or could purchase it as did this captain "with a great sum." While slaves could be slain like brutes with impunity, a citizen could not even be scourged or bound without condemnation by legal trial. Paul, therefore, standing on his right, for this time escaped further scourging.

Being next presented for trial before the Jewish counsel, Paul maintained the same independ-

ence when Ananias, the high priest, commanded to smite him on the mouth. "God shall smite thee, thou whited wall," said the accused Apostle. "For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Those who stood by rebuked him for reviling the High Priest. Whereupon St. Paul at once apologized, saying, "I knew not that he was an High Priest."

Then, perceiving both Pharisees and Sadducees present, the Apostle cried: "Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope of the resurrection of the dead I am called in question." At once the multitude were divided, for the Pharisees, believing in the resurrection, sided with the accused against the Sadducees, who disbelieved it. Such a dissension rose that the captain again had the prisoner brought into the castle, lest he might be torn in pieces. That night the Lord stood by Paul and said: "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Next day "more than forty" Jews bound themselves under a curse that they would "neither eat nor drink till they had killed Paul." The conspirators were overheard by the prisoner's nephew, who reported their words to him, and by his request, to the captain. Two hundred soldiers as a guard were then ordered to convey Paul on some beast of burden to Felix the governor, and to take a letter from the captain explaining the matter.

At Cesarea Felix kept the prisoner in Herod's judgment hall for five days, when Ananias the High Priest came with Tertullus, a law advocate from Jerusalem, to present the accusation in due form. It was vague and false at the best, and was abundantly refuted by the eloquent Apostle, whose peroration about "Righteousness, temperance and judgment to come" made Felix tremble, and caused him to exclaim: "Go thy way for this time; and when I have a convenient season I will call thee unto me." And what a warning to all procrastinators of religious duty is the fact that, so far as the record goes, that "convenient season" never came. "Almost persuaded—and lost."

The motives which actuated Felix in the course he pursued while Paul was his prisoner,

as recorded in the Scripture narrative, are trifling and contemptible. We are told, "He hoped withal that money would be given him of Paul, wherefore he sent for him the oftener, and conferred with him." Like seed fallen in stony places were any words the Apostle spake to him, for Paul had been two years a prisoner when "Felix was succeeded by Porcius Festus," and, in surrendering control of the province "left Paul in bonds," "desiring to gain favor with the Jews."

Before the judgment seat of Festus, then, Paul was next called on to make his defense, where, as subsequently before both Festus and Agrippa, he bore himself with dignity and reasoned with irresistible power. His accusers were again "the chief priests and the principal men of the Jews," who, having failed in an endeavor to persuade Festus to deliver Paul treacherously into their hands, sent down their witnesses to Cesarea to appear against him. Before Festus they made "many and grievous charges, which they could not prove, while Paul said in his defense: Neither against the law of the Jews, nor against the temple, nor against Cæsar have I sinned at all."

When Festus, to please the Jews, asked him if he would go to Jerusalem to be judged, Paul made answer: "I am before Cæsar's judgment seat, where I ought to be judged. * * * I appeal unto Cæsar."

"When Agrippa the king and Bernice arrived at Cesarea," the record is that Festus rehearsed to the king the facts of Paul's case, and later they sat together in all pomp, "in the place of hearing," surrounded by the chief captains and the principal men of the city, and Paul was brought before them, and given permission to speak for himself. The ready speaker, unfaltering believer, earnest Christian, promptly availed himself of so great an opportunity to make, what was only incidentally his own defense, a clear exposition of the faith that had laid hold on him, and which he had been called to preach to others.

"I think myself happy, king Agrippa," were his opening words, "that I am to make my defense before thee this day, touching all the things whereof I am accused by the Jews, especially because thou art expert in all customs and

questions which are among the Jews." Beseeching his patient hearing, Paul again eloquently set forth "the hope of the promise made of God unto our fathers;" the persecution he had inflicted on the saints at Jerusalem, and "even unto foreign cities," the journey for like purpose to Damascus; the light from heaven that shined about him as he journeyed; his conversion; his mission to the Gentiles; and how for that cause the Jews had seized him and desired his death.

So eloquent was his address that Festus interrupted him at this stage, crying with a loud voice: "Paul, thou art mad."

"I am not mad, most excellent Festus," Paul answered, "but speak forth words of truth and soberness." Continuing to address Agrippa, suddenly Paul became the accuser, and the king was put on his defense. "King Agrippa, believest thou the prophets? I know that thou believest."

"With but little persuasion thou wouldst fain make me a Christian," Agrippa acknowledged.

In Paul's answer is made manifest how truly he was now imbued with the spirit of the Jesus he had persecuted. Stretching forth his manacled hands, he cried: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day might become such as I am, except these bonds."

How various the effects of his preaching! It made Felix tremble, it seemed to Festus to be the ravings of a mad man, but it almost persuaded Agrippa "to be a Christian." Doubtless the inspired messenger grieved more for these three failures to win souls for Christ, than he did for his own chains.

Festus and Agrippa would have set Paul free had not his appeal to Cæsar made it necessary to send him to Rome. The next step was the journey to that city, where the eventful career of the Apostle was to end.

The means of transportation by sea, at that time, were limited to ships for freight. No such vessels as a packet for passengers had yet been invented. There was no compass, so that when out of sight of land, stars and sun, the pilots were without any guide. The vessels were comparatively rude, but not always small. Cargoes comprising six hundred passengers besides the other freight are reported. There was seldom

more than one spar, to which one large sail was fixed, and so imperfectly was this arranged that few vessels escaped wrecking in a storm, and a leak commonly sprang at the bottom under the spar so insufficiently braced. The planks of the bottom were sometimes protected by great ropes "undergirding the ship," running from bow to stern. No rudder being as yet invented, two oars at the side of the stern were used for steering. The ships were very high at the ends, and ornamented with images of birds and deities. Commonly an eye was painted on the sides of the bow. The coasting trade of the Mediterranean and along the Atlantic, from the straits of Gibraltar to England, was almost the only navigation attempted as yet. Egypt sent to Rome great loads of grain, linen, glass and paper, and these all passed over the course taken now by St. Paul.

It was on some such freight ship that he now embarked. Other prisoners were with him. Luke was a fellow-passenger, and the historian of the voyage; Aristarchus was a fellow-prisoner. Sidon was the first landing place, and here Julius, the centurion in charge of the prisoners, "courteously entreated Paul and gave him liberty to go unto his friends and refresh himself." With what mingled sadness and satisfaction did the disciples of Sidon visit with their beloved Apostle, who was chained to a Roman soldier!

Contrary winds then drove the ship under Cyprus, as such ships were as yet not well calculated to take. A quick trip was made over the sea of Cilicia, in the northeast corner of the Mediterranean and the sea of Pamphylia, and the next landing was at Myra, a city of Lycia. This course around east and north of Cyprus protected the vessel from contrary winds which opposed its course on the south side of that island, and enabled her to take advantage of a sea-current there. While thus crossing the track of his first missionary voyage, the Apostle once more feasted his eyes with the magnificent views at every turn. Among these were the summit of Taurus, and the range north of Perga and Attalia. Landing at Andriace, our travelers found Myra, a large city two miles from the shore. On the plain near the city there was an immense granary, back against a hill was a

theatre. Northwards a deep romantic gorge led the way to the interior.

At this port Julius transferred his charge to an Alexandrian corn ship, because the first vessel was bound to Adramyttium, a port near Troas. Two hundred and seventy-six passengers were now on this larger ship, all bound for the West. Contrary winds again obliged them to sail slowly north and west of Rhodes, and under Crete, where they passed near cape Salmone. They thus missed a safe harbor at Cnidus and were forced to coast south of Crete without any bay, except Fair Havens, one "not commodious to winter in." Already Paul's prophetic gift enabled him to say, "Sirs, I perceive that this voyage will be with hurt and much damage." But the sanguine Julius had more influence than Paul with the captain of the ship, and with his advice and that of a majority, he coasted with the aid of a soft south wind towards Phenix, another Cretean port. But suddenly the dreaded "tempestuous wind called Euroclydon" struck the vessel and drove her helplessly out from Crete, close to a smaller island called Claudia. While she was struggling before the wind, the crew with great difficulty drew the yawl, probably half full of water, into the ship to have it ready in case of shipwreck. Then fearing that the planks might be loosened by the waves, they braced them by great ropes running lengthwise, "undergirding the ship." Another danger then presented itself to their excited minds. They knew that quicksands called "The Syrtis" lay on the northern shores of Africa, and that if they continued long on the southwest course, they would all be buried alive, so they "strake sail, and so were driven." The next day the vessel was so tossed by the billows, that part of the cargo was thrown overboard, and on the third day St. Paul and his fellow-passengers helped to cast out the tackling of the ship. Then followed many days and nights when "neither sun nor stars appeared." The wind and rain continuing incessantly, drove them to despair.

Who can overstate the suspense and terror of such a situation! Too frightened to eat, in darkness, cold and wet, expecting death every moment, all seemed too much paralyzed to be able to think or act. Long abstinence from

food was endured without a murmur. St. Paul retained self-possession in such a superior degree to the rest, that both the captain and centurion instinctively listened to his counsel. He said: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee. Wherefore, Sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit we must be east upon a certain island."

But in spite of this encouragement, trembling fear grew into dismay, when after fourteen days the practiced ears of the mariners discerned, amid the tempest's roar, the still louder noise of breakers dashing against some rocky coast. The lead was then thrown out and reported twenty fathoms; again, fifteen, showing a perilous proximity to some shore. Quickly then they heaved out four anchors from the stern and held the ship fast. Then the crew, pretending that they would also cast anchor from the bow, conspired to escape with the yawl, thus saving their own lives and leaving the rest to their fate. But Paul gave warning to the centurion and soldiers, saying, "Except these abide in the ship ye can not be saved." Then with their short, sharp swords, the soldiers cut the ropes of the yawl, which fell off and drifted away in the darkness. All eyes were then strained for the first dawn of light. Gradually it came and the dim outline of land and rocks grew more and more distinct. Paul exhorted all to take at least one more repast, as they had fasted for fourteen days. "He took bread and gave thanks to God in presence of them all, and when he had broken it he began to eat. Then were they all of good cheer and they also took some meat." Refreshed, and with renewed hope, they then cast the cargo of wheat into the sea. They could not recognize the shore, but they discovered a certain creek, an indentation with a pebbly beach, and they hoped to run the vessel upon that, so that they might escape from the stranded bow before the

rest of the ship should be dashed to pieces by the waves. The anchor ropes were cut, the rudder oars were seized and assiduously used; the foresail was raised. They thus drove the vessel to a "place between two seas." As they had hoped, the bow struck into the shore and was held fast, and the billows quickly pounded the stern to pieces. The soldiers then proposed to kill the prisoners, to ensure their own lives, which would have been forfeited to the law, if their wards had escaped from their chains during the scramble for the shore. But Julius prevented them, as he was willing to save Paul, for whom he had now conceived an affectionate respect, if not a superstitious regard. He commanded such as could swim to leap into the brine and save themselves as best they could, and "the rest, some on boards and some on broken pieces of the ship, escaped to the shore," where the two hundred and seventy-six were at last all safely landed.

Modern investigation has verified every part of St. Luke's narrative. The name Melita, of the island thus reached, is not enough to identify it with the modern Malta, for there were two Melitas, but a combination of considerations points to Malta, and not only so, but to St. Paul's bay, as that where the landing was made. Among these are the general direction of the voyage and the wind thus far, the length of time and the known average rate of drifting and the ascertained distance; the fact that they knew they were near land by the roar of breakers, as yet invisible, and the soundings which correspond to-day with those reported by St. Luke. The character of the coast as it now appears corresponds precisely with the description in the Acts. "A creek with a shore," is still there, showing a gorge in the precipice, and the pebbly beach so inviting as a landing place. The island Salmonetta appears from the position of the anchored vessel as part of the larger island, but when running their ship toward shore, they could observe the strait as "a place where two seas met." And another point of correspondence between the Bible account and modern investigation is the peculiar character of the sea bottom in this bay, which gives anchors a strong grip, accounting for the fact that even in such a storm St. Paul's ship held fast.

Our shipwrecked party was wonderfully well treated on this sparsely settled island. As yet the dense population of modern days was unknown there, and the people were "barbarous." Their language was a "patois" of Latin and Greek. Not much was to be expected of such, and yet they showed "no ordinary kindness." They kindled a fire to warm and dry their guests, wet, shivering and exhausted with the struggle with the waves.

Paul, always active and helpful, had placed sticks of his own gathering on the fire. In their haste they had not noticed a viper nestling among the sticks. The heat startled it from its lair, and in frantic terror, leaping up, it grabbed instinctively the first object met, which happened to be St. Paul's hand. The sting of the poisoned bite and the shock caused him to shake it off, but not before the barbarous spectators had observed it, and had said one to another: "This man, no doubt, is a murderer; he hath escaped the sea, but justice suffers him not to live." But no sooner did he shake off the viper, and prove to be unharmed, than, like the superstitious crowd in Lystra, they concluded he must be "a god." The "chief man" among them was Publius, who hospitably entertained the refugees three days. Whether he thus received all those who had escaped from the ship, or only Paul's special company, we can not tell, but he must have been a man of large means as well as heart. The father of Publius was at the time lying very ill with an hemorrhage and a fever. Paul with prayer and laying on of hands healed him, and when other sick people were brought to him he healed them also, so that he was the recipient of great honor and favor from the grateful patients and their friends on departing.

For three long months was their stay on this island, so scarce were opportunities for finding vessels. St. Paul made good use of his time, and daily preached Christ, and ministered to the spiritual as well as the bodily wants of the islanders and of his shipwrecked companions. At last a sail came into sight. As it neared the shore, the curious crowd on the beach spelled out its name, "The Twin Brothers." This proved to be another "ship of Alexandria," and large enough to take on board all the travelers.

Its loading and unloading ended, the time of

departure came. The Apostle was surrounded by the grateful people lately cured and taught by him, who with gifts accompanied him to the ship, and bade him an affectionate farewell. With mingled feelings he again embarked, well knowing that "bonds and afflictions" awaited him. Syracuse in Sicily was the next port reached, and here, tradition tells us, the stay of only three days was used so advantageously, that the Sicilian Church, which has never since died out, ascribes its origin to St. Paul. In addition to having been the spot where Athenian colonization westward was checked, where ships to and from Carthage were wont to stop, and where happened great events in the Punic wars, this city is also sacred as one of St. Paul's fields of successful labor.

And now once more on deck the Apostle takes in the beautiful prospect of the bay and the city. Turning north towards the strait of Messina, he saw Mount *Ætna* towering up on the left, and shortly after he reached Rhegium. It was a coincidence that the patron divinities of this place were "the twins," Castor and Pollux, after whom the ship was named. Waiting here one day, they sailed with a favoring south wind, going at about seven knots an hour. They passed safely between *Scylla* and *Charybdis*, the proverbial rocks in the Messina strait, then toward the west they saw *Stromboli* with its great volcanic cone; next they neared the point at the south end of the bay of Salerno. After crossing this broad gulf they entered the far-famed bay of Naples, and feasted their eyes on the lovely city and the landscape, with *Vesuvius* as the crowning object in the background.

The promontory of *Minerva* bounds this bay on the south-east. Opposite is the island *Capræ*, where the Emperor *Tiberius* practiced the hideous vices that were so dreadful a contrast to the surrounding loveliness of nature. On the north-west was the promontory of *Misenum*, near which rode at anchor the imperial fleet sheltered by the islands *Ischia* and *Procida*. As the voyagers looked with delight on this unsurpassed scenery, and saw *Vesuvius* clad with vines between which nestled smiling villas in apparent security, little could they dream of what was soon to happen. The admiral of that fleet at *Misenum*, and the Jewish princess, the wife of



ST. PAUL BEFORE AGRIPPA.

“King Agrippa, believest thou the prophets? I know that thou believest.”

Felix (with whom Paul had recently conversed at Cesarea), were to share the common fate which from treacherous Vesuvius was soon to overwhelm the beautiful cities then flourishing at its base. It was while sailing about this bay for his health, that the Emperor Augustus was recognized by sailors on an Alexandrian corn ship. They brought incense and worshiped him as a god. And so pleased was the imperial invalid with their adulation, that he at once gave an immense sum to the members of his suite on condition that they would spend the gold in purchasing Alexandrian goods.

The broad, bright expanse of blue waters known as the bay of Naples, afforded a sunny, calm corner for pleasure and ease. A nook between Baiae (a sea-side resort) and Puteoli was devoted to luxury and leisure, and was comparatively undisturbed by the busy commerce which plowed the waves of the rest of the bay. There the convalescent and idler and invalid were wont to seek their pleasure on the Lucerne Lake. Another attractive sheet of water stretched further inland, the Lacus Avernus, connected by a canal with the former. Beyond this, when St. Paul sailed past, were the ruins of Cumæ, once a flourishing Greek city.

Puteoli was the Liverpool of Italy. Its commerce rivaled that of Ostia, the port of Rome. Here armies for Spain would embark. Here landed ambassadors from Africa. Few towns of Italy were more important. Across the bay near Baiae was Bauli, where met conspirators against Agrippina. Caligula had spanned these historic waters with a beautiful bridge, the remains of which were to be seen in St. Paul's day. And there was in sight of the Apostle a monument, then new, erected by Tiberius the Emperor, to commemorate the rebuilding of some cities of Africa that had been ruined by earthquake. Its ruins have remained to our day. Another striking object was a curious lighthouse with seventeen piers of wonderful masonry. They formed a break-water and thus gave double protection. The concrete that bound together the immense blocks of stone yet withstands the tooth of time, preserving the most remarkable ruin of any Roman harbor. Titus and Vespasian embarked and landed in sight of this lighthouse, and the rich commerce of Egypt was guided by its friendly rays.

Whether St. Paul visited the ancient Temple of Serapis we are not told. But one thing we know, that Puteoli was a place "Where they found brethren, and were desired to tarry with them seven days." A colony of Jews was here, many of them Christian "brethren." A close connection between them and Rome and Palestine was inevitable, situated as they were, on the great through route of the Eastern commerce that centered in Rome. For long had they heard of the great Apostle, and they had often expected a visit from him. But little had they expected that he would come under chains. Their joy at seeing him was tempered with sympathy, and they listened to "the gracious words" of his eloquence with all the more enthusiasm on this account. They promptly sent word to Rome, so that by the time he arrived at Appii Forum and the Three Taverns, brethren from Rome were there ready to greet him. The stay at Puteoli, in response to the request of disciples, was granted by Julius, who realized that his prisoner was no ordinary man, and felt that to him he owed the preservation of his own life.

And now the Apostle travels on "terra firma" once again, this time on the most ancient and best built road in all the Empire. Praetors, consuls, and proconsuls, legions, senators, and great men; ambassadors from distant courts, representatives of Asia, Africa, and Northern and Western Europe, each in his own fantastic or peculiar garb, now journey in sight of the Apostolic band. How they scorn the prisoners with their chains. Little do they realize, that among them is one whose fame and influence would outlive all of theirs, and whose sojourn here would be the chief reason why the world will remember the forum of Appius and the great road on which it stood. It was called the "Queen of roads." Appius Claudius immortalized himself as the builder of what has for centuries been called "The Appian Way," the great line of travel between the capital of the empire and the South and East, for it connected Brundisium, a seaport on the Adriatic, with Capua near Puteoli. Every mile of the distance from Puteoli to Rome is studded with classic associations. Near the coast the region has been often changed by volcanic action, and yet the course of the ancient roads is discernable by remains

of pavements, tombs and milestones. Mythology peopled this region with gods and demigods, and no wonder, since its natural loveliness fitted it for the home of celestial beings. By this route St. Paul passed Capua at about the time of its greatest splendor. Having outlived the shame incurred by its sympathy with Hannibal, Rome's great Carthaginian foe, it had been promoted to the rank of a colony with peculiar municipal privileges, and at this time had recently been still further honored by Nero. No greater city than Capua graced the Appian Way between Rome and Brundisium. The 125 miles between this place and the imperial city was divided about in the middle where Terracina stands at the base of some cliffs. On these cliffs Anxur was built, a very commanding site, and here the road having once passed over those heights, now passes through a narrow strip between precipices and the sea, sharply marking the line between the former Papal States and the old kingdom of Naples.

From Capua to Terracina the distance is seventy miles. When crossing the river Volturnus, three miles from Capua, the ruins of Casilinum were to be seen by St. Paul. In mediæval times the modern town Casilino arose on the same spot. Fifteen miles further north another bridge (the Campanian) crossed the picturesque stream Savo, and three miles more brought our travelers to Sinuessa, on the coast. This was then the leading town in Latium.

North of the Savo is the highly cultivated Campania, with its vine-clad hills and delightful gardens, including the famous wine district, the Falernian. The vines abound on the southern sides of successive hills. Of these Massicus is the last range, running from the sea to the Apennines, and is so high, that after passing it, the traveler going northward can no longer see Vesuvius and its western slopes. As it is supposed that this journey brought the Apostle through this region in early spring, he did not see it at its best. The desolation of winter was still there, relieved, however, by the delicious balminess of the air and the willows just putting forth their buds of glossy fur. The Liris, a romantic stream, flows in a serpentine course among these, reminding the classical scholar of Marius, born at its source,

in the hills, and whose history is linked with its own.

Next on this road St. Paul passed through Formiæ, remarkable for its long street by the sea, its lovely bay, and its fine residences on the terraces above it. One of these was that of Cicero, Rome's greatest orator, where he spent many a quiet vacation, resting from the excitement of the Roman Senate. It was here he fell under the daggers of assassins, who overtook him as he was riding in his lectica or palanquin. A few miles north of Formiæ, the road bent eastward and to the north, as some remains of its foundation masonry still show, through indentations of the Cæcuban hills, giving a view on either hand, of still other vineyards. Gaining here a commanding stand-point, the traveler enjoyed the plain of Fundi, unrolling, as for his delight, its variegated carpet of green, and forming a bay sheltered by mountains, greatly enhanced in beauty by the little lake Amyclæ towards the west. Fundi has still one street, which is a well preserved section of the old Appian Way.

And now they came to another plain, as the blue Volscian hills retreat eastward, and this time something unique. It is a vast marsh, celebrated in classic literature as the Pomptine. The road is relieved by a canal running parallel to it for twenty miles for drainage, and on this the wayfarer can take a canal-boat drawn by mules, if he prefers the change. Arrived at the end of those twenty miles, Julius and his chained wards found the famous forum of Appius, the Bible Appii Forum. At the southern end of the canal there was a fountain where our party refreshed themselves with cool, crystal water. At the northern terminus they were jostled by crowds of mulateers, bargemen, idlers and travelers. Among these, by what system of secret masonry we know not, St. Paul and his friends were described by certain Christian brethren from Rome. How eager were they to greet the Apostle! Not able to wait for his arrival at the capital, they had traveled thirty-five miles to meet him, while, as yet, "a great way off." Oh, the joy of that meeting! What embraces! What kisses, after the warm Asiatic manner! The transport of affection and gratitude were a great relief to him who had been so sorely stricken down by "a great

fight of afflictions." And with all this what sympathy wrung the hearts of these brethren at the clanking of their dear leader's chain! But Paul was refreshed. He thanked God and took courage.

Another joy of the same kind awaited him at the next stopping place, ten miles further. At the Three Taverns a second delegation from Rome, or a belated section of the company he met at the forum, repeated the proofs of impatient and sympathetic affection cherished for him in the great city.

The companionship of such friends cheered and shortened the remaining distance, seventeen miles of which brought them to Aricia at the foot of the Alban hills. This is a point rich with historical associations. As the travelers approached, we may well imagine that a combination of influences raised Paul's spirits. The attached companions with their vivacious converse, hopes of a successful appeal at Cæsar's highest court, a stronger religious trust, the bright genial atmosphere, the interchange of light and shade on mount St. Alban—all these helped Paul to thank God and take courage.

And now at last they enter the far-famed Campagna of Rome. On all hills in sight nestle costly villas of the wealthy. The Appian Way crosses up and down the south side of the mountain. Next a volcanic valley is crossed on gigantic blocks of rock. With what ardent curiosity does St. Paul ascend the next rise in the road! For thence he at last beholds Rome! Rome, where he claimed freedom, but was to meet only imprisonment and death! Was it presentiment, or only such enthusiasm as thrills every tourist at such a time, that caused that great heart to palpitate and that bosom to swell when first the Queen city of the world burst in beauty upon his gaze?

The view then in its natural features was the same as now. The Sabine mountains looked like a blue fortification. In the distance Soracte stood out boldly, and there was the fertile Campagna carrying the eye far towards the Mediterranean. But the wastes that now surround the city were then swarming with a teeming population. The area was bright and beautiful with houses and gardens and villas. And noble buildings, long since fallen in ruins, massive temples,

gorgeous palaces, and vast theatres then flashed back the sunshine from roofs covered with gold. But there were no ornamental belfries, no heaven-pointing spires, no towering cupolas. The dim effect of distance allowed but little discrimination. One could see nothing of the squalid and filthy homes of the poor. These were all outshone in the view by one bright harmonious blending of trees and large buildings sparkling with marble and glittering with gold.

Continuous lines of residences stretched from the hill near Aricia, where the Apostle stood to take this first view of Rome, to the imperial gates, and thence in every direction similar unbroken rows of houses lined all the roads to the slopes of the distant hills, in their turn cultivated and inhabited, while bright, prosperous towns stood out in all the loveliness of suburban beauty and pride. Great aqueducts of solid masonry converged from many points, bringing refreshing water from mountain springs to the thirsty metropolis.

From Aricia the road led on and down six miles to Bavillæ, thence passed for a long distance between tombs and sepulchres of the great, among them those of the Julian family, connections of the centurion in charge of St. Paul. The crowds increased on the great thoroughfare. All the nations and costumes of the known world were represented, men and women and families going or coming. Some on horseback, others in various sorts of vehicles; the rich and the poor, the idler and the beggar, the invalid and the pleasure-seeker, the young and the old, natives and strangers.

At every advance the houses were nearer together, until at last Paul and his companions are really in Rome. No one could have certified where country ended and city began. So thickly settled were the suburbs, that they far outran all the original limits proposed for the city. The wall of the olden time was apparently near the center and was merely a matter of historic interest, being of no use to protect the population, too large to be any longer enclosed within former limits. The real walls of protection now were legions of soldiers far away on the frontiers. Our travelers must, however, go under the Porta Capena, an arch in the ancient wall. Through this memorable gateway had marched

all the returned victorious armies, emperors, generals, ambassadors, representatives of all forms of heathenism. Just inside this gate St. Paul could see the hill Aventine on the left. They passed around and below the Cœlian, nearly opposite the Palatine, then over a low ridge named Velia, where one day would rise the famous Arch of Titus, to commemorate the fall of Jerusalem. From this point they went on by the Sacra Via to the great central space associated with magnificent displays of imperial grandeur and the noble old days of the simpler republic. Such was the Forum. Like the Acropolis of Athens, it was the very heart of the nation. Here centered all roads from all points of the known world, at the Milliarum Aureum. Majestic structures, raised in the best days of the republic, and others still more costly, of the later era of the empire, were on every side. The Capitoline Hill, hoary with ancient fame, faced the Forum in front. On the left stood a series of gorgeous buildings, the palace, "the house of Cæsar." A prætorium next to this was for the troops, always here on guard. At this camp Julius at last delivers up his prisoners to Burrus, the prætorian commander. Now to all the other notable associations of this wonderful city is added this, that it is to be the resting-place of St. Paul in his last days and to witness his martyrdom.

St. Paul's eyes rested upon various structures representing differing and long separate eras. The rude, plain houses of very ancient times had in a few cases survived those desolating fires which have ever been the scourges of great cities. Many ruins had been made, too, by various wars, and the debris had been used over again in new and improved structures, so that very different styles of architecture were represented, as well as differing grades of civilization and culture. Besides fires and wars, floods from the Tibur had made their impress on the city. They had repeatedly inundated the lower portions, while they never submerged the famous hills, the Capitoline, the Aventine, and Palatine near the river, and the four ridges, the Cœlian, the Esquiline, the Viminal and the Quirinal. The latter four were virtually united and furnished the site for the famous Prætorian camp. The flimsy and perishable hovels of the poor

were easily wiped out by successive fires, while the marble and stone structures of the great, with their gilding and silver, would often withstand the flames. Was it this that suggested to St. Paul that striking imagery: "Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire."

There was the older and narrower wall already mentioned, through which the Porta Capena admitted the Apostle. The undulations now nearly covered with gardens were then sites for closely built blocks, while the Campus Martius was comparatively unoccupied, although now it is full of buildings. Among these latter the Pantheon still remains. It was built by Augustus and was designed to keep on exhibition a specimen image of all the heathen gods of the known world. In harmony with this liberality, an offer was made to accept an image of the Saviour, to be placed among those of other deities. The Pantheon was the earliest of all the notable buildings of the city.

It was not until after the civil war between Pompey and Cæsar, that private residences of an enduring character began to be built. Before then, they were generally very plain and of combustible material, and the only stone structures of note had been aqueducts and sewers. But when wars began to bring home the plunder captured from many conquered nations, wealth and luxury naturally led to costly buildings, both private and public. Among these were a beautiful theater of stone, built by Pompey, a grand portico, erected by Cæsar around the circus, many enormous Basilicas. The Temple of Apollo on the Palatine, and many other temples at the base of the Capitoline, were added before the end of the reign of Augustus. Tiberius built a magnificent Triumphal Arch near the Forum. As yet the Coliseum had not

been erected, nor the Basilica of Constantinople, and the imperial baths and many other buildings commonly described as attractions in Rome. Nero's fire had not yet wrought its terrible destruction. Among the streets of the city were many very narrow, and all were excessively crowded except those occupied by the wealthy. Cheating shop-keepers crowded the Vicus Tuscus that wound around the base of the Palatine. Aristocrats gloried in Carinæ, a street on either side of which were spacious gardens and richly adorned residences, while the Suburra, between the Viminal and Quirinal hills, filled a low hollow with a disreputable population, a street on which formerly had stood the residence of Julius Cæsar.

Prominent in the city were *insulæ*, blocks of buildings for tenants. Like modern flats they were wont to be carried up many stories, so that Augustus defined by decree the limit to their height. The population was estimated as more than two millions within an area about twelve miles in circumference. This could only be possible in consequence of the narrowness of the streets, and the peculiar capacity of the houses. The extremes of poverty and wealth were here with all possible aggravations. About one million of the population were free, and enjoyed somewhat such personal freedom as an ordinary American. Another million were slaves, whose lives were not protected by law. They could with impunity be beaten, mutilated and slain like brutes. There was an order of about 10,000 knights, a privileged order that generally monopolized the public offices. A standing army of 15,000 troops aided in keeping order. The balance of the population, called "*Plæbs Urbana*," or "city people," were paupers. They could be free citizens, too proud to work, and indeed, unable to get honorable employment because of the competition of slavery. Many of them slept like modern tramps in vestibules or on doorsteps, and cared for nothing but the excitement of the circus and gladiatorial shows, and for mere daily bread. Peregrini, or strangers, were also numerous, representing every nationality and religion of the many countries conquered by the Romans. In this greatest of ancient cities all the vices and wretchedness, and evils of modern cities were found in an aggravated form,

and without any of the equalizing ameliorations of Christianity. The poorest part of Rome was north of the Tiber, and called "*Trasdevere*." Here were congregated hordes of low, dishonest trades people, and all kindred associations. And here was the Jewish settlement. The land was low, between the muddy windings of the river, and just above it was the hill whence in early times Porsena looked down on the city.

Pompey had brought home Jewish captives from his eastern campaigns. Many of these became free, and thus commenced the colony which was the "*nidus*" of the Church in Rome. The influence of this colony became considerable, and as it grew in numbers and intelligence and wealth, it won Gentile converts to the faith of Abraham. For the heathen never objected to people for believing in the Jewish faith, the persecutions arose only in connection with the mistaken idea that the Messiah's kingdom was to be temporal, and thus a conspiracy against the power of the Cæsars. From such suspicions arose several cruelties and banishments. From these, however, the Jews recovered and returned and continued to prosper in spite of all obstacles. Nero began a tolerant reign, and Jews and Christians alike were unmolested.

The early planting of the Church in Rome is shrouded in mystery. We know not the date when it was established, nor the name of the first missionary who preached here. But in A.D. 61 it was there and abounded in good men and women, active co-workers for Christ. The era before A. D. 61 is divided for that Church into three periods. The first ended with a banishment of Jews from Rome by the Emperor Claudius. It was during this early period that the noble epistle to the Romans was received from Corinth. And it would seem from the last chapter that Andronicus and Junias, St. Paul's kinsmen and brethren of the Church in Rome, were Christians before St. Paul. In the second period a closer friendship grew up between that infant Church and our great Apostle of the Gentiles. The exiled Jews doubtless flocked to the cities of Asia Minor where St. Paul may have met some of them, especially in synagogues. An example of what important consequences followed such meetings is shown in the case of Aquila and Priscilla in Corinth. They accepted

at once the more perfect instruction, and no doubt used it to great advantage in Rome, whither we find they had returned, as St. Paul in his epistle to the Romans says, "Greet Priscilla and Aquila, my helpers in Christ Jesus: who for my sake have laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles. Likewise greet the Church that is in their house." From St. Paul's messages of love, the membership of this Church was unusually rich in zealous workers, and they were under God largely indebted to our Apostle either for their conversion, or for greater edification. Such were "Tryphena and Tryphosa, who labor in the Lord." "Persis, which labored much in the Lord." "Urbanus, our helper in Christ," and "Stachys, my beloved," and especially such was "Phœbe our sister, which is a servant of the Church which is at Cenchræ." "A succourer of many, of mine own self." The affectionate epistle which contains so many kind messages must have done much to render still closer the ties already formed. Modern pastorates, with their constant misfortunes, seldom give examples of such love. St. Paul could say "I wrote to you with many tears," and that Priscilla and Aquila for his sake "laid down their own necks." No wonder that the Romans looked forward with loving eagerness to the expected visit of this Apostle. It seems that the unbelieving Jews here felt less hatred of St. Paul than was shown in other cities, but perhaps his captive condition disarmed hate and left less to provoke persecution. And there was also something liberalizing in the vast metropolis under the tolerant ægis of the empire, that had its effect on Jewish prejudice.

According to his uniform rule St. Paul opens his labors in Rome by addressing himself first to the Jews. Burrus, to whom Julius had committed his Apostolic prisoner, suffered Paul "to abide by himself with the soldiers that guarded him." "And it came to pass that after three days he called together those that were the chief of the Jews; and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of the fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans; who,

when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it I was constrained to appeal unto Cæsar, not that I had aught to accuse my nation of." Notice here the forgiving patriotism! He had nothing to accuse his nation of, although it had hunted him from city to city, scourged and stoned and falsely accused him and repeatedly conspired to slay him. A spirit this akin to that on the cross, exclaiming: "Father, forgive them, they know not what they do!"

And with what tact was his first appeal to these leading Jews: "For the hope of *Israel* I am bound with this chain." Surely then no countryman could refuse his sympathy! And the audience was very favorably impressed. They replied that they had heard neither by letter nor word any thing against him, and that they wished to hear what he thought, because "as for this sect, it is everywhere spoken against." So they agreed upon a day for conference, and many came, and to them St. Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening." And, as is always the case when the truth is fully, plainly and boldly taught, "some believed the things that were spoken and some believed not." And now follows a quotation from Isaiah, more frequently repeated in the New Testament than any other. St. Paul said: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, 'Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart and should be converted, and I should heal them.'" It is one of the strange things in Scripture, that the explanation of this blindness and deafness of soul is not always near at hand with the statement itself. But here the words are plain, "their eyes they have closed."

Any people refusing to use spiritual powers gradually lose them, by the same law which obtains in regard to faculties of mind and body,

as well as soul. No muscular strength is possible without constant use of the muscles. No mental ability without much thought. And in like manner no receptive hearing and seeing for the soul which, being absorbed with time and sense, long refuses to entertain the truths which are to be heard or seen only by the spirit. Hence a blindness of the judgment, hindering one from discriminating between truth and falsehood on questions of religion.

Having thus despaired of the unconverted Jews, St. Paul adds, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." And so the Jews left him and argued the matter over among themselves. And for two years St. Paul remained in his own hired house, receiving "all who came in unto him," preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. Henceforth St. Paul became more useful. The stupid Jews of Jerusalem whose false accusation had forced this imprisonment and appeal probably thought that they had finally gotten rid of the Apostle, and had given a death-blow to Christianity. How greatly were they mistaken! They could not have done any thing better calculated to increase the Apostle's influence. He who maketh "all things to work together for good to them that love Him," and "Maketh the wrath of man to praise God," now caused this galling chain to lead the inspired captive to far grander achievements than prosperity could have promoted. Now the halo of martyrdom glorified in advance the remaining words and works of St. Paul, and tender sympathy softened many hearts to appeals which otherwise would have fallen unheeded. For two busy years the Apostle continued preaching and teaching and writing epistles and sending messages, so that for the time "the care of all the churches" was borne in that hired house as royally as that of the empire was borne in the palace.

The long delay of the proposed trial in the court of final appeal may have been great for several reasons: His accusers in Jerusalem did not start until after St. Paul did, and a year at least would be spent before they were likely all to arrive in Rome. Then, conscious of a very

weak cause, and dreading defeat, they would interpose all possible delay. Next they could ask for time to send to all the cities visited by the Apostle in order to obtain witnesses. For this, imagine the difficulty of sending to Antioch, Cesarea, Perga, Attalia, Iconium, Troas, Ephesus, Philippi, Thessalonica, Berœa, Athens, Corinth, and in each place the time required for finding witnesses and persuading them to come to Rome. Furthermore, the Emperor's whim or convenience could procrastinate the trial indefinitely.

To carry on his immense and sacred mission, the Apostle had many helpers. Timothy, his beloved son in the faith, Luke, "the beloved physician," Tychicus, his former fellow-traveler, Demas, who afterwards fell from grace, and Mark, whose early desertion in Pamphylia had sundered Barnabas and Paul, but whose repentance had reinstated him in the latter's confidence, were now ministering to St. Paul, and they enabled him, although confined to one place, to exert a wide influence throughout the empire. Aristarchus and Epaphras are also called "fellow-prisoners" of St. Paul, but in what sense or for what, we are not told. One noted attendant at the teachings of the Apostle was Onesimus, who here, while a fugitive slave, was converted by St. Paul to Christ, and then carried to his former master, also a believer through the Apostle, the famous epistle to Philemon, in which is laid down that brotherhood in Christ, which, if universal, would prevent all tyranny on the one hand, and all conspiracies on the other; a brotherhood linked together in the chain of the Golden Rule, seeking to bind all men together in mutual friendship by the talisman of love in Christ. As we read the gentle advice of the Apostle to Philemon, "receive him as my own flesh and blood," "a brother beloved," we contrast such treatment with the average bondage of the time, well illustrated in an occurrence of the year of St. Paul's arrival in Rome: Pedanius Secundus, prefect of the city, had been murdered by a slave, and in revenge, all the slaves of the murdered man, a vast multitude, were slaughtered without the slightest proof of guilt!

Next, from his place of confinement, St. Paul wrote the epistle to the Colossians. Colosse was



ST. PAUL WRITING HIS EPISTLE TO THE EPHESIANS.

"I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called."

a city on the Mæander, in Laodicea, in Asia Minor. Tychicus was honored as the bearer of this letter. Epaphras, the founder of the Church in Colosse, had brought word to St. Paul that his beloved flock there was about to be led astray by false teachings, e. g., angel-worship, asceticism, a philosophy or gnosis which depreciated Christ, and a strict observance of Jewish festivals and fasts. These subjects are ably discussed in the Epistle to the Colossians. About the same time was written the Epistle to the Ephesians, somewhat similar to that to the Colossians. Its first part is mainly doctrinal and its latter portion largely hortatory, comprising valuable instructions on church unity, domestic duties and purity.

The position of the inspired writer of these epistles was peculiarly well calculated to lend to them unusual influence. The Prætorium was a barrack attached to Nero's palace on the Palatine Hill. This was the hill on which Romulus had lived in his reed-thatched cottage. At the palatium, or palace, the site of the ruler's house, the hill was called Palatine, and was the site of the palæe of Augustus. In time it was completely covered with palatial buildings. From this point issued the mandates of the Emperor in all directions. Government ambassadors were constantly coming and going, on public business between the Cæsar and all his provinces. And side by side with them, and doubtless unnoticed by those high officials, there traveled obscure messengers with letters that would have been considered to be of small or no importance as compared with the missives that entered and left the palace. Where now are these imperial missives? And where those Apostolic Epistles?

The palace of Nero was the hot-bed of conspiracies, murders, and all sorts of crimes. His wife, Octavia, was murdered to please the mistress Poppæa, who gloated with demoniac joy over the bloody head of her rival. Burrus, who had treated Paul so mildly, died, and was succeeded by Tigellinus, one of Nero's corrupt sycophants, and a bloody tyrant. But he was too much absorbed with the "treasons, stratagems and strifes" of the court to notice his obscure Jewish prisoner, and made no change in his condition.

Thus unaffected as yet by the great changes going on so near, the Apostle was free to write

to the Philippians. This epistle to the first church ever established in Europe has more of praise and less of censure than any of those written by the same author. Their firmness in the faith, constant obedience and faithfulness to St. Paul, their great liberality, their freedom from doctrinal error, were themes for congratulation. One blemish is noticed, a lack of lowliness of mind. This disturbed the peace of the Philippians by the disputes that always come from pride. St. Paul frankly rebukes them for these, and urges that all shall be of "one soul and one mind." He lifts up the example of Him, "Who being in the form of God," and "being found in fashion as a man, became obedient unto death, even the death of the cross." This letter also describes the spread of the Gospel in Rome, and the anticipations of the inspired writer, his faith, and hope, and joy in view of the impending trial.

Historians and Fathers of the early Church are agreed that St. Paul was acquitted at his first appeal to Nero. Clement, mentioned by the Apostle as one of his disciples, and who was afterwards Bishop of Rome, asserts that St. Paul preached the Gospel "In the East and in the West," that he had instructed "the whole world," that is, the Roman Empire, generally so called. In Muratoris Canon, A. D. 170, is mentioned, "The journey of Paul from Rome to Spain." Eusebius, the first church historian after St. Luke, says of St. Paul: "After defending himself successfully it is currently reported that the Apostle again went forth to proclaim the Gospel, and afterwards came to Rome a second time and was martyred under Nero." Chrysostom, the golden-mouthed Bishop of Constantinople, and Jerome, the first translator of the Hebrew Old Testament into Latin, both report the same. And there is no testimony to contradict these statements.

And now let us look upon the Apostle at court. He is summoned before the Emperor, who is seated on a gorgeous throne at the end of a large, magnificent marble hall. The pleader, judges and witnesses are there. The accusers from Jerusalem, with others from various cities, repeat the lies with which they had assailed St. Paul so often, saying that he had disturbed the worship of the Jews, had profaned their

Temple, and worse than all else, and as the ringleader of an ambitious sect, had endangered the public peace, by conspiring against the Empire. The latter was naturally the charge which most attracted the attention of the court. St. Paul defended himself with his usual ability. We need not be told how he repeated the arguments he had used before Felix and Festus. What their effect was on the imperial mind we know not. Whether he was "almost persuaded," or whether he "trembled," as he had abundant reason to do. The probability was that the decision would be against the accused, because Poppæa, the mistress of Nero, as a proselyte to Judaism, might well be expected to throw her influence on the side of the persecutors. But in this case nothing is known of any such interference. As to Nero, who at the age of twenty-five had already murdered his mother, brother, and wife, little was to be expected in the way of justice. His twenty assessors each wrote an opinion of the case, and Nero, after reading these, set St. Paul free.

There is no written account of the order of his travels after that date. But it is clear that he visited Macedonia again and the churches of Asia Minor. His easiest route would have been back over the Appian Way to Brundisium, a seaport on the Adriatic. Thence a ship would convey him to Apollonia or Dyrrhachium, in Illyricum, where the great Egnatian road led to Philippi. With what joy must he have been welcomed here! Ephesus was probably his next point, and from this city as from a center, he influenced the other Asiatic cities. Perhaps he then made the long hoped for visit to Spain. He is thought to have reached this country at about 64 A. D., and to have devoted two years to the Peninsula, where he doubtless preached in all the important towns from Tarraco to Gades. He is supposed to have next visited Ephesus again. For here he found the heresies, which he had formerly foretold, had already begun to appear. Hymeneus and Philetus were teaching error. But all St. Paul's influence could do no more than check for a time the divisions which afterwards bore such bitter fruit. While here, he wrote the second epistle to Timothy, the first having been penned in Laodicea, and that to Titus being dated at Nicopolis or Mace-

donia. These epistles show less vigor of style than the earlier letters, and also by their commissions of duties imply that being more advanced in years, the inspired author was anxious that others should worthily continue the good work which he must soon lay down. It was to be expected, that by this time, after thirty years of fatigue, exposure, excitement, and sufferings, his constitution would be somewhat impaired. The allotted three-score years and ten had now been approached, and the former degree of activity could not be maintained. We hear of him, however, as visiting Ephesus repeatedly, going again through Macedonia and Crete, and at last he takes an everlasting farewell from Ephesus and goes to Rome by way of Corinth. He seems, however, to have made a long stay in Nicopolis, in Epirus. This important city had been built by Augustus as a monument to the battle of Actium. The name means "city of victory." He planted it in a low, marshy plain, and compelled the peasants of the neighboring hills to abandon their homes and dwell in this new city. But they were well rewarded, for thus they were brought within reach of the eloquence and instruction of St. Paul, and those who "became wise unto salvation" formed a noble church.

It is thought that it was here the persecution arose which caused another arrest of the Apostle and the final sending him to Rome. This time it was a short trip. A sail across the Adriatic, from Apollonia to Brundisium, and then the beautiful Appian Way once more brought our Apostle to Rome. This time we read less of welcoming friends or companions. Titus was left in Nicopolis; Demas forsook the Apostle "for love of this present world;" Crescens went to Galatia; "Only Luke" was with him, and he was "faithful unto death," never forsaking him even in the prison. And now the treatment of Paul was worse than during the confinement five years before. Then he had comparative liberty in his own hired house; now he is treated as a malefactor. Friends were as yet allowed to visit him, but he does not seem to preach. Christians dare not stand with him at his trial. A fearful persecution of the Church was now raging. With insane criminality Nero had set fire to Rome a few years before this, and had laid the blame on the Christians. Tacitus describes

the horrors that followed: "Some were crucified; some disguised in the skins of wild beasts were hunted to death with dogs; some wrapped in inflammable robes were set on fire at night, to illuminate the circus and the gardens of Nero, where this diabolical monster exhibited the agonies of his victims to the public, and gloated over them himself, mixing among the populace in the garb of a charioteer. Such tortures excited the compassion of even the Romans, accustomed as they were to scenes of blood. A very great multitude perished in this manner."

But by the time of St. Paul's second imprisonment, the first outburst of Nero's persecuting rage had so far spent itself, that forms of law were now to be observed in determining and punishing guilt. The employment of informers was now established in Rome, and it was easy to manufacture false testimony to condemn any unpopular prisoner. We are not told what the final accusation was. It was made before a court constituted very differently from those of freer times. Instead of a jury of independent judges, there was a single magistrate, appointed by a despot, and accompanied by a council of assessors, whose opinions however could not override that of the magistrate. St. Paul met this court in one of the large basilicas. It was an oblong building, having a platform railed off at one end for the magistrate and assessors. The prisoner and counsel, if he had one, sat in front. The rest of the building was filled with spectators, and these made an audience for St. Paul's defense. He thus pathetically describes it:

"When I was first heard in my defense, no man stood by me, but all forsook me. I pray that it be not laid to their charge. Nevertheless the Lord Jesus stood by me, and strengthened my heart; that by me the proclamation of the Glad Tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth." And so he was remanded to prison to await trial on other charges.

It seems that now, in view of final condemnation before a court from which he had nothing to hope, St. Paul's loving heart carried him back in mind over all the scenes of the past. Among the many dear friends he longed, especially to see once more was *Timothy*, his son in

the Lord. He can not refrain from writing to him, and inviting him to come and see him before it would be too late. True, some friends were yet left him in Rome. Luke was still there. Onesiphorus, from Asia, had sought him out. Linus, afterwards Bishop of Rome, Pudens the son of a Senator, and Claudia his bride, a British princess, were faithful and kind. But they were not so dear to his doting heart as Timothy, and so with this earnest yearning the second Epistle to Timothy was written. The writer evidently did not expect the end to come as soon as it did. Judging by the former procrastinations he counted on a year or so yet, when he wrote to Timothy, "Do thy diligence to come before Winter." Alas, before that Winter the Apostle had passed to his reward! It seems that among the afflictions of his trials the great wish to see Timothy once more was denied, although there are some reasons for thinking that it may have been gratified.

St. Paul's martyrdom took place in the middle of Summer. There remains no account of the later trial, nor the reasons for the capital punishment. His Roman citizenship saved him from ignominious forms of death. Decapitation was considered more honorable than some other methods. As he was marched through the western gate on the road towards Ostia, the port of Rome, his eyes rested for the last time upon the pyramid on the left just outside the wall. This pyramid is the only remaining structure which we are sure witnessed St. Paul's martyrdom. It is the mausoleum of Caius Cestius and long stood alone, but is now surrounded by a Christian cemetery. The great Apostle of the Gentiles advanced to the destined spot for execution "without the gate." Arrived there, he bows his head obediently; the fatal sword gleams in the air, and then with one powerful blow severs the head from the body. With what appropriateness had he written not long before, and perhaps in the last letter he ever wrote:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to all them also that love His appearing."—*Rev. Wm. C. Hopkins.*

Apostles and Evangelists.

THE APOSTLE PETER.

Next to St. Paul, St. Peter occupies the largest space in the New Testament assigned to any Apostle. The meaning of Simon is "one that obeys," and Peter signifies "a stone." His prompt obedience rendered the first name exceedingly appropriate. And no less so was the second name, one given afterwards to all who, even in an imperfect degree, emulate the example of "The Rock of Ages," for they are all "lively stones." Cephas, another of his names, is merely the Greek for Peter, and Bar-jona, his apparent surname, means "son of Jonas." His home at first was in Bethsaida at the north end of the Sea of Galilee, where with Andrew his brother he followed the profession of a fisherman.

As nothing is related of him before he came to Christ except that he was a fisherman of Bethsaida, we are left to infer what he had been from what he now proved to be. He was a simple-minded, single-eyed devotee to his business. Nothing about it daunted or discouraged him. It was easy to rise before day from his plain couch, and greet the chill night air before dawn, and the cold winds, and dive into the angry waves, and do any thing and every thing requisite in his vocation. He knew how to toil all night and catch nothing, without being driven to despair, and anon to draw in a seine full without being thereby too much elated. Thus he learned how to "want and to abound," how "to labor and to wait," how to "endure hardness." Good preparation for one who was to be a catcher of men!

The first appearance of Peter among the disciples was when, after he had been a disciple of John the Baptist, he was led to Jesus by his brother Andrew. Andrew also had been a disciple of John the Baptist, and had heard him say of Jesus: "Behold the Lamb of God." Immediately he accepted an invitation, and abode with Christ one day. Already fully convinced that he had found the Messiah, he hastened to

bring his brother to Him. Here we have the double example: If you are a disciple of the Master, Andrew shows how you should at once bring others to Him, first those who are your nearest and dearest. If you are *not* a disciple, Simon teaches you to accept the first invitation, and at once follow Christ. That this following was not a matter of mere simplicity or ignorance, that it must have involved intelligent conviction, a stern sense of duty, great love for the Redeemer, and large sacrifice, is clearly shown by Peter, for he afterwards said to the Master, "We have forsaken all and followed Thee." If the next words, "What shall we have therefore?" imply selfishness, it was that enlightened sense of the claims of the highest self, a sense constantly appealed to by Christ.

Peter's natural daring made him a sort of leader, and his impulsiveness a spokesman among the little band of the Genessaret fishermen. And when he and his companions followed Jesus, he continued this sort of preëminence among them. As a disciple of Christ he was peculiarly honored on several occasions. He was the first to proclaim to Jesus plainly: "Thou art the Christ, the Son of the Living God," and so won the distinguished honor of hearing the response: "Blessed be thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." This revelation direct from God must have been a marvelous charge to the humble fisherman. A matter that was then puzzling multitudes of the great and the good, the coming of the Messiah to be the great Deliverer, was thus shown first to Peter with such clearness as to enable him to avow it to Jesus Himself. True, before this, Philip had said to Nathanael: "We have found Him of whom Moses and the prophets did write," but he had not, so far as is recorded, declared to Jesus Himself that he thus knew Him.

Peter on many occasions enjoyed the peculiar confidence of the Master. With James and

John he was allowed to witness the transfiguration, when on the Mount Jesus appeared as He will be in His glorious kingdom, and Moses and Elias talked with Him. With James and John again he was permitted to witness the raising of Jairus' daughter, and these three alone of the Twelve were chosen to hear His awful prophecy of Jerusalem's downfall, and to watch in the Garden of Gethsemane, the night of our Saviour's agony there. Could it have been a sense of importance in Peter, on account of these marks of special favor, that caused him to cut off the ear of the high priest's servant? It was, at least, an act highly characteristic of his natural impulsiveness.

As there were these four times of special favor shown to Peter, there were four of special humiliation. Once on hearing his Master foretell His sufferings, when Jesus rebuked him for beginning to deny these things should be. On this occasion Jesus rebuked him, saying, "Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men." The word "Satan" means "adversary." And our blessed Lord called Peter his adversary, as opposing His great redeeming work by foolishly and presumptuously rebuking Christ for foretelling His sufferings. Another humiliation recorded of Peter was on account of his emulation of the Master's powers to walk on the water, as already given in the "Life and Labors of Our Saviour." The third humiliation was the most serious of all, that already recorded in these pages, when he denied his Lord thrice. Sharp and painful as was this revelation to him of his weakness, Peter exposed himself to the fourth and last humiliation recorded against him, in his controversy with St. Paul concerning the Gentiles, an account of which will be found in the preceding sketch of the "Great Apostle of the Gentiles." And we may well believe that again he wept bitterly.

As a disciple Peter was the object of special regard on several occasions, showing that his personal growth in holiness was the subject of particular attention on the part of the Saviour. Jesus said to him, "I have prayed for thee and when thou art converted, strengthen thy brethren." How precious this soul in the eyes of Christ! After the Resurrection Peter's love ap-

pears in the great eagerness with which he ran with John to make their first visit to the sepulchre in the hope of meeting the Risen Saviour. And not long after, Jesus singles out this disciple in a very touching manner, showing how tenderly he regarded him, and how anxious he was lest the sense of shame from the denials would drive him into backsliding and despair. He doubtless inspired the message sent through the woman who visited the sepulchre after the Resurrection, "Tell the disciples and *Peter*." That this made a very deep impression is evident, because

Mark alone records it, and he wrote his gospel under St. Peter's dictation. Again, special regard was shown in the question, "Lovest thou Me," repeated three times as if to make sure of his having repented of the three denials. Peter's answer to the first question, "Lovest thou me more than these?" shows an improvement as compared with his presumptuous certainty that he would never deny his Lord. He says nothing in his reply about others, and evidently had ceased to plume himself on any fancied superiority to them. Our Lord's one charge, "Feed My Lambs," while twice He said "Feed My Sheep," implies that adults are twice as hard to convert as children. The lambs being mentioned first, hints that the young should be the Pastor's first charge.

Peter was conspicuous in both the miraculous drafts of fishes. The first of these miracles was before the Resurrection, brought in all sorts of fishes, which were not numbered, in spite of broken nets, and Peter, overwhelmed with his sense of unworthiness, exclaimed, "Depart from me, for I am a sinful man, O Lord." Does not this miracle represent the present dispensation, when Christ is gathering into the Gospel net (the visible Church) all sorts, good and bad, without known numbers, in spite of divisions in the Church, and of ministers, each one of which, still imperfect, may well exclaim with Peter, "I am sinful." But the second miracle of this sort was after the Resurrection, the fishes were all large, and were precisely numbered, one hundred and fifty-three, and the net was not broken. And here have we not a representation of the final acceptance of the elect ("great fishes"), whose numbers are well defined when in Rev-

elation of each tribe "were sealed twelve thousand."

Peter's forward disposition no doubt made him active in those frequent disputes as "to which of them should be the greatest." The request that Zebedee's wife made, that her two sons, James and John, should sit, the one on the right and the other on the left of the Messiah, in his kingdom, filled the other disciples "with indignation," and we may well believe that no one was more indignant than Peter. That he had some prominence is clear from the list of the disciples in St. Matthew, x: "The first, Simon who is called Peter." Query: was he "first" only in order of enumeration? If so, why were there other examples of his importance? Why does he so often lead off as spokesman for all the disciples? Why, after the Resurrection, does he turn the key in opening the door to Matthias, to the converts at Pentecost, to Cornelius, and why does St. Paul say, "Then after three years, I went up to Jerusalem to see Peter and abode with him fifteen days"? This was St. Paul's first move after the three years he had been in retirement and had visited Damascus, and before he had fairly commenced his Apostolic work. It was at such an interview that St. Peter seemed to agree with St. Paul, that the latter should more specially "turn to the Gentiles," while he would be the Apostle of the "Circumcision." And yet this prominence of Peter seems to have gone no further. That it was not to be a permanent promotion seems plain from what Jesus said when the disciples were indignant on account of the ambitious request for James and John: "Whosoever will be great among you, let him be your minister."

Like St. Paul, St. Peter is an example of the marvelous transforming power of Divine grace. Before Pentecost how weak, vacillating, self-deceptive, proud, carnal, boastful, and cowardly. But after the fiery baptism of Pentecost he seems to have been another man. What courage in his Pentecostal sermon! What sublime boldness in his speech, when called to account for healing the lame man! Facing officers, who could have slain him at will, he exclaimed, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and

heard." And with what authority and conscious spiritual power, did he deal with Ananias and Sapphira!

His history is again linked with that of John, in the first recorded laying on of hands. Philip, one of the first seven deacons, was greatly blessed in his preaching in Samaria, for many believed and were baptized. And "when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them: Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the holy Ghost." It was with John also that Peter went to the Temple at the hour of prayer, when the lame man was healed. But after these two cases of joint labors, we read no more of any special co-operation between these two. The miraculous power of Peter now appears more than once. "They brought forth the sick into the streets and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one."

After this Peter made a circuit through all the cities of Judah, and at Lydda he healed Eneas, a man sick with the palsy, and the result was that all that dwelt at Lydda and [on the plain of] Sharon [on the sea-coast near Joppa,] "turned to the Lord." The last miracle recorded of Peter was one of peculiar interest. A devoted disciple of Joppa, named Tabitha (by interpretation Dorcas), after a life of good works and alms deeds, was taken sick and died. Her friends performed for the lifeless clay the last sad offices of love, and laid her in an upper room. The disciples in this city, hearing that Peter was at Lydda, near by, sent two men for him in haste. On his arrival, Peter was ushered into the presence of the dead, who was surrounded with a weeping company. Among them were widows who were "showing the coats and garments which Dorcas made while she was with them."

But Peter requested them all to leave the room, and then kneeling down he prayed that she might be restored to life. He next turned

toward the body and said, "Tabitha, arise." Gradually the tremor of life agitated her eye-lids. They opened. She saw Peter, and sat up. He lent her his hand and lifted her up, and called in the disciples and widows and presented her to them alive. All Joppa heard the good news, and rejoiced at the restoration of one so useful and beloved. Many were converted to Christ by this miracle.

The story of Cornelius naturally comes next in order. After raising Tabitha, Peter remained in Joppa visiting with a friend and namesake, Simon, a tanner. About noon one day, Peter was engaged in prayer on the roof of his host's house. The flat roofs, with their protecting railings, rendered the house-top often as favorable for retirement as the most secret closet. Here could the soul freely go up in worship to God under Heaven's broad blue canopy. Peter being faint and hungry, fell into a trance, and saw a wondrous vision. A sheet, fastened to Heaven at the corners, was slowly lowered so far as to allow Peter to see that on it were all kinds of animals, clean and unclean, in perfect accord. The carnivorous and herbivorous were alike gentle. Even the birds did no harm to the crawling worms. And Peter was astonished. Then he heard a strange voice, "Rise, Peter, kill and eat." But he replied, "Not so, Lord, for I have never eaten anything that is common or unclean." "And the voice spake the second time: What God hath cleansed, that call not thou common." Three times was this vision repeated, and Peter was thrown into a state of great mental excitement, studying what it could possibly mean. God showed him by a practical illustration. For while he was thinking, the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down and go with them, nothing doubting, for I have sent them." On going down, he learned from the men, that Cornelius, a centurion at Cesarea, about thirty miles north of Joppa, on the same coast of the Mediterranean Sea, had seen a vision. An angel had told him to send for Peter. The messengers were hospitably lodged until the next day, when Peter set out with them and some brethren, to see Cornelius. Arrived in Cesarea, he found the centurion with his "kinsmen and near friends," gathered together to hear him. Peter asked him for

what cause he had called for him, and on being told, he made the first speech to a Gentile audience as such, the first which opened, to others than Jews, the Church of Christ. It was now that Peter saw the meaning of the vision. The various nations of the world were henceforth to dwell together in the Church as peaceably as did the animals on that sheet. The Jew must not despise the Gentile. For now (as St. Paul so beautifully expressed it afterwards) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." And so Cornelius and all his friends listened attentively to Peter's inspired words, in which he set forth "Jesus of Nazareth" "to be the judge of the living and the dead," as One through whose "name, whosoever believeth on Him shall receive remission of sins." And while he was speaking, the eyes of the hearers grew strangely brighter, a spiritual expression lighted up all their faces. Converted Jews looked at them with wonder, because "on the Gentiles also was poured out the gift of the Holy Ghost." And the marvel grew still greater when the new converts suddenly began to "speak with tongues," that is, to talk various languages without having studied them. No one present was able to assert the old exclusiveness and interfere when Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Then Cornelius and his friends begged Peter to prolong his stay in Cesarea.

We next find Peter in the Holy City, answering to the serious accusation, "Thou wentest in to men uncircumcised and didst eat with them." Unpardonable crime, according to the old law. But Christian virtue, as viewed in the new light that shone from Heaven on that sheet in Joppa. On hearing Peter's explanation, the objectors were satisfied and exclaimed, "Then hath God also to the Gentiles granted repentance unto Life."

After this, Herod, being alarmed at the popular following of the Apostles, slew James, the brother of John, with the sword, and threw Peter into prison under guard of sixteen soldiers, to two of whom at a time the prisoner was chained.



TIMOTHY READING THE SCRIPTURES.

“Search the Scriptures, because ye think that in them ye have eternal life.”

The fervent prayers of the Church for him were quickly answered. On a night, when Herod was about to bring him out (whether for trial or death, we are not told), Peter was asleep in the prison, between his two guards, when suddenly a hand touched his right side. He awoke and perceived a supernatural light, and he saw an angel which "raised him up, saying, Arise up quickly." "And his chains fell off his hands." And the angel said unto him: "Gird thyself and bind on thy sandals: and so he did. And he said, Cast thy garments about thee and follow me." He obeyed, but imagined he must be dreaming. The great barred prison door swung open of its own accord, the angel led the Apostle into the street and one block from the prison, and then vanished. On realizing his position, Peter soliloquized his conviction that the Lord had delivered him by an angel. While pondering the matter over, he reached the familiar home of Mary, the mother of John Mark, where many were gathered together, praying, and no doubt at that meeting many prayers had been offered for Peter's deliverance.

As Peter knocked at the door, a young girl named Rhoda listened. She recognized the beloved voice of Peter and was so overjoyed that she could not open the door, "but she ran in and told how Peter stood before the gate." The friends thought she was crazy, but on her repeating her conviction, they said, "It is his angel." But the knocking continued while they were talking. At last they summoned courage enough to open the door, when Peter's face shone out brightly against the darkness behind him. They were indeed astonished. But he, making a sign to them to be quiet, told them how it was, and then he went away to some other house. Meanwhile there was a great excitement among the soldiers and guards who were responsible for his safe-keeping, and when Herod, on inquiry, could not find Peter, he had his guards slain according to the Roman law. But Peter returned to Cesarea.

This ends all that is written of this Apostle, except that scene in Antioch (already referred to), in which he received, "answering not a word," St. Paul's severe rebuke.

That Peter was married is plain from the account of Christ's healing of "Peter's wife's moth-

er," when she was "sick of a fever." As this was at Capernaum, it appears that Peter lived there then, and often entertained Jesus, as we read of "The house," as if it was well known. His wife accompanied him on his journeys, as we learn from St. Paul when he said: "Have I not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas?"

An old legend relates that his wife suffered martyrdom before him, and that as she was borne away from him his parting words were "O wife, remember the Lord!" The legends also say that he had a daughter called Petronilla, whom he cured of palsy. That he had a son, appears from the words in the last chapter of I. Peter: "Marcus, my son," but he may have meant his son in the Church.

Although little is said of St. Peter's travels, it is supposed that he preached in Babylon, because he says (I. Pet. 5: 13), "The Church which is at Babylon saluteth you," and he seems to be writing in that city. But some think that he meant Rome, which is spiritually called Babylon, on account of its wickedness. His epistles are sent "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." And he is believed to have traveled and preached in all those provinces. He knew familiarly the beautiful mountains of Cappadocia, Pontus and Northern Bithynia. He often passed over the plains of Galatia. He threaded the streets of Tyana, Melitene, Kaisareeyeh, in Cappadocia. He knew Sebaste, Tocat and An, at the base of the mountains in Pontus. Familiar to him were the seaport towns Trapezus, Polemonium and Amisus, where he touched on his coasting voyages on the Black Sea as he visited there, and Sinope, Cytorus, Sesamus, and Heraclea. He traversed the same road St. Paul had taken from Galatia to the West, and he was familiar with Nicæa and Chaleedon, cities afterwards famous for General Councils of the Church, in which his writings aided to bring about the final decision. This was a large and arduous field. Surely more than enough to tax his strength.

We have very contradictory testimony as to Peter's residence in Rome. Many believe that he was the first Bishop there, and that he held that diocese for twenty-five years, that he was

crucified with his head downward, at the same time and place where St. Paul was beheaded. Others prove to their satisfaction that St. Peter never was in Rome. On the whole, could we impanel a jury of the historians who speak of his sojourn in Rome, we could at best get only the verdict, "Not proven."

All agree, however, that he closed his noble career with a martyr's death, and that being offered the choice as to the mode, he selected the cross for the Master's sake, but would have his head downwards as unworthy to be treated exactly like his Lord. The account seems to be a natural one, especially in view of Christ's remarkable words to Peter, and John's comment on them: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."

ST. JOHN, THE EVANGELIST AND APOSTLE.

Youngest of the twelve, St. John was among the first to follow our Lord. His mother, Salome, the wife of Zebedee, brought her two sons James and John to the Saviour. Well knowing their worth, she asked with all a mother's pride, and in view of the temporal throne which Jesus was expected to establish, that they might sit, the one on his right hand, the other on his left in that kingdom. Judging of the fidelity and ability of their career as Apostles, we can not doubt that the mother was quite correct in her belief that as statesmen they would have excelled. Her ambition was the more natural, because her family was neither obscure nor poor. She felt that she and hers were entitled to special consideration. It has been supposed by some of the early writers of the church that Salome was a sister of Jesus; others think there is evidence that she was the sister of Mary, Mother of Jesus. If there were some such family relation, it makes her claim the more natural.

The calling of John and his brother James to follow Jesus has been given on a previous page. St. Mark adds that they "left the hired servants" with their father, implying that Zebedee was an employer, and, therefore, a man of some means.

While St. Peter stands next to St. Paul in the space occupied by his history in the New Testament, St. John is next to the "Great Apostle of the Gentiles" in the proportion of the authorship of its books. In this respect he is a contrast to his namesake John the Baptist, whose writings (if there were any) are not among the pages of Inspiration. John the Evangelist (this word meaning "Gospel writer"), Zebedee's son, was not forward in disputing, or asking questions, or in leadership. His was the trustful, loving, quiet spirit which at once received all the Lord's teachings and obediently followed Him, winning for himself the peculiar title, "The beloved disciple," and this, too, without exciting the jealousy of the others. So amiable was his temper by the power of divine grace, that men who, as rivals, might otherwise have envied him, seem to have rather rejoiced with him even in a promotion which comparatively cast themselves into the shade. The title, "The Beloved Disciple," proclaims tenderness of heart in both our Saviour and John. When, at the last Supper, John leaned on his Master's bosom, we behold a familiarity probably habitual.

As St. Paul was the great Apostle of faith, St. James of works, so was St. John of love. Each of these was essential to the beautiful symmetry of Christianity. Imagine the New Testament without St. John! Destitute of his love throbbing through it, how much less it would be to us! The Apostle of Christian love has written that little word for us one hundred and nine times! And the sentiments with which it is incorporated are peculiarly precious. No writings of our nearest friends can be more soothing and comforting than his. How near they bring the reconciled sinner to God! Our Saviour honored John peculiarly when he was one of the three, chosen to witness the Transfiguration, the raising of Jairus' daughter, the agony in the Garden, and when with three others, he heard on Mount Olivet the terrific prediction of the destruction of Jerusalem and the end of the world. And in addition to those marks of favor, he, with Peter, prepared the Passover for the Saviour, and when the thirteen were at the table, he alone reclined on the Master's bosom, and was beckoned to by Peter to ask who should be the betrayer, and on asking obtained the answer.

That this latter was an experience of peculiar value to him, is evident from the fact that no other writer records it, and that he, having had it in mind for years, set it down in his old age.

Of all the men who followed Christ, this disciple was nearest during the trial, and at the cross, and he was first at the Sepulchre after the Resurrection. And to him at the cross was given the precious charge, among the seven last words of the Saviour: "Son, behold thy Mother!" "From that hour this disciple took her to his own home." The facts that John had a home of his own, and that he was the youngest disciple and destined to outlive all the rest, were good reasons why he should take charge of the Mother of Jesus, but above these the crowning consideration was the amiable character that could ensure a peaceful home for the desolate mother.

St. John's intensity of devotion to the Master not only brought him first to the Sepulchre, but was the reason why in that race he "did outrun Peter." A few days afterwards, when Peter had been thrice asked by Jesus, "Lovest thou Me?" he wishing evidently to distract attention from his embarrassment, "Turning about seeth the disciple whom Jesus loved following, which also leaned on His breast at Supper and said: Lord, who is he that betrayeth Thee?" What a long paraphrasis John here uses. Mingled modesty and self-congratulation, or affectionate gratitude. "Peter, therefore, seeing him, saith to Jesus: Lord, and what shall this man do? Jesus said if I will that he tarry till I come, what is that to thee? Follow thou me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him that he should not die; but, if I will that he tarry till I come, what is that to thee?" "Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him he shall not die, but if I will that he tarry till I come, what is that to thee?"

The early Christians believed that they might live to see the second coming of Christ; and, therefore, they more easily thought that by special promise like this St. John might do so. The promise is, indeed, mysterious, but may it not mean that St. John was to tarry on earth until, in the visions in Patmos, he had seen the Lord as He will come?

The account of St. John after the resurrection is still more scant than that before. We first find him with Peter, going up to the "temple at the hour of prayer, being the ninth hour" (that is, three in the afternoon, the hour of the daily evening sacrifice). "And a certain man that was lame from his mother's womb was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple: who, seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none, but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand and raised him up; and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking and leaping, and praising God. And all the people saw him walking and praising God. And they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him." Then Peter preached a sermon which resulted in the conversion of five thousand.

That very evening these two Apostles were thrown into jail by the authorities, and the next day were called to account before the high priest and his kindred. Again the answer is made by Peter and with courage. "Now, when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been wrought through them is manifest to all them that dwell in Jerusalem; and we can not deny it. But that it spread no further among the people, let us threaten them, that

they speak henceforth to no man in this name. And they called them and charged them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we can not but speak of the things which we saw and heard." The healed man was more than forty years old. When set free, Peter and John returned to their friends and told them all that had happened. And then all raised their voices in a well-known Psalm of praise and prayer. No sooner was it over than "the place was shaken where they were gathered together, and they were all filled with the Holy Ghost." It was then that the hearts of the disciples in Jerusalem were so united in love, that they sold all their possessions, gave the proceeds to the Apostles, and lived from a common purse. Not one word is reported as from John in this most extraordinary outburst of love, but the result is so strikingly characteristic of his influence, that we may well believe that he was largely instrumental in bringing it about.

The next and last time when Peter and John were together, so far as the record goes, was at the laying on of hands on those Samaritan men and women who had believed and been baptized. The candidates were baptized by the deacon Philip, and afterwards the Apostles gave the other rite which was the means of conveying an additional gift of the Holy Ghost. Thus the Apostles both by baptism and the laying on of hands shared with others the Pentecostal gift, which had been bestowed on them in the form of fiery tongues.

It is thought that the Mother of Jesus passed to her reward fifteen years after St. John "took her to his own home." And this Apostle, having resided in Jerusalem until after the council described in Acts xv, went to Ephesus. Some say that he did not leave the Holy City until after the great war with Rome, A. D. 66 or 70.

Ephesus was the noblest city of Asia Minor, and was situated on its southwest coast, at the mouth of the river Cayster. As the "Eye of the East" it was a great port in the immense trade between Rome, the East and Egypt. Its capacious harbor was well filled with shipping. Its

great docks were covered with merchandise of all lands. Its men of wealth erected costly homes. Its vast theatre, cut out of solid rock in a hill, can still be identified. The city was at first colonized by Androclus, the son of Codrus, king of Athens. It grew rapidly, welcoming both Asiatics and Greeks. It was successively conquered by Cræsus, the Persians, the Macedonians, and the Romans. In 262 A. D. the Goths gave it its death blow. Only twenty inhabitants now live on its site. They call their village Ayasalak, meaning "Holy Theologian," evidently from St. John the Divine.

Is it not a satire on human, commercial, and heathen pride, that the entire city, once so populous and glorious, should perish, and that even its name should vanish from the map of the world, and its site be named after St. John? When first he landed there, he was but a fisherman, of the despised, conquered and scattered Jewish race; a refugee, it may be, from the then lately fallen city of Jerusalem. And now all who were once illustrious in Ephesus are forgotten, and the only name now commemorated there is that of the once obscure Jew!

The Emperor Domitian in the last year of his reign banished St. John from Ephesus to Patmos, a bleak, rocky island of the Mediterranean. It was on this island, and when "in the spirit on the Lord's day," that this Apostle received the wonderful Apocalypse. The Emperor Nerva, A. D. 96, restored him to liberty, and he returned to Ephesus, where he wrote his Gospel and Epistles. He seems to have exercised an apostolic supervision over a wide area in Asia Minor, and his influence was felt for centuries, and is yet a power in all that region.

According to Jerome, he continued to preach long after his natural strength abated, and when too feeble to walk he was carried to church every Sunday, and could only repeat his favorite words: "Little children, love one another." A story is told of his hearing that a former pupil had become a highway robber. St. John searched for him in the forest, tracked him to his lair, and plead with him so earnestly that he won him back to Christ.

Tertullian alone vouches for the account of St. John's failure to be a martyr. He has been

called "a martyr in will, but not in deed," because he was thrown into a caldron of boiling oil, from which he escaped unharmed.

The Gospel of this writer naturally divides into three parts. A heretic named Cerinthus had poisoned the minds of the Ephesians with many strange errors, by mixing together some of the sublime truths of Christianity with notions of Jews and philosophers. Against him St. John directs the first eighteen verses. From that point to chapter 20, verse 29, are given abundant proofs from Christ's words and works for the doctrine at the beginning of the Gospel. The third part is personal about the writer and his object in writing.

The First Epistle of St. John is general or as in the Greek, catholic, or universal, being not directed to any one city or district, but for all, without limit. It has six sections: Section One comprises the first seven verses, in which the true double nature of Christ is set forth and false teachers are opposed, and holiness and faith are declared necessary for communion with God. Section Two dwells on the universality of sin and our Blessed Lord's redemption, the tests of genuine belief and the necessity of keeping the commandments, of loving the brethren, and of shunning the world. Section Three emphasizes the truth (then denied by some) that Jesus is Christ. Section Four shows the privileges of true believers, their joy and duties, and the tests of the sons of God. Section Five gives means of recognizing Antichrist and false believers, and exhorts to true brotherly love. Section Six presents the union of faith with regeneration, love to God and His children, obedience to the Father and the victory over the world; repeating that Jesus is truly the Son of God, able to save us and to hear our prayers and intercessions. The conclusion reviews and repeats the preceding parts, rebukes inconsistency, and warns against idolatry.

To every devout Bible reader this is a favorite Epistle as a most efficient aid to self-examination as the test whether he is in the faith. One part of the book has been the subject of much controversy, chap. 5: 7-8, about the heavenly witnesses. The words are these: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are

one: And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one." The New Version omits the entire clause as not being found in all ancient manuscripts, but the doctrine of the words is so abundantly proven in other parts of Scripture that the omission makes no change in the faith of Christians. The earliest date assigned for the writing of this Epistle is A. D. 62, and the latest A. D. 92.

The Second Epistle of St. John, addressed to the "Elect Lady," is supposed by some to be addressed to a person, by others to the Church. It is an epitome of the first, besides being a commendation of care in Christian nurture of children, and an exhortation to continuance in the faith and to love and charity.

The Third Epistle is addressed to Gaius. There seem to be three of this name mentioned in the New Testament. One in Corinth, called by St. Paul his "host and host of the whole Church;" one in Macedonia, who was with St. Paul at Ephesus; and one in Derbe, a fellow-traveller of St. Paul. The Gaius addressed by St. John is so praised for hospitality that he may have been the Corinthian of that name who is commended by St. Paul for the same virtue. Besides his excellence in this respect, his firmness in the faith is well spoken of, and he is cautioned against Diotrephes, who was a "troubler in Israel;" while he is commended to Demetrius as a true friend.

The Revelation of St. John the Divine: This, the last and most mysterious book in the Bible, was very early received and commented on as inspired. It is called "The Apocalypse," the Greek word for "Revelations." The peculiar dignity and majesty of the thought, style and illustrations vindicate their claim to have come from God. The Book is divided into two principal parts. Part One deals with the then present, the seven churches of Asia. Part Two is devoted to the future of the world and the Church, reaching on to the grand view of "the end of things created," and even beyond to the beatific vision, the realms of bliss, and the King in His beauty. There is much in the book that is obscure, the prophecies yet unfulfilled, but there is also very much that is practical and full of comfort. The churches in all ages have profited

by the letters to those in Asia, and the afflicted and the dying have been supported and cheered by the unequalled and ravishing descriptions of heavenly happiness. Dealing with the great themes of historical epochs, the millennium, the judgment, the last days, hell, heaven, and ending with the prayer, "Amen. Come, Lord Jesus," it brings the inspired volume to a close with a sense of harmony like that created by the keynote at the end of a perfect anthem.

ST. MATTHEW.

This Apostle was surnamed Levi, and was the son of Alpheus. Matthew was a Galilean, but nothing is known of his history before his call to be a disciple, except that he was a tax-gatherer and sat like a Government revenue employee "at the receipt of custom." As such, he was probably of obscure birth and associations, and belonged to a class despised by the ordinary Israelite. This was natural on account of the odium attached to the tribute forcibly exacted by the tyrannical Romans from the conquered Hebrews, and on account of the dreadful cruelties and injustice often associated with the tax. As an example of such, Herod, in Jerusalem on one occasion, had the gates closed until he had proscribed a certain number and had all their property seized. And just after this, a demand being sent by Antony and Cleopatra for an increased levy to help pay for their dreadful extravagance in Egypt, forty-five men of wealth were murdered in cold blood at Herod's command, and all their fortunes seized on. In addition, Herod was forced to send to his superiors all his own crown jewels to make up the required sum. Can we wonder at the loathing with which Hebrews regarded the tax-gatherer? And can we not see that Jesus, in selecting an Apostle from such a class, designed to illustrate how "things that are despised hath God chosen, that no flesh should glory in His presence." The preaching of one associated with a business like that could not possibly prevail except by overwhelming convictions of its superhuman truth. God willed that Christianity should win its way entirely unaided at the first by human favor, power or wealth, so that men would be compelled to acknowledge its divine origin.

It is thought that Matthew's collecting office

was at Capernaum, a sea-port town on the west coast of the Sea of Galilee, where imports and exports paid custom, and passengers by water a tax.

It appears that when Matthew was called away from his business to follow Christ, he gave a farewell feast to his friends, and Jesus and His other disciples sat down with them. It was on this occasion that the question was asked by the Pharisees, "Why eateth your Master with the publicans and sinners?" And Jesus said, "They that are whole need not a physician, but they that are sick." He here also answered the question about fasting, and spoke about mending old garments with new cloth, or putting new wine into old bottles.

No further mention of Matthew occurs in the New Testament except in lists of the Apostles. But we know of his presence with the others at the Last Supper, and in the upper room where "these all with one accord continued steadfastly in prayer, with the women, and Mary the Mother of Jesus, and with His brethren." He also must have been one of those who at Pentecost received the fiery baptism of the Holy Ghost; and no doubt he was also present at the first General Council, mentioned in Acts xv.

Socrates, a writer of the fifth century, says that Matthew preached in Ethiopia, a territory now divided between Nubia, Sennar and Abyssinia; and it was a common opinion in ancient times that this Apostle was martyred at Nadabia.

It is generally believed that the Gospel of St. Matthew was written in Hebrew within eight years after the Ascension, and that very soon afterwards the author wrote it also in Greek; and it is said that a copy of this latter was found in the grave of St. Barnabas, 485 A. D.

This Gospel follows very nearly the order of time of the events narrated, but sometimes groups them more by connection of ideas than time. It is remarkable for perspicuity. It dwells more on the aspect of the Church as a kingdom than does any other part of Scripture, so that with many ancients his picture is accompanied with the lion's head, because the lion is king of beasts; but many others give this distinction rather to St. Mark. Other marked peculiarities of St. Matthew's Gospel are the Sermon on the Mount, the charge to the Apostles, the illustrations of the

nature of His kingdom, the prophecy on Mount Olivet, and the magnificent and sublime predictions of the Judgment.

ANDREW.

This Apostle is prominent at the beginning of our Saviour's earthly ministry, as the first layman who brought another to Jesus. For this, his day is first in the calendar of those churches that observe Saints' days. He thus leads the van of the noble army thus commemorated. But otherwise he is not a conspicuous figure in the Apostolic college. He was of Bethsaida, a son of Jona, and a brother of Simon Peter. It was Simon whom he brought to Jesus. The narrative of this event is elsewhere given in these pages. So, too, in the article, "Our Saviour's Life and Labors," will be found the record of the second and third appearances of Andrew in the Bible, the occasion when the multitude was fed with four loaves and two fishes, and that when Andrew and Philip brought to Jesus the message in the Temple, of the Greeks who desired to see Him, subsequently accompanying Him to the Mount of Olives, and listening there to His prediction of the fall of Jerusalem.

These slight allusions to Andrew are all that are afforded us in Holy Writ, and we have little else to say of him from other sources except tradition, there being no authorized history of him other than Scripture. From tradition we learn that his field of labor was Scythia, Greece and Thrace. Thrace was a large territory bordering on the Bosphorus and the Black Sea, and including a portion of what is now Turkey in Europe. Scythia was a much larger country, and not so definitely known. The name is variously interpreted to mean shooters (as indicating their superior skill with the bow), or dogs as showing that they were a despised race.

That he had his share of hardship, toil and persecution, there can be no doubt. All agree that at the last he won a martyr's crown, being crucified on the cross the shape of an X, which is ever since known as St. Andrew's Cross.

PHILIP.

Little Bethsaida was favored as the birth-place of several Apostles, among whom was Philip. He seems also to have been a fisherman, like

many of his fellow-citizens. A disciple of John the Baptist, he was one of those present at our Lord's Baptism and heard John's exclamation: "Behold the Lamb of God!" Some say he was the first, others the fourth, to follow Christ.

His first act recorded in the Bible was to bring Nathanael to Jesus. His next was to answer Jesus when questioned, "Whence shall we buy bread that these may eat?" From this, some have thought that he was the caterer for the little society comprising Jesus and the twelve.

On the evening of the last Supper our blessed Lord was discoursing with marvelous love and sympathy, when He said, "Let not your heart be troubled. Ye believe in God, believe also in Me."

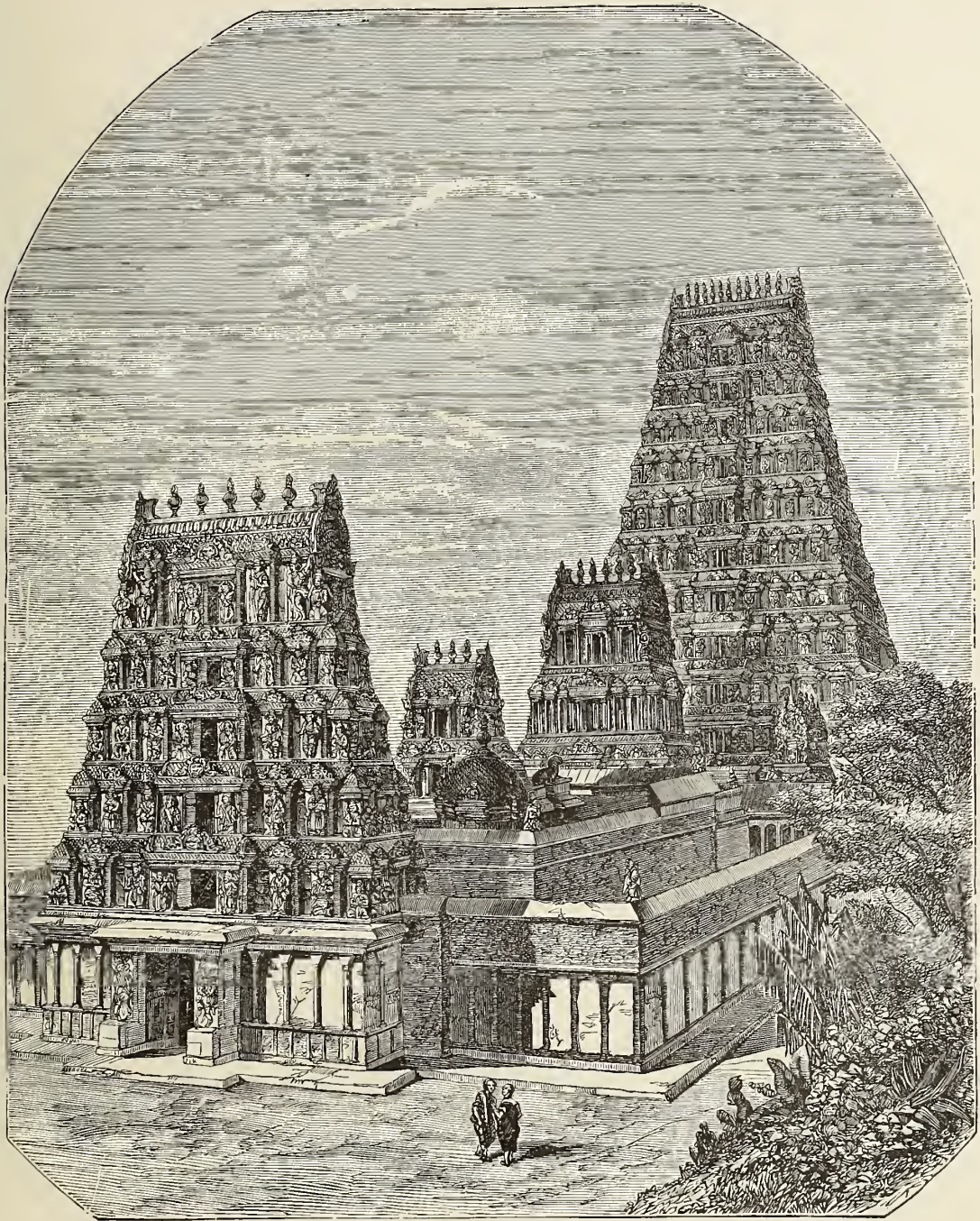
Occasionally the disciples interrupted Him with questions. When Jesus said, "If ye had known me, ye would have known my Father also, and from henceforth ye know him and have seen him," "Philip saith unto him, Lord, show us the Father, and it sufficeth us," "Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? He that hath seen me, hath seen the Father; and how sayest thou show us the Father?" So to Philip we owe it, that he drew from Jesus one of the most mysterious and yet soul-satisfying sayings of our Lord. No longer need we speculate! We shall see Jesus, and He will be all we ever shall see of God the Father.

Philip is heard from next, as interceding for the Greeks, who sought our Lord in the Temple on the last Tuesday before the Crucifixion, alluded to on this page in the article on St. Andrew.

Like several others, this Apostle is for the last time named among those who were praying together with the Mother of Jesus, before the election of Matthias. Church history adds that he preached in Phrygia and died in Hierapolis in Syria.

BARTHOLOMEW.

This name is in the list of the Apostles, but like several others, Bartholomew had no biographer. He is thought to have been the same as Nathanael. One reason for this supposition is that Nathanael was called to Jesus by Philip, and is only once again mentioned by that name. And, afterwards, in three out of the four lists of the Apostles, Bartholomew's name is next to



THE TEMPLE OF JUGGERNAUT, INDIA.

that of Philip, and Philip is just before him, as if in remembrance of the fact of his having been first of the two converted. The whole name may have been Nathanael Bartholomew. The first name means, "The Gift of God," and the second, "The sun that suspends the waters." The second name also may express his filial relationship. Jesus recognized this Apostle as "An Israelite in whom is no guile." We hear of him first as "under the fig-tree," where Jesus saw him, apparently when to ordinary mortals he would have been out of sight.

May he not under that tree have had some peculiar religious experience that marked the place and time as of special importance to him? Perhaps it was there that he was meditating on some old prophecy about the Messiah, so that this call to Jesus was really a fulfillment of it.

"Philip findeth Nathanael, and saith unto him, we have found him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph." And from the answer, it seems that Nathanael knew where Joseph lived, for he asked: "Can any good thing come out of Nazareth?" So we owe to him that proverbial expression.

In his first interview with Jesus, Philip learns that He was foreshadowed by the type of Jacob's ladder, for Jesus says with solemn emphasis: "Verily, verily, I say unto you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man." Beautiful figure this to express Our Blessed Lord's Mediatorship, by which He in Himself brings God down to man and raises man up to God! The only other mention of Nathanael by that name, is after the Resurrection of Jesus: "There were together Simon Peter and Thomas, called Didymus, and Nathanael of Cana of Galilee." Thus we know that he shared the privilege of witnessing the second miraculous draft of fishes which has been discussed in the article on St. Peter. We also thus learn that Nathanael was of Cana. From his fishing with Peter, he is supposed to have been a fisherman by vocation. We know that he was with the remainder of the eleven at the several interviews with Jesus after the Resurrection, and at the Ascension, and also that after that, he assembled in prayer with them and with "The Mother of Jesus," and with her

he thenceforth vanishes from the pages of inspiration.

Eusebius writes that Pantænus found a copy of the Hebrew Gospel of St. Matthew among the Indians, and that it had been left there by the Apostle Bartholomew. Jerome says the same. However, as the name "Indian" was anciently used for several nations, this account leaves the scene of Bartholomew's labors very uncertain. Mosheim and Neander think that it was Arabia Felix inhabited by Jews, because they could understand Hebrew.

There is an uncontradicted tradition that this saint was flayed alive, and then crucified head downwards at Albanopolis in Armenia, or as Nicephorus wrote, at Albanopolis in Cilicia. There was a spurious Gospel written in his name. St. Bartholomew is commemorated on August 24th, in churches that observe Saints' days.

JAMES, THE JUST.

James, the son of Cleopas, or Alphæus and Mary, was also called James the Less. St. Jerome says that his mother was the daughter of Aggi, brother of Zacharias, the father of John the Baptist, and hence he was called our Lord's brother, as being of his kin. And in this sense many understand the expression used also of others, "The Lord's brethren." In Galatians, 1:13, we read of "James, the Lord's brother," but scholars admit it to be difficult to decide which James this is. The name of James, the son of Alphæus, is found in the list of the Apostles, but there is no account of the time, place, or manner of his call.

At the council at Jerusalem he seems prominent. St. Paul calls on him first when coming to Jerusalem. In the grand argument in 1. Corinthians, on the Resurrection, it is said that the Risen Saviour appeared to James, as if He vouchsafed to him a special private interview. In Galatians "certain" are mentioned, "who came from James," and the inference is that at that time his influence was on the side of Jewish exclusiveness, as contrasted with the new liberality of St. Peter's vision in Joppa, and of the Jerusalem Council, admitting Gentiles to full Gospel privileges. Antiquity unites in calling this James the first Bishop of Jerusalem.

His conspicuous devotion to The Master won

for him the title, "The Just." In A. D. 62, at the Passover, he was crowned with martyrdom. According to tradition, the enraged Jews cast him from the battlements of the Temple and then beat him to death with a fuller's club. On his knees, at the very last, like Jesus and Stephen, he prayed for his murderers.

JUDE.

This Apostle is also called Thaddeus and Leb-beus. His father was Alpheus, so that he was brother of James, the Less. One question of his to Christ is recorded: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?"

He was with the other Apostles after our Lord's Ascension, and on the day of Pentecost. It is thought that he preached and wrought miracles through Judea. It is also believed that he labored in Arabia, Syria, Mesopotamia and Persia. Truly an extensive field. There is, however, no authentic itinerary of him, nor any account of his death. Eusebius relates that he was married and had children. Domitian, the Emperor, was informed that some descendants of king David still survived. He ordered them to be brought before him. They proved to be two grandchildren of the Apostle Jude, the brother of our Lord. On being asked their vocation, they said that they were farmers. They replied to other questions that the kingdom of Christ was spiritual, and that it would not appear till the end of the world, and so they were permitted to return unmolested to their fields, the Emperor pronouncing them harmless.

THOMAS.

This Apostle is also called Didymus, or twin. He was probably born in Galilee, but there is a tradition that his native city was Antioch, and that he had a twin sister named Lysia. When word was brought to Jesus that Lazarus was dead, Thomas said, "Let us go that we may die with him." He thus seems to show a perfect readiness to die, and a great love for the departed friend.

The most remarkable record concerning Thomas was his refusal to believe in the Resurrection of Jesus, until he had put his fingers into the prints of nail and spear. But as the Master per-

mitted this test and rebuked him not, it would seem that a reasonable skepticism which yields only to sufficient evidence is no sin, and is likely to be furnished such proofs as will give the needed faith. It is said that Thomas preached in Parthia and Persia, and that he died in Edessa.

SIMON.

This Simon was called Zelotes, and is supposed to have been naturally of an ardent, enthusiastic temperament. Another of his appellations is Canaanite, implying that he was a Gentile of Cana, in Galilee, and some have thought him the bridegroom at the famous marriage there. There is no mention of any word or act of this Apostle in Holy Writ. We have merely his name among the twelve. According to tradition he preached in Northern Africa, from Egypt to Mauritania, and went as far as the Isle of Britain.

JAMES.

This is the name of two and perhaps three persons mentioned in the New Testament. Of these we write now of the son of Zebedee, and brother of John, the Evangelist. For some unknown reason he was called "the great." These brothers were fishermen on the Sea of Galilee, and probably lived in Bethsaida. Zebedee's wife was named Mary Salome. Some have believed that she was sister of the Virgin Mary, but there is no accepted authority for the belief.

James shared with Peter and John the four privileged meetings at the raising of Jairus' daughter, the Transfiguration, the prediction of the destruction of Jerusalem, and the night watch in Gethsemane. He seems to have been willing at first to claim with John the best offices of the expected temporal kingdom of Christ, as his mother, in his presence, asked them for her two sons. Jesus calls them Boanerges, meaning "Sons of Thunder."

To James the great, belongs the honor of having been the first Apostle to die for Christ, as he was beheaded by Herod, in Jerusalem. Several Spanish writers claim (apparently without reason) that this Apostle once made an extensive missionary tour, particularly through Spain, and that his body was carried to that land for burial. It is related by Clement of Alexandria, that the officer who led St. James to the scene

of martyrdom, was converted on the way by his noble spirit and conversation, avowed his faith, and was beheaded with him.

ST. MARK

Was not one of the Apostles, nor was he a companion of Jesus. But he is supposed to have been one of the original seventy disciples. In Acts xiii, he is also called John. The only allusion to his family is where we read in Colossians, that he was "sister's son to Barnabas." We may well believe that his uncle, a man "full of the Holy Ghost," helped to turn his mind, and perhaps that of his mother, towards Christ and His ministry. The piety of his family rendered his home a favorite meeting-place for the early Christians, for when Peter escaped from prison by the help of the angel, "he came to the house of Mary, the mother of John, whose surname is Mark; where many were gathered together and were praying."

St. Mark was probably a Jew. As St. Peter calls him his "son," he is supposed to have been a convert and companion of his, and to have written his Gospel by dictation of that Apostle. St. Barnabas, no doubt, introduced him to St. Paul, who accepted him as a companion in many of his travels, as is duly mentioned in the article in this volume on St. Paul.

The time of the writing of St. Mark's Gospel is unknown. But its genuineness has never been questioned by the primitive Church. All agree that it was written in Rome, and from the last verse we judge that the Apostles were then scattered far and wide on their various missions, as he says, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

As the Apostles did not all quit Judea before about A. D. 50, it is thought the date for this Gospel must be about 60 to 65 A. D. Very many say that it was called for by many who had heard St. Peter preach, and who desired the Gospel in a permanent form. All that relates to Peter is narrated with as much exactness as if it had been written by that Apostle himself. There is beautiful candor in showing all his weaknesses and faults, and true humility in mention of his virtues. It is evident that Peter witnessed all that is related in this Gospel, and

the particularity of an eye-witness is continued throughout. One peculiarity is faithful delineation of the human in Christ. His gestures and motions are noticed as if watched by a loving and dutiful disciple. There is such a similarity in parts to the Gospel of St. Matthew, that some have thought it must be a condensed copy of the older Gospel, but proofs of independence are sufficient to encourage the prevailing opinion that the writer had never seen the book of St. Matthew.

It was the belief of some that St. Mark was martyred. On the other hand, Eusebius, the first church historian, and Jerome, who gave us the Latin version of the Old Testament, both wrote that after writing his Gospel, he delivered it to those who had asked for it, and departed into Egypt. He is supposed to be the father of the Church in Alexandria, where he died and was buried in the eighth year of Nero's reign.

His Gospel contains sixteen chapters, and these may be divided into three parts. Part One, the first thirteen verses, comprises the history of events from the Saviour's baptism to the more public portion of His work on Earth. Part Two, from the fourteenth verse of the first chapter to close of tenth chapter, contains the sermons and doings of our blessed Lord from the first Passover to the second, and also an account of what took place in His career, from the third to His last Passover. Part Three, the remainder of the Gospel narrates the transactions of Holy Week; our Lord's Triumphal Entry into the Holy City on Palm Sunday; Passover-day, that is, from Thursday evening to Friday evening of Holy Week, including the institution of the Lord's Supper; our Lord's agony in the Garden of Gethsemane, His betrayal by Judas, his trial, crucifixion, burial, resurrection and ascension.

Much controversy has arisen as to whether the last five verses of the Gospel really were written by St. Mark. The only reason for doubting it is, that some ancient manuscripts are without them. But the weight of argument is in their favor, and they are retained in the latest translation.

ST. LUKE.

The little we know of St. Luke increases our desire to know more. The artist, the accomplished scholar, the skillful physician, the trav-



PILGRIM COSTUMES.



THE SHIP MAYFLOWER.



LANDING OF THE PILGRIMS.

eler, the elegant writer, the amiable and faithful friend, what chapters for an interesting biography he could have furnished. In these days, when lives of many unimportant men are written, when inane details fill pages of stupid books, how much we would prefer more knowledge of such a man as St. Luke. But God knows what is best for us, and in the few details given of this servant of His, He suggests far more than He sets forth. His name is a contraction of Lucanus, and shows a heathen ancestry. As the free Roman despised the practice of medicine, Luke must have been either a slave or a freedman. There is no certainty that he was a Jew, although from his having traveled with St. Paul, many infer that he was. Nor is the notion that he was one of the 70 disciples, consistent with his professing that he was not an eye-witness of the life of Jesus. The opinion prevails that he was a Gentile, who when young, had become a proselyte to Judaism, and that in Antioch, his native city, he was converted to the religion of Jesus. He was not an Apostle, nor is there any reason to think, as some have done, that he was one of the two who walked with the risen Saviour to Emmaus.

We first hear of him as starting with St. Paul from Troas just after the vision of the "man of Macedonia," who said, "come over and help us." This was a most important crisis in the annals of Christian missions. When first about to commence planting the Church in Europe, it was well that the little band should be reinforced by such an one as St. Luke. It is conjectured that St. Paul's failing health rendered it expedient to have a physician with him. The duty of private secretary was added, so that the doctor was missionary annalist also, and recorded in the "Acts," the account of this and subsequent journeys.

The voyage from Troas to Philippi, across the Ægean Sea, was full of interest and beauty. As the little missionary band stood on the wharf, ready to depart, "the morning star appeared over the cliffs of Ida. The sun rose and spread the day over the sea and the islands as far as Athos and Samothrace. The men of Troas awoke to their trade and their labor. Among those who were busy with their shipping in the harbor, that morning," we know now the names of only

four, Paul, Timotheus, Silas and Luke. How utterly unconscious all the others of the importance of these four. How divinely conscious these four of the world-embracing and world-enduring consequences of this voyage. At the longest, it could have occupied five days, but with a favoring wind it was only two days, before they, for the first time, set foot in Europe, at Philippi. This city had been founded by the father of Alexander, who named it after himself. Its site had been known as "The place of fountains," on account of its many springs. It is associated with the growth of the Macedonian Empire and the dawn of the Roman, and now Paul, Timotheus, Silas and Luke, four conquerors, arrived to lay here the foundation of another Empire, wider and more enduring than either.

In the article on St. Paul, enough has been said of what transpired here during this first visit. On departing for the South, St. Paul left the infant Church at Philippi in charge of Timotheus and St. Luke. From this point until St. Paul's return to the city, St. Luke writes like an historian, recording the accounts reported by others, although he uses the first person, as an eye-witness, in writing up the journey from Troas to Philippi, and the subsequent history of St. Paul, from his last arrival at Philippi until his last Roman imprisonment, during which time St. Luke was his constant companion.

It has been conjectured that Luke's special work was like that of our navy chaplains, principally among seamen. Certain it is, that his reinforcing with his professional skill, the preaching of St. Paul, and his doing the work of an evangelist, has been a great inspiration to modern medical missions. Christians are specially effective in converting the heathen, when they have as co-laborers religious physicians to demonstrate that Christianity alone of all religions teaches the proper care of the human body, and is associated with genuine medical science.

We do not hear of St. Luke again until in Acts xx:6, he says, "We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we tarried seven days." There St. Luke was a sympathetic witness of St. Paul's labors. He shared "The breaking of bread on the first day of the week," and heard the speech "prolonged" "until

midnight," and saw Eutychus fall from the third-story window and revive again, and so through all the remainder of St. Paul's life. This sacred writer never mentions even his own name except when necessary. We discover him principally by the first pronoun. He never points at any of his own doings or virtues. But in Colossians, St. Paul calls him "Luke, the beloved physician." How much is implied in these four words, they can understand who know by experience how one's love and gratitude go out toward the faithful doctor to whom, under God, is due recovery and health. Had some one else recorded the history of St. Paul we might have known some examples of relief and cure ascribed to the skill of "the beloved physician." But it is enough for him that his record is on high, and for us that we know as much about him as the Holy Spirit has deemed best for us. Another touch of love and pathos is given in St. Paul's writing from his Roman prison: "Only Luke is with me." Faithful friend, whom "bonds and imprisonment" could not drive to desertion!

The close of his career is no better known than its beginning. There is no account of his martyrdom, and the inference is that he was among the few of the early Christian workers who died a natural death. Antiquity was ever unanimous on the writings of St. Luke. A few in modern days have endeavored to dispute the authority of the first two chapters of his Gospel, but in vain. All true criticism shows that the Gospel is complete as it stands.

This writer excels for classic purity and beauty of diction of style, and in his Gospel gives some most valuable items not elsewhere recorded. The

touching parable of the lost sheep, the lost money, the prodigal son, and that of the rich man and Lazarus; the account of the two disciples walking with the risen Saviour to Emmaus; the parable of the good Samaritan, the story of Martha and Mary, the miracle of the dumb devil, one version of the Lord's Prayer, the parable of the rich fool and his barns, that of the barren fig tree, the Sabbath-day healing of the man with dropsy, the parable of the great supper, the healing of the ten lepers; the stories of the importunate widow, of the Pharisee and publican, of the ruler who would follow Christ, but was hindered by his riches; the cure of a blind man at Jericho, the notice of Zaccheus, the parable of the ten pieces of money, besides many very important discourses of Christ, are among the things handed down to us principally or only by St. Luke.

The best authorities agree that this Gospel was written in Greece about 63 or 64 A. D., and primarily for the use of Gentile believers. St. Luke pays less attention than St. Matthew to the order of time, and groups his subjects more freely together as suggested by their natural relations.

MATTHIAS.

This was the successor of Judas, and was the first one added to the apostolic college after the Resurrection. He was elected by lot, in accordance with a speech made by Peter, and in answer to prayer. He had been one of our Lord's seventy disciples, and an eye-witness of the Master's earthly ministry, and was therefore qualified, like the others, to bear witness.

—*Rev. Wm. C. Hopkins.*



THE STAR OF BETHLEHEM.

“A bright light fell upon the path before them.”—
[See p. 184.]

No. 11.—Modern Palestine.

DIVISIONS.

Batanea.	F—c
Galilee.	C—c
Iturea.	E—b
Judea.	C—e
Moab.	D—f
Perea.	D—d
Phenicia.	C—b
Syria.	D—a
Tetrarchy of Philip.	E—c

RIVERS.

Abana.	E—a
Arnon.	D—f
Belus.	C—c
Crocodile.	B—c
Jabbok.	D—d
Jordan.	D—b
Kanah.	B—d
Kishon.	C—c
Leontes.	D—a
Nahr el Aujeh.	B—d
Nahr Falik.	C—d
Nahr Rubin.	B—e
Pharpar.	E—b
Yarmuk.	D—c

WADYS.

Ajlum.	D—d
El Adar.	B—f
Farid.	C—d
Ghuzzeh.	B—f
Hadur.	D—e
Jalud.	C—c
Kelt.	C—c
Kerak.	D—f
Safiyeh.	B—e
Yabes.	D—c
Zerka Main.	D—e

MOUNTAINS

Ebal.	C—d
Gerizim.	C—d
Hermon.	D—b
Jebel el Tur (Tabor).	C—c
Lebanon.	D—a
Pisgah.	D—e
Tabor.	C—c

SEAS.

Bahr Lut (Dead).	D—f
Bahr Tubariyeh	
(Tiberias).	D—c
Dead.	D—f
Galilee.	D—c
Mediterranean.	B—c
Merom.	D—b

CONVENTS.

D. Rophbat.	C—a
K. Jurrah.	C—a
Mer Elyas (church).	C—a

TOWNS AND RUINS.

Abbek.	C—e
Abdeh.	C—b
Abel Meholah.	D—d
Abil.	D—c
Accho.	C—c
Adas.	C—e
Adbun.	C—b
Ahu Shushch.	D—c
Al.	C—e
Aiha.	D—a
Ain.	C—d
Ain es Sultan.	C—e
Ajalon.	C—e
Alia.	C—b
Amateh.	D—c
Amwas.	B—e
Anab.	B—f
Anab.	C—f
Ararah.	C—f
Arcoer.	D—f
Arsuf.	B—d
Ary.	E—c
Ashata.	D—b
Ashdod.	B—e
Asher.	C—d
Askar.	C—d
Attarus.	D—e
Audeta.	C—d
Badch.	C—b
Balua.	D—f
Bartim.	D—e
Bartin.	C—d
Bedus.	C—d
Beer-Sheba.	B—f
Beita.	C—d
Beit Amrah.	C—f
Beit Aras.	D—c
Beit Awah.	B—f
Beit Jibrin.	B—e
Beit Kurm.	D—f
Beit Lahm.	C—e
Beit Shit.	B—e
Belat.	C—b
Berdela.	C—d
Bereikut.	C—e
Bethel.	C—e
Bethanath.	C—c
Beth Haran.	D—e
Beth Horan.	C—c
Beth Jeshimoth.	D—e
Beth-Shean.	D—c
Beth-Shemesh.	C—e
Bir Kerazeh.	D—c
B. Mir Sim.	B—f

B. Nusib.	B—e	el Melsinat.	C—c
B. Sakarieh.	C—e	el Mazari.	D—f
Burak.	E—b	El Muneidhira.	F—d
Burjen N meirah.	D—f	el Murakah.	C—c
Busrah.	E—c	el Musmeih.	E—b
Busuliyeh.	C—d	el Nasireh (Nazareth).	C—c
Butreih.	C—b	el Ormah.	C—d
Canah.	C—c	Elusa.	B—f
Carmel.	C—f	Engedi.	C—f
Cesarea.	B—c	er Ramah.	C—e
Chalcis.	D—a	er Riha.	D—c
Chephirah.	C—e	Er Rihah.	D—f
Chesalon.	C—e	Ershef.	C—b
Colonia.	C—e	Eshtemoa.	C—f
Dama.	E—c	Es Salt.	D—d
Damascus.	E—a	es Samieh.	C—e
Danaba.	E—a	Es Sauwarah.	F—b
Daphne.	D—b	Es Sawiyeh.	B—d
Dawabi.	C—e	Es Sukkaniyeh.	B—e
Deir Balut.	C—d	et Tell.	E—a
Deir Dama.	E—c	Ez Zebireh.	E—b
Deir el Ashayir.	E—a	Fern.	C—b
Deir el Belah.	A—e	Fugua.	D—f
Deir Kulah.	C—d	Gadara.	D—c
Deir Samit.	B—e	Gath.	B—e
Del Mir.	C—d	Gaza.	B—e
Dera.	E—c	Gerar.	B—f
Dhekir.	F—b	Gibea.	C—e
Dibon.	D—f	Gibea of Saul.	C—e
D. Istia.	C—d	Gibeon.	C—e
Docus.	C—e	Gilgal.	C—e
Dor.	B—c	Hadarah.	B—c
Dumah.	C—f	Hafair.	D—f
Ed Deir.	D—d	Hajar Lesbah.	C—e
Ed Dur.	E—c	Halbul.	C—e
Edhra.	E—c	Hamet Ammah.	D—f
Edumia.	C—d	Harem es Shaur.	F—b
Eglon.	B—e	Harnasi.	C—c
Eib.	E—e	Hatta.	B—d
el Afineh.	F—c	Hazor.	C—c
Elaz.	D—e	Hazur.	C—b
el Auyeh.	C—e	Hebran.	F—c
el Bukah.	D—c	Hebron.	C—e
el Burj.	C—b	Hefr Saba.	B—d
el Bussah.	C—b	Heieli.	B—c
el Chazyeh.	C—a	Heimer.	D—f
el Danum.	C—c	Heshbon.	D—e
el Fuleh.	C—c	Horah.	D—b
el Fuheis.	D—d	Hummam.	D—c
el Habb.	C—f	Hurah.	C—b
el Hadr.	F—b	Huseifa.	E—b
el Hamir.	E—b	Huwara.	C—d
el Husn.	D—c	Idmah.	C—e
el Kamon.	C—c	Irbid.	D—c
el Katanah.	D—b	Irbid.	E—c
el Khauduk.	D—c	Jabeih.	D—c
el Kireh.	C—c	Jacob's Well.	C—d
el Kuds (Jerusalem).	C—e	Jahaz.	D—f
el Kureiyeh.	E—c	Jalum.	C—c
el Malikiyeh.	D—b	Jardei.	C—b
el Maslubiych.	D—e	Jedal.	E—c
el Matabein.	B—c	Jedur.	C—e



*Saidnaya
DANAHA

Helbon

*Manstia

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Menin

*et Tell

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Kefr Kulk

*Damascus

*Daraya

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Kefr Kulk

*B. PHARPAB

*Tell Mania

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Kefr Kulk

*Burak

*E's Sauwara

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Kefr Kulk

*Shearrah

*Kureim

*Eib

*Melihat Hazkin

*Rudhimeh

*el Hadr

*Jabal

*Munissus

*Sawemirah

*Dair Dama

*Rusek el Hany

*Nejran

*Ed Dur

*Mirduk

*Kanayal

*Hebran

*el Afneh

*el Kureiyeh

*Busrah

*El Munaidhirah

*Kefr Kulk

*Dair el Ashayir

*Rukleh

*Kefr Kulk

*Tell Jemna

*Um el Kabr

*Khasim

*Kersa

*Redjum el Abhar

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*Redjum el Abhar

*el Hsn

*Tell Jemna

*Um el Kabr

*Khasim

*Kersa

*Redjum el Abhar

*el Hsn

Jefat.....C—c	Makaur.....D—e	Saidnaya.....E—a	Tell Zif.....C—f
Jembeh.....C—f	Maklub.....D—d	Sakut.....D—d	Temple (<i>ruined</i>).....D—f
Jemua.....D—c	Malia.....C—b	Samaria.....C—d	Temple (<i>ruined</i>).....D—a
Jerash.....D—d	Mansia.....D—a	Sataf.....C—e	Teyasir.....C—d
Jericho.....C—e	Maon.....C—f	Sawah.....C—f	Thala.....C—d
Jerusalem.....C—c	Mar El yas (<i>church</i>).....C—a	Selameh.....C—c	Tibneh.....B—e
J. Fureidis.....C—e	Marehab.....B—e	Selamah.....C—f	Tibneh.....C—e
J. Jedua.....C—d	Masada.....C—f	Seilun.....C—d	Till.....C—d
Jiljilia.....C—d	Massisa.....C—b	Shaarah.....E—b	Tubas.....C—d
Jisr Khardeli.....D—b	Melihah.....E—c	Shafat.....C—e	Tulluzah.....C—d
Joppa.....B—d	Melihat Hazkin.....E—b	Shiuk.....C—e	Tyre.....C—b
Judeideh.....C—d	Menin.....E—a	Sibla.....C—e	U. Bethhoron.....C—e
Julias.....D—c	Mera.....D—f	Sidon.....C—a	Um Aweh.....C—c
Jurah.....C—f	Meraik.....D—f	Sihan.....D—d	Um el Amad.....C—b
Jurish.....C—d	Meraissid.....D—f	Sihon.....D—f	Um el Kubr.....D—c
Kades.....D—b	Meskarah.....C—c	Sir.....D—e	Um el Jemal.....E—d
Kahal.....C—e	Mezeirah.....C—d	Sobah.....C—e	Um esh Shukaf.....B—f
Kahn el Hudhrum.....C—e	Mirkib.....C—f	Socho.....C—f	Um Lakis.....B—e
Kahn Minyeh.....D—c	Michmash.....C—e	Sudeid.....C—f	Um Rush.....C—e
Kelat Aisafa.....D—b	Mirked.....C—f	Sura.....C—e	Yafa.....B—d
Kana.....C—b	Mokhtarah.....C—b	Suf.....D—d	Yebna.....B—e
Kefr Abil.....D—d	Moladah.....C—f	Sur.....C—b	Zawata.....C—d
Kefr Birim.....C—b	Mukeibileh.....C—c	Suk.....E—a	Zeineh.....C—c
Kefr Bussa.....C—d	Murduk.....E—c	Sunamein.....E—b	Zoar.....D—f
Kefr Habur.....D—b	Murussus.....E—c	Suweimirah.....E—c	Zuweira el Foka.....C—f
Kefr Kuk.....D—a	Nablus.....C—d	Tagara.....B—e	Zuweira el Tahta.....C—f
Kefr Saba.....B—d	Neby Mashuk.....C—b	Taiyibeh.....C—f	
Kerioth.....C—f	Nejran.....E—c	Tawahin es Sukkar.....C—e	
Kersa.....D—c	Nemeirah.....D—f	Tekua.....C—e	
Khan Meithelum.....E—a	Neve.....E—c	Tell.....C—b	
Khastin.....D—c	Nez Zaharany.....C—a	Tell Arab.....C—b	
Khanzirch.....D—f	Nubathiyeth.....C—b	Tell Ashareh.....D—c	
Khirbet Khazaleh.....D—e	Nuzib.....C—e	Tell Akhmar.....B—f	
Khirbet Mukbeleh.....E—d	Orak.....D—f	Tell Arad.....C—f	
Khirbeth Libb.....D—e	Pasdamim.....B—e	Tell Dubba.....C—b	
Khubah.....E—b	Porphyreon.....C—a	Tell Dibbin.....D—b	
Khurbet es Sumrah.....D—c	Rabba.....D—f	Tell Dothan.....C—d	
Khunin.....D—b	Rajum Selim.....D—f	Tell el Kady.....D—b	
Khuthuleh.....F—b	Ramah.....C—e	Tell er Ram.....D—e	
Kureiyat.....D—b	Rejum el Abhar.....D—c	Tell Fit.....C—d	
Kusr el Jehud.....D—c	Refa.....C—d	Tell Geser.....B—e	
Kusbur.....C—e	Rentieh.....B—d	Tell Horah.....B—f	
Kuryet et el Anab.....C—e	Ridgah.....D—d	Tell Hum.....D—c	
Kulat Meis.....C—b	Rimmon.....B—f	Tell Humrak.....D—d	
Kulat Ibn Maan.....C—c	Roman Road.....D—d	Tell Hazur.....C—c	
Kunawat.....E—c	Rubda.....C—c	Tell Irmith.....C—b	
Kuroibeh.....C—d	Rudhaimah.....F—b	Tell Jemah.....B—f	
Kureim.....E—b	Ruined Temple.....D—f	Tell Kasis.....C—c	
Labone.....C—b	Ruined Temple.....D—f	Tell Lekyeh.....B—f	
Latron.....C—e	Rukleh.....D—a	Tell Metsillim.....C—c	
Luhiteh.....E—b	Rummiet Rum.....D—a	Tell Mania.....E—b	
Magdelain.....D—f	Ruseir el Hariry.....E—c	Tell Melaha.....B—f	
Mahneh.....E—c	Saida.....C—d	Tell Sheriah.....B—f	

EXPLANATION OF ARABIC WORDS.

<i>Abu</i>	Father
<i>Ain</i>	Fountain or Spring
<i>Bahr</i>	Sea
<i>Beit</i> (Hebrew <i>Beth</i>).....	House
<i>Bir</i>	Well
<i>Deir</i>	Convent
<i>Jebel</i>	Mountain
<i>Jasr</i>	Bridge
<i>Kefr</i>	Village
<i>Khan</i> , Inn, or Stopping Place	
<i>Khurbet</i>	Ruin
<i>Kusr</i> or <i>Kasr</i>	Castle
<i>Mar</i>	Christian Saint
<i>Musa</i>	Moses
<i>Nahr</i>	River
<i>Neby</i>	Prophet
<i>Nubb</i>	Pass
<i>Samwil</i>	Samuel
<i>Tell</i>	Hill, or Mound
<i>Um</i> or <i>Umm</i>	Mother
<i>Wady</i> , Valley or Water-Course	
<i>Wely</i> , Tomb of Moslem Saint	

Origin and Growth of Sunday Schools.

The Sunday School is the mightiest movement in the modern Church. The idea is not altogether modern. Its germ may be found in the heart and life of Abraham. For did not God say of that "father of the faithful": "He will command his household after him"? The training of the young both by precept and example is plainly taught in the Bible as one of the highest of parental and social duties. Moses enjoined it upon Israel with the utmost solemnity. They must teach their children diligently all the commandments of the Lord. When the son asked of his father the meaning of any service or observance, the latter must not fail to furnish the information desired. These precepts were never entirely forgotten, and at times were obeyed with scrupulous care. After the return from Babylon there seems always to have been a Bible school connected with every synagogue. It is probable our Saviour attended such a school in his childhood. The memorable scene at Jerusalem, where he sat among the doctors (teachers) of the law, hearing them and asking questions, is supposed by many to represent him as attending, on this solitary occasion, the highest school—the national university for the study of the Scriptures. The early Christians, following the example of the Jews, had what are called "catechetical schools" for the instruction of the young and the ignorant. They appear to have resembled our Sunday Schools, in that the instruction was confined mainly to religious subjects. The Bible was not their only, nor perhaps always their principal, text-book. Of course every scholar could not have his own Bible or Testament, as is the aim now in every well-arranged Sunday School. That was impossible before the invention of printing and the cheapening of literature. These catechetical schools seem to have been held every day, or perhaps at the church festivals and on saints' days. They were, at any rate, not confined to the first day of the week. The instruction of the young was greatly neglect-

ed during the middle ages. But Luther, as early as 1529, made the teaching of the youth in every congregation a part of the regular Sunday service. The Roman Catholic Church has for a long time shown great and commendable zeal in the religious training of the children born within her pale.

The teaching of children to read and study the Bible, and the use of the Lord's day especially for that purpose, was not therefore a novel idea when, in 1780, Robert Raikes gathered up, in Gloucester, what is commonly called the first Sunday School. Indeed, schools closely resembling those which are now supported by every denomination of Christians are said to have been organized by John Knox in Scotland in 1560. Similar enterprises, it is claimed, were successfully set on foot at various points in England and America, and some on the continent of Europe, during the 17th and 18th centuries. The last on the list in chronological order is a school organized at Macclesfield, England, by Rev. David Simpson, in 1778. Why, then, is Robert Raikes regarded as the founder of the modern Sunday School, and why was the centennial of this great onward movement of our day observed at Gloucester in 1880? Because he alone so conducted his enterprise as to induce others to follow his example. From him begins the continuous history of this great Sunday School work, which has done so much, and is yet to do so much more, for Bible study. The movements before Raikes' were local, temporary—sporadic. Raikes saw the great need of this very kind of work. He "grasped the skirts of happy chance." True, he builded better than he knew. But he knew well enough that neglected childhood could not be rescued by any spasmodic, limited movement. He was determined to interest others in his work. He was the editor of a newspaper, nor did he fail to see what an advantage this was. He used his opportunities to such good purpose that within five years from

the beginning of his enterprise it is estimated that 250,000 scholars were enrolled in the schools then established.

Robert Raikes was a genuine philanthropist. His heart was touched by the groups of ragged, wretched, and cursing children he met in the streets of Gloucester. Many of them were away from home, having been drawn to the city by the opportunity for employment in the manufacture of pins. This kind-hearted man did more than pity them. He engaged four female teachers to receive and instruct in reading and in the Catechism such children as should be sent them on Sunday. He induced others to follow his example. One characteristic of nearly all the schools, at the beginning, would strike us strangely if introduced now. The teachers were paid for their services. This was true not only of the schools of Raikes, but also of those established by the Society for Promoting Sunday Schools in the British Dominions and of the Philadelphia First-Day or Sunday School Society. The remuneration was small of course. Raikes paid his first teachers fifty cents a day. But it was soon seen that this practice was a serious hindrance to the spread of the work. Extended operations would require a large amount of money, and neighborhoods most in need of Sunday Schools would most likely be the last to be supplied. Strenuous efforts were therefore made to secure volunteers who would give their services "without money and without price." Sir Charles Reed, late President of the London School Board, familiar with the religious and educational history of England, says that Oldham claims to have had the first Sunday School teacher who declined to receive pay, and began the work of gratuitous instruction. Whoever he, or she, may have been, this good example was soon quite generally followed. In 1787, John Wesley speaks of Sunday Schools at Bolton, England, "having eighty masters, who received no pay but what they received from the great Master." The famous Rowland Hill formed with others, in 1803, the London Sunday School Union to promote Sunday Schools with unpaid teachers. The result of this effort, which very soon almost entirely superseded the earlier plan of hiring teachers, was a large increase in the number not only of schools, but of teachers and scholars.

In the growth of Sunday School work there are several stages, not to be too sharply defined, yet worthy of distinct recognition. At the outset we may note the era of the organization of societies to aid in forming and sustaining Sunday Schools. We have already incidentally referred to some of the earlier movements in this direction. The Society for Promoting Sunday Schools throughout the British Dominions, formed at London, Sept. 7th, 1785, was the direct result of correspondence with Robert Raikes. It had among its early friends the well-known commentator, Dr. Thomas Scott, the poet Cowper, Adam Smith, the Wesleys, and Whitfield. From 1785 to 1800 it expended about \$20,000 in the payment of teachers' wages. The First-Day or Sunday School Society was formed at Philadelphia, Jan. 11, 1791. It was the pioneer American organization. From 1791 to 1800 it expended about four thousand dollars in support of schools, mainly in payment of teachers. When gratuitous instruction became general, not only did schools, as we have seen, become more numerous, but organizations to increase their number and efficiency were also multiplied. Those already existing became more energetic, as gratuitous instruction opened up a wider field of activity. It was not till 1813 that any society similar to that at Philadelphia was formed in the city of New York. Then, at the suggestion of Eleazar Lord, who had observed the workings of the pioneer society, the New York Male Sunday School Union and New York Female Sunday School Union were organized. They afterwards became auxiliary to the American Sunday School Union. This latter society was formed in 1824. It grew out of the Sunday and Adult School Union in Philadelphia, organized in 1817, which sought to unite all the Sunday and adult associations in that vicinity. The American Sunday School Union declared at the outset its purpose to "plant a school wherever there is a population." It was and is undenominational, and is still at work, with strength and vigor increasing with its years, endeavoring to redeem its original pledge. Its success was so great, and the wisdom of its methods became so apparent, that from time to time different denominations formed similar unions among themselves. This same process has gone on in Great Britain, until

now, among English-speaking people, there is scarcely any denomination, certainly none of any vigor, that does not have an organization devoted to Sunday School work.

Of all the outgrowths of the work of the Gloucester printer and his London friends of the Society for Promoting Sunday Schools throughout the British Dominions, one of the most recent, most characteristic, and perhaps most promising of all, is the Foreign Sunday School Association. Originally auxiliary to the American Sunday School Union, it was incorporated in 1878, and now pursues an independent work. Its object is "to establish or aid Sunday or Bible Schools in foreign countries and languages only." The importance of this movement can scarcely be overestimated. Its far-seeing founder, Mr. Albert Woodruff, of Brooklyn, New York, has well said: "The establishment of foreign Sunday Schools and teaching the Bible in them, especially by the International Lessons, to some extent unifies all nations, promotes mutual friendship, and lays the only foundation for any permanent civilization and government." What a great tree with leaves for the healing of the nations, has grown up from that mustard-seed of the Sunday School planted by Robert Raikes!

What we have to say of Sunday School literature comes properly under this head of the organization of Sunday School Societies. The growth along this line has been immense, not to say absolutely enormous. The first organized movement seems to have been made by the Religious Tract Society of London, formed in 1799, which took as a part of its work the furnishing of a literature to Sunday Schools. The London Sunday School Union, formed in 1803, also undertook to furnish Sunday School literature at reduced prices. It is claimed for the American Sunday School Union, and without contradiction, that it was the first to introduce and circulate libraries especially designed for Sunday Schools. It published a teacher's magazine (monthly) in 1824, and a teacher's journal (weekly) in 1831. The work of furnishing both books and papers has been taken up both by societies and individuals to such an extent that, in 1870, Prof. J. S. Hart estimated the number of publishing houses and societies engaged in issuing books for Sunday Schools at not less than thirty-six,

with a capital of not less than \$5,000,000. Since then the introduction of the International Lesson system, with other improvements, has so increased the production and circulation of books and periodicals that no attempt has been made to make an estimate or gather statistics in this department. In seeking to form an idea of the power of this literature it must be borne in mind that nearly all these publishing societies are at the same time missionary centers. They give to needy schools, and at the same time they send out men to gather schools on the frontier or in destitute neighborhoods wherever found. Here, too, it is all but impossible to give any statement of the number of such missionaries or of the schools organized by them.

But we must pass on to the second stage in the development of the Sunday School work, which we would call the period of Conventions. Occasional gatherings of the friends of this enterprise had been held from 1820 to 1830, especially in the East. But in 1832 the first National Convention was held in New York, at the suggestion of the American Sunday School Union. It was attended by two hundred and twenty delegates from fourteen States and Territories out of the twenty-four States and four Territories then comprising the United States. It was presided over by the Hon. Theodore Frelinghuysen, then United States Senator from New Jersey, and afterwards, in 1844, candidate for Vice President on the ticket with Henry Clay for President. A similar convention was held in 1833 in Philadelphia. It seems strange now that a third National Convention did not convene for more than a quarter of a century. But when it did assemble, in Philadelphia in 1859, it seemed to mark "a revived interest in Bible study, and in the religious training of the young." Then there was another interval of ten years. That was not strange. Our land was convulsed by the struggle which ended in the abolition of slavery and the more firm and stable establishment of our government. Even when the war closed, at the beginning of the last half of this decade, we were not quite ready to come together even in a National Sunday School Convention. But in the meantime a world's convention had been held in London in 1862, and State Conventions had been springing up in our own country. That

of New York was organized in 1854. The first Illinois Sunday School Convention—and nowhere have there been conventions more famous or more useful than those of Illinois—was held in 1859, the same year with the third National Convention. The State Convention of Ohio was organized the same year with that of Illinois.

When the fourth National Convention met in Newark in 1869, it was found that there were five hundred and twenty-six delegates, "representing twenty-eight States and seven countries." From that time on these conventions have been held regularly every three years. Since 1875 they have been called International—a significant change of name, which shows how the scope of this work has widened. At the last of these conventions, held in 1884 in Louisville, Kentucky, not only Canada and Nova Scotia, but also England and France had delegates upon the floor. We believe every State except Oregon and Delaware, and every Territory except Arizona and New Mexico, sent one or more representatives. All the States reported a regular organization (that is, a State Convention meeting regularly every year), except Delaware, Louisiana, Nevada and Wisconsin. The number of delegates in attendance was 592. This will give our readers some idea of the magnitude of these gatherings. But no one can put into words the enthusiasm, the inspiration, the uplift of these assemblages of intelligent, earnest, consecrated men and women. This is not confined to the International Convention. It is found in the State meetings, and often in those of a district or county. And it is quite worthy of notice that at Louisville no less than ten States were reported as Banner States; *i. e.*, having in every county a Sunday School Convention that met regularly at least once a year. One great advantage gained from this convention system, reaching down to the counties, is the securing of full and accurate statistics. To the Louisville meeting the Statistical Secretary, E. Payson Porter, reported as a safe estimate that there are in the United States, 98,303 Sunday Schools, with 7,668,833 scholars and 1,043,718 teachers. Total, 8,712,551. In the whole world 15,775,093 scholars, 1,883,431 teachers. Total, 17,658,524.

If the growth of the Sunday School had been merely in numbers we should have comparatively little cause for congratulation. To those who

can look back upon a forty, or even thirty, years' experience, it is clear that the advance in methods and efficiency has kept pace with, if it has not surpassed, the numerical increase. A great step forward was taken in the holding of Institutes for the training of Sunday School teachers, and for what is generally called Normal work. This may be considered the third stage in Sunday School growth. The holding of conventions did much to prepare the way for this. Thoughtful men felt that these gatherings ought to be turned to some practical account. They sought to learn from each other how to organize a Sunday School, how to study a lesson, how to manage a library—or a listless class. Even with the eager desire for improvement, there was danger that conventions would run out of topics, or run into mere talk.

Dr. Gilbert, in his history of the International Lesson System, gives the credit of holding the first Sunday School Institute to Dr. John H. Vincent, then the comparatively unknown minister of the M. E. Church at Galena, Illinois, where he was the pastor of the then still more obscure U. S. Grant. This Institute was held in connection with a meeting of the Galena District Convention of the M. E. Church in April, 1861, at Freeport, Illinois. Subdistrict Conventions were held during the year in several places, with practical normal drills in Sunday School work, and awakened great enthusiasm. In 1862, Dr. Vincent secured the organization of a similar Institute in the Rockford District. The idea was plainly borrowed from secular instruction, though it took a long time to induce Sunday School workers to adopt it. As early as 1847, Rev. Dr. D. P. Kidder, then Corresponding Secretary of the M. E. Sunday School Union, in his annual report, referring to the secular Teachers' Institute, took occasion to ask "why Sunday School teachers might not have similar means of improvement." The next year he renewed this appeal, but expressed his fear that the day was distant "when the Church would take the ground, already assumed by several States, that, in order to promote general education most effectually, institutions must be provided for the special instruction and training of teachers." Yet it was only about thirteen years, a short period in the life of such a movement, before a leader was found in Dr.

Kidder's own church, a man of genius, of wisdom and courage, to start out on this path, and induce others to follow. R. G. Pardee and Ralph Wells, of New York, held their first regular Sunday School Institute in Steuben Co., New York. From this time on, these three men—Vincent, Pardee, and Wells—gave themselves, with a rare devotion and enthusiasm, to the improvement not only of teaching, but of every thing connected with Sunday School work. Nothing was too difficult to attempt; nothing too minute to receive attention. They had many enthusiastic co-workers. "New Sunday School ideas were getting abroad and setting the minds of multitudes in a state of eager ferment." There was not only ferment, but a vast advance in many directions. Its signs, its results, do not need to be dwelt upon. They are to be seen all around us in the improved rooms, the varied exercises, the bright, cheerful temper of Sunday School life, as well as in the eager desire for increased power among those who labor in the Sunday School. Our own BIBLE SCENES AND STUDIES is a fruit of this growth, and we trust it may minister in no small degree to its further development.

We come next to the Uniform Lesson system as a marked era in the history of Sunday Schools. This is intimately connected with, and, in fact, dependent upon, the Institute. The scheme for a uniform lesson not only for all the scholars of a single school, but for all the schools of the country—much more, of the world—could only be carried out by a body of teachers more or less thoroughly trained upon some systematic, scientific basis. The National Convention was also an essential factor in the success of this movement. At its session in Philadelphia in 1872 it adopted the lessons for that year already proposed by its own Executive Committee, and appointed a Lesson Committee to draw up a course of Uniform Lessons for seven years, ending with 1879. Our young readers will scarcely be able to imagine how chaotic was the condition of Sunday School study twenty years ago. Even as late as 1869, Dr. Trumbull, now editor of the Sunday School Times, wrote: "The best ordered Sunday schools attempt but one lesson at a time. Inferior schools usually have two or three. There are schools sufficiently destitute of system to have each class on its own book." Judged by this standard we

fear a great majority of the schools would have taken rank as inferior. To have but one lesson not only for one school, but for all schools, would have seemed then a hazardous experiment even to the most sanguine. Indeed, it did seem so to some thoughtful people when the experiment was made in 1872. By that time, however, a great work of preparation had been accomplished. Dr. Gilbert, in his history already alluded to, distributes the credit of this judiciously, and it would seem with justice, as follows: "It was given to the first editor of the Chicago Sunday School Teacher, Rev. J. H. Vincent—then in the flush manhood of a morning which one suspects will never know how to part with youth—to *invent*, so to say, *the kind of lesson*, which it was presently given to Rev. Edward Eggleston, as the subsequent editor of the Sunday School Teacher, to develop into still further perfection, and to push into an amazing popular success; and which, again, it was given to Mr. B. F. Jacobs to see *might, could, should*, and *MUST* be expanded into a uniform lesson system—not for the locality merely, nor the denomination merely, but for the nation, and (to use his own expression) 'for the Sunday schools of this country not only, but, blessed be God! we hope, for the world.'" As these three gentlemen were then living in Chicago, Dr. Gilbert may easily be pardoned for saying, with a not unnatural civic pride: "If the modern Sunday school had its birth in the heart and brain of Robert Raikes, no one familiar with the facts will hesitate to say that the Sunday school idea has had its second birth in the inventive, far-seeing, resourceful brain and heart of John H. Vincent, and in the impetuous heart and will of B. F. Jacobs. Gloucester, England, and Chicago are the two cities where these two successive ideas, more than revolutionary in their force and scope, first found birthplace and opportunity." Here we must correct an inadvertent expression into which we fell a moment ago, that no one was sanguine enough twenty years ago to think of a uniform lesson for the whole country. Mr. Jacobs is the solitary exception to this statement, for he began in 1867 to urge this scheme, insisting even then that it was feasible and would be successful. Mr. Eggleston stands at the other extreme. Although he had done so much to prepare the way for this movement, he

doubted the possibility of applying it to every school. And so at Indianapolis in 1872 he voted, in a minority of ten, against the appointment of a Lesson Committee. The experiment was so successful that at Atlanta in 1878 the committee was renewed for another seven years. And again at Louisville in 1884 a committee was appointed to arrange lessons for seven years, beginning with 1888. At this last convention it was reported that the lessons were used not only in England, but in France, among the Scandinavian nations, in Switzerland, in Italy, in Turkey, and in Greece. They are used in the Sandwich Islands, in Syria, India, and Burmah. They are published in Pekin, and are used in all the Sunday Schools of Northern China. Japan not only uses the International Lessons, but has over a thousand members of the Chautauqua Literary and Scientific Circle. Most of these latter, it is true, are not Christians. But we have so much the more reason to be thankful that they have been drawn into the current of this last forward movement in Bible study and Christian culture.

Let us, in conclusion, take a brief glance at Chautauqua and its "idea." So shall we best understand whereunto this Sunday School work has grown in our day. For a dozen years past thousands of people have gathered every summer, increasing thousands each successive year, on the shores of a beautiful lake in Western New York. For what purpose? Originally for Bible study and to learn how to teach Bible truth. Dr. Vincent says in his recent work, "The Chautauqua Movement," "The Chautauqua Assembly opened as a Sunday School Institute." This is still its predominant, prevailing purpose. So much has been added, or rather made quietly subservient to this original aim, that a superficial observer might think it abandoned, or at least suppressed. In this he would be greatly mistaken. Even with this misapprehension he could not fail to be impressed with the fact that every thing done and attempted there was meant to draw men up to a life purely and nobly Christian. This does not obtrude itself, but you can not escape its influence, and the more you mingle with the throngs around you, the more you feel yourself swayed by that wind which bloweth where it listeth, though you can not tell whence it cometh or whither it goeth. Mr. Lewis

Miller, President of the Chautauqua Assembly, who chose this spot as the place for such gatherings, tells us in his Introduction to Dr. Vincent's book, that "Chautauqua was founded for an enlarged recognition of the Word." Accordingly at Chautauqua, which owes so many of its attractions (beyond those of nature, which are many) to the wisdom and munificence of Mr. Miller, ever since he with Dr. Vincent took charge of what had been before simply a camp-meeting, for the last twelve years, there have been lectures, literary and scientific, concerts, museums, models of Jerusalem and the Holy Land, schools of every sort for general study, and with all kindly intercourse with people from every quarter of the globe. And all pervaded by the same loving spirit that led Robert Raikes to gather up on Sunday afternoon for instruction the poor children, who had been working all the week in the pin manufactories of Gloucester. Who can estimate the influence of such associations? It would take more space than we can spare to give a full account of all the exercises of a single day, to say nothing of the variety, study and relaxation that extends through the months of July and August. Nor is it only what is done at Chautauqua that must be taken into the account. There are similar gatherings all over the country—from the Atlantic to the Pacific, from Tennessee to Texas, from Florida to Nebraska, you find these Summer Assemblies, though the one in Florida is held in the winter. There are nearly forty of these affiliated associations, all modeled more or less closely after Chautauqua, and throbbing with a common life-blood. In them all there is diligent Bible study and what is called normal class work for Sunday School teachers. But it is what Dr. Vincent calls "the work done away from Chautauqua," which we believe is the most vital to the welfare of our nation. Of this there are two general departments. We will consider first the Chautauqua Literary and Scientific Circle, known among its friends as the C. L. S. C.

In 1878 Dr. Vincent proposed that all who wished to improve their minds, to discipline themselves for duty, should engage in a four years course of reading, to be selected by a competent body of counselors or advisers. The aim was to "promote habits of reading and study in nature,

art, science, and in secular and sacred learning, in connection with the routine of daily life, especially among those whose educational advantages have been limited." But all who desired were invited to join in this movement. Many college graduates, and highly educated people, have completed the course, and derived advantage from it in many ways. More than one hundred thousand names are now on the record books of the C. L. S. C., and more than half of them it is believed are pursuing faithfully one or more of its prescribed courses. The work was formally begun at Chautauqua, Aug. 12, 1878. In 1882, 1,718 members of this first class received their diplomas, certifying that they had completed the four years course. Many began in 1882 who dropped out by the way, but of these quite a number returned to some of the later classes, and have been enrolled as members of the Society of the Hall in the Grove, to which all graduates of the C. L. S. C. belong. These are now numbered by thousands. Chautauqua circles are found not only in Japan, as we have already noticed, but in the Sandwich Islands and in South Africa. In South Africa there is an actual Chautauqua Assembly to be added to the list of such gatherings. It is the direct result of the influence and work of Miss Theresa M. Campbell, a member of the class of 1884, living in Tennessee when she began her reading, but who sailed for Africa in June, 1884, to take charge of a public school for girls at Rivesdale, Cape Colony. But the most wonderful outgrowth of C. L. S. C. work is to be found in Russia. Dr. Vincent in "The Chautauqua Movement" says: "The first impulse given to Chautauqua work in Russia was the effect of an illustrated article explaining the various Chautauqua organizations which appeared in the Russian magazine 'Nov.' This magazine is published by an old and reliable firm in St. Petersburg. The best writers contribute to its columns, and it has a wide circulation throughout the country. The article was written by a Russian lady, long a resident of America, and at present political correspondent from New York for St. Petersburg and Moscow papers. While in Ohio she became greatly interested in the work of Chautauqua Circles, and as a result of that interest sent a carefully prepared article on Chautauqua to the 'Nov,' that Russian readers might know what was being accomplished by this great American institution." It may not be without interest to some readers of our Bible Studies to state more particularly that this lady gained her knowledge of the Chautauqua movement while in Toledo, Ohio, and from the work

of the Bryant Circle of that city. As the result of this there are now more than three hundred people in Russia following a course of reading which the editor of this magazine "Nov" has arranged on his own responsibility. He calls it, rightly, the Russian Chautauqua Circle, for it is the direct outgrowth of the movement here among ourselves, of which Chautauqua is starting point. So we see everywhere the "Chautauqua idea" awakens the enthusiasm of generous minds. Who shall estimate its power for good, working as it does at home and throughout the year? With all Dr. Vincent's eminent services to the cause of Christian culture, it is doubtful if he has ever done anything that can compare, in boldness, originality and usefulness, with the organization of the Chautauqua Literary and Scientific Circle. But to this he has since added the Chautauqua Young Folks Reading Union for boys and girls, and the Chautauqua Town and Country Club. This latter is designed to cultivate habits of observation and patient work among the young, in the city and on the farm. All the work done in these different departments is voluntary, and is to be reported at Chautauqua headquarters at Plainfield, N. Y.

In conclusion we chronicle the organization of the Chautauqua University, with its schools of Theology and the Liberal Arts. In this "work is to be done away from Chautauqua, during the entire year in study under faithful teachers, by correspondence; such work being tested by final examinations of a rigid character, and rewarded by certificates, diplomas, and the usual scholastic degrees." In this way one can secure a good education, while at home, engaged in business, by saving his time, and taking as many years to complete his studies as the peculiar exigencies of his case may require. We record this last Chautauqua movement as a part, and an essential part, of the growth of Sunday Schools. It is based upon the fact of daily experience, that he who studies the Bible thoroughly will feel an irresistible desire to study other books, to acquire more knowledge. If he is reverent and teachable he will have no disposition to resist this impulse. He will crave knowledge, knowledge of geography, history, language, science and art, that he may better understand the Word of God and more wisely teach it to others. Even if he would oppose, or vainly seek to overthrow the Bible, he will find himself compelled, though for a widely different purpose, to take this same course. Must not a book so inspiring, be itself inspired?—*Rev. Henry M. Bacon, D. D.*

ROBERT RAIKES,

PRISON PHILANTHROPIST AND "FATHER OF SUNDAY-SCHOOLS."

On the 14th day of September, 1735, in Gloucester, England, in a house under the very shadow of its grand old cathedral, was born Robert Raikes, whose long life was to be devoted to the fulfillment of the gracious promise which accompanied the birth of the Saviour he served, that promise given when the angels chanted: "Glory to God in the highest, and on earth peace, good will toward men." Ever giving God the glory, he labored ever to establish among men that peace and good will which comes of fearing God and keeping His commandments.

The father of Robert Raikes, also named Robert, was the son of Rev. Robert Raikes, a pious clergyman of Holderness, Yorkshire, England. His mother was the daughter of Rev. Richard Drew, a clergyman also widely known in his day for piety and good works. Born of such parents, and trained, as they would be sure to train their children, in the "nurture and admonition of the Lord," the mind of young Raikes was early turned to the study of those precepts of Christianity which were to guide his steps in later years.

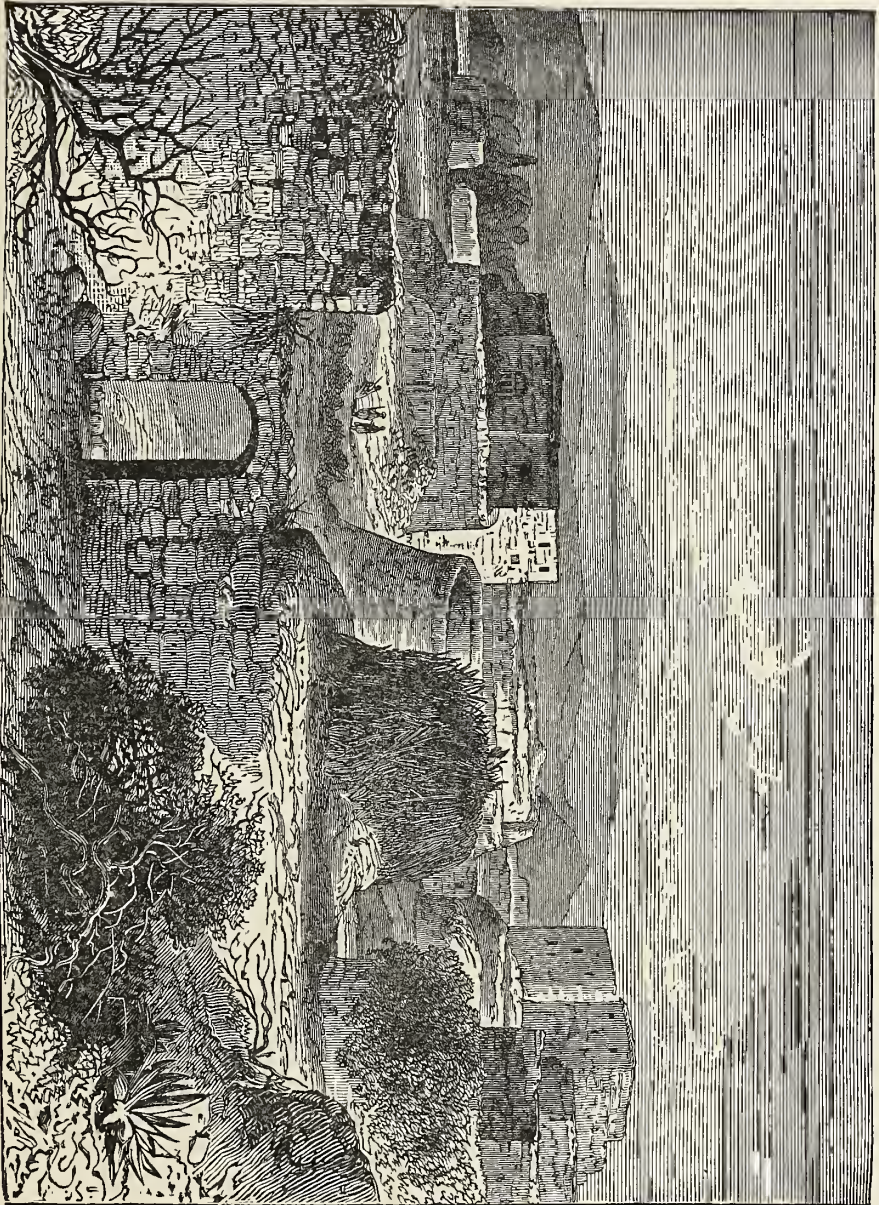
In 1722 his father established the *Gloucester Journal*, the ninth provincial newspaper ever published in England, the first number, in size about the same as a sheet of our foolscap paper, appearing on the 9th day of April, that year. By his enterprise and sagacity, he in a few years secured for his paper an extensive circulation in Gloucestershire and surrounding counties, and was able to increase its size with profit to himself. In those days what we now call publishing was known simply as printing, and the publisher was called a printer. "Raikes, the printer," achieved considerable distinction as a journalist, and as he was by nature a philanthropist, the columns of his paper were ever open to the cry of distress, and for the discussion and advocacy of any measure for the public good. He died September 7,

1757, and the subject of this sketch, his eldest son, succeeded him in the business, becoming, at the early age of twenty-two years, sole proprietor and editor of the *Journal*, and manager of the general printing and publishing business that had grown up in connection with the paper.

In 1767, at St. James Church, London, Robert Raikes was united in marriage with Anne, only daughter of Thomas Trigge, of Newnham, Gloucestershire. The children born to them were two sons, Robert Napier, who became a clergyman, and William Henley, who entered the army, and seven daughters, Anne, Mary, Albinia, Eleanor, Martha, Charlotte and Caroline. It is at the life of Robert Raikes the public benefactor, rather than at his home life we wish to look, but that his home duties were not neglected for public work we may learn from the exemplary life these children led, in an unhappy age when "darkness covered the earth, and gross darkness the people." That his wife was in every way a fitting helpmate for him, we gather from a touching obituary notice published at her death in 1828, which describes her as "of pious and benevolent disposition, with an active and well-cultivated mind, and a heart open as day to melting charity." She survived her husband seventeen years.

From the time he assumed the management of the *Journal*, until he retired from its control, April 12, 1802, Mr. Raikes conducted it on the soundest business principles, yearly extending its circulation and increasing its influence, making it a power for good. One of the most needed reforms of his day was of the jails—"gaols," the word was then written—of England, and to this cause he opened the column of his paper in the year he took it in charge.

In the age in which we live, when the charity embodied in Christianity permeates even those outside the faith, we can hardly realize the horrors of neglect and cruelty that were visited



CANA OF GALILEE.

upon those who fell under the ban of the laws of England a century ago. We recoil with shuddering incredulity from the story of their sufferings, a feeling intensified when we learn that not only the criminal classes thus suffered, but also the unfortunate poor. For by laws then enforced in England, if a man or woman owed a debt he or she could not pay, the debtor could be seized and thrown into jail and kept there till such debt was paid. Think of the mockery in a law that seized a man for debt, shut him up in a prison where he could not earn anything, and refused to let him go free till the debt was paid! Criminals were served with a daily ration at government expense; the poor debtor had no allowance either of food or money. If neither relative nor the hand of charity fed him, he died for want of food. Hundreds upon hundreds of such deaths bore silent but awful testimony to the barbarity of the laws imprisoning for debt, before those laws were repealed in England. Prisons were few, prisoners were many. Debtors and criminals, men and women, the child offender and the sinner hoary in crime, were herded together. So vices were multiplied, and every festering social evil was fostered.

Not only with pen and voice did Robert Raikes work for these unfortunates. Remembering Him who said "I was in prison, and ye came unto me," he followed in the steps of the Master who came to seek and to save that which was lost. In Gloucester were two prisons—the city jail and the county jail. In these, years before John Howard and Elizabeth Fry began their prison ministrations, he set to work. The county jail was in a part of a ruined old fortress known as Gloucester Castle. The day room for men and women felons was twelve feet long by eleven wide. From forty to sixty prisoners were added to its crowded number every week. The debtors in that prison were kept separate in a den fourteen feet by eleven, windowless, light and air having no ingress except through a hole broken in the wall. Sanitary arrangements there were none, the whole place reeked with pollution and the inmates died as if stricken by plague. The city prisoners, in an old building forming part of the north gate of the city, were no better accommodated.

His first efforts were directed toward procuring the necessities of life for the starving debtors, and he spared neither himself, his friends nor the public. His paper abounded with such appeals as the following: "The unhappy wretches who are confined in our county goals for small crimes which are not deemed felonies, are in so deplorable a state that several of them would have perished with hunger but for the humanity of the felons who divided their little pittance with them. A person who looked into the prison on Saturday morning was assured that several had not tasted food for two or three days before.*** The boilings of pots or the sweepings of pantries would be well bestowed on these poor wretches. Benefactions for this use will be received by the printer of this journal." For years he personally distributed such contributions as he received. As he went among the prisoners on these deeds of mercy, he strove to awaken their moral natures, to open their understanding to the perishing condition of their souls. To those who could read he furnished good books, and urged them to read them to their companions. Observing that through idleness many of them fell to quarreling with one another, he made most strenuous efforts to have those who were able to work put to some employment, and was sometimes successful in this.

He denounced the abominations and iniquities of the Gloucester jails in the columns of his paper in such terms as to awaken all England to a knowledge that the same abuses existed elsewhere, and everywhere, in the kingdom. He was visited by John Howard and other philanthropists, who in turn took up the cry, and after eight years of this warfare, in 1774, he rejoiced to see the first two bills alleviating the condition of prisoners passed through Parliament, and a radical though slow moving reform begun, a reform he could not but know he was instrumental, under divine guidance, in bringing about.

It was while laboring among the benighted souls in these prisons that the first thoughts of establishing Sunday-schools came to Robert Raikes. He found ignorance and crime hand in hand, he saw effects of sin punished, and no one looking for causes, or thinking of removing them. He looked in the faces of those who should have been learning to remember their Creator in the

days of their youth, and he found their only knowledge of Him was a name to curse by. He saw the young brought there for one crime, and left there to learn many. He looked for a bolt for the outside of prison doors, since so many had already been forged for the inside. For his own life he could reverently say: "Thy word is a lamp to my feet and a light to my path." Therefore it seemed to him that to have the children of the land taught to study the Bible was to furnish them with the same light. He had no fear if it was rightly shed upon their path, that path would ever lead them to a prison door.

In the chapter on "The Origin and Growth of Sunday-Schools" will be found the details of the work begun under the inspiration of this thought, and how it was prospered, under God's blessing, and they need not be repeated here.

At the age of sixty-seven years, Mr. Raikes laid down the cares of business life, retiring with a well-earned competency that might have been riches had he not found a higher use for much he had earned in bestowing it on his fellow-men. He did not then relinquish his prison and school labors, nor the interest he had always taken in public affairs and philanthropic schemes. The closing scenes of the life of this good man, show him surrounded and tended by devoted children and wife, his heart now reaching out in love to mankind, now devoutly lifted in love to God. He had kept His commandments from his youth upward, and in old age he found Him the giver of every good and perfect gift. Death came to him without warning, and without a struggle, with only an hour's sickness, he passed to the better land, April 5, 1811, in the seventy-sixth

year of his age. His heart in his life-work to the last, he left instructions that his Sunday-school children should follow him to the grave, and that each one should be given a plum-cake and a shilling. Upon the tablet at his grave was inscribed, from Job 29: 11-13: "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me: because I delivered the poor that cried and the fatherless, and him that had none to help him. The blessing of Him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." A Latin inscription appears on a monument erected to his parents, which may be thus translated: "Also of ROBERT, their eldest son, by whom Sabbath-schools were first instituted in this place, and were also by his successful exertions and assiduity recommended to others. He died on the 5th day of April,

in the year { of our Salvation, 1811;
of his age, 75."

Other monuments to him are many. Shall we question where? They stand to him and his co-laborers wherever prison walls closing in justice about a criminal are clean and wholesome, and prison rules remind him that he is man and not brute, and that there are forces in the world and Love above the world to lift him up if he will stand; they are graven as with precious stones to him and his co-laborers wherever prayer and praise arise like incense from the Sunday-schools of all Christian lands; and wherever a life is saved from sin and a soul led in paths of holiness through Sunday-school influences, there towers a monument to him, and such as he, that shall reach to Heaven itself.

THE WIDOW'S MITE.

In a few brief words the story of this touchingly suggestive picture is given us in the 12th chapter of St. Mark. We have before us the halo-crowned Jesus, who has just been speaking in parables to the chief priests, scribes and elders gathered about him in the temple, when he saw not far from him a meek and lowly woman standing beside the treasury. This was a place for the deposit of sacred treasures, where people of every class and each sex made their offerings. He had been rebuking the hypocritical scribes and pharisees, and when he saw the humble attitude of her who was dropping her gift into the treasury, he called his disciples to him and said:

"This poor widow has cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." And what a pittance was that all—two mites! A mite was the smallest coin current among the Hebrews, two of them making only a farthing, which is but a fourth part of a penny. And still, to him who looked beyond the outward act into the prompting heart, she in her generous humility had cast in more than those who ostentatiously may have given largely of their hundreds and thousands.

We are thus taught that in estimating a deed, be it the bestowal of money as an act of charity, or some office performed in behalf of suffering humanity, it is not so much the amount of either accorded that is prized, as the intent—the motive which inspires the deed—the spirit which is manifest in the act.

We see in the down-cast, averted face, the drooping figure of this poor, lone widow before us, a meek and humble spirit, a heart sorely tried, yet filled with love tender and deep, and

a willingness to sacrifice her all for the good of others. We know not the particulars of her grief-laden history, nor how long she may have journeyed on alone in her sad bereavement; neither do we know how long she may have toiled, in what weakness or at what sacrifice to gain the two mites so willingly bestowed.

We only know, as Jesus says, she gave her all, and our hearts are touched by the beautiful spirit, the heroic nature which rises superior to want even, and freely parts with the last for the benefit of others.

Sorrow has a great mission in this world—how many through it have risen to greater strength and more exalted worth! It is ever an unbidden and unwelcome guest, especially when it comes through the sundering of tenderest, most sacred ties, robbing us of all we hold dearest on earth. Yet even then, it often enriches and ennobles the heart. And it may be in part because of the trials through which she passed, the sufferings she endured, that the poor widow was enabled to make such great sacrifice. But whether she inherited the sweet beautiful character, or wrought it out for herself, we know not, yet we know that Jesus called the attention of his disciples in great commendation of the deed we have in contemplation. Centuries have passed since the two mites silently dropped from the trembling hand of her who is represented before us. Wonders of art and magnificent structures wrought by the genius and power of man have faded into insignificance, or been lost in oblivion, but the sweet fragrance of that humble, self-sacrificing act has been wafted down through the ages, teaching us that the influence of no true goodness, no genuine, devoted deed for the welfare of humanity, will ever die.



THE WIDOW'S MITE.

“She of her want did cast in all she had, even all her living.”

The Christian Outlook.

Our task is done. The purpose of this book—the promises of its publisher—we can confidently declare have been fulfilled. We might claim more than this, but with this we are content. Ere we part with our readers, we linger a moment to survey the ground we have passed over, and then to cast an eager, hopeful look at the future—the future of the Bible, the gospel, and the church. This latter is, frankly, our predominant impulse, because we believe the future belongs to the Christ of the gospels. It holds for Christian faith “a promise and a potency,” of which the past gives assurance, but can give no adequate impression. The Saviour seems to be saying still, as of old he said to Nathanael: “Thou shalt see greater things than these.” This is the lesson of our BIBLE SCENES AND STUDIES, the impression we hope it will leave upon the mind of every reader. It is the universal impulse of the Christian life. Dean Merivale has truly and nobly said: “The eye of the heathen and the philosopher is ever looking backward. For them the future has no interest. The one sees in the past his fancied ideal of the good and beautiful, as of blessings gone and never to return: as of youth, vigor, and enjoyment, gliding irrecoverably into age and decrepitude: the other scans again and again the lore of ancient wisdom, combines and recombines it, fights over again the word-combats of old, more languidly than before, and smiles at his own illusions in seeking to elicit new truths from the elements of exhausted speculation. Does he venture to imagine, proud and daring in his auguries, that man is still advancing in his moral progress, that the world is getting better or wiser as it grows older? Yet for what purpose? To what end is all this waste of moral power, which has done so little for us here, and has no object hereafter? So the Pagan and Philosopher sit moodily at the stern, and cast reverted glances on the Vestiges of Creation, and the Antiquity of Man. But the believer plants himself at the prow, the

waters open before him. He cleaves the present and clutches at the future; wings grow to his ankles; power issues from his hands. He holds on to an untracked shore; fills in his chart with unwavering lines; fresh in hope, buoyant in imagination, he usurps the land of his cherished desire, the land of promise, the land of milk and honey, the home and habitation of his Lord!”

Yet we delight to dwell on, but not in, the past. History, especially as recorded in, and as subsequently influenced by, the Bible, has a peculiar fascination. Every page of this volume testifies to the power of Bible truth as a factor in the history of the world. If there be any charm in our work, as we trust there is, it is due to the fact that we deal with Bible Scenes and Studies. Nor can we deny that our own interest in ancient chronicles and ruined cities is the result largely of our assurance that the past verifies the Bible. With this volume in our hands we make even a larger, bolder claim. Not only history but geography testifies to the truth of the Scripture story. The enduring hills of Judea, the glancing waters of the rapid Jordan, the well by which he sat and taught, the waves of the lake upon which he walked, and the shore where he fed the hungry thousands, remain to bear silent but eloquent testimony to the fidelity of the record that tells

The old, old story of Jesus and his love.

The same trustworthiness as to geographical details characterizes the history of Moses. We trace upon the map the course of the mighty river on whose waters his cradle floated. Indeed it is only in our own day that the source of this mysterious stream has been at last discovered. We know also the desert amid whose green oases he fed the flock of his father-in-law. In that same region we point out the lofty desolate mountain where God gave him the “Ten Words” upon which the legislation of the civilized world rests to-day. We follow this great

leader (not unjustly is he declared, in our paper on The Exode, to be, with one significant exception, the greatest leader ever vouchsafed to the nations), through the forty years of the wandering of Israel. We point out the commanding summit from which he looked far away to the uttermost border of the promised land. From his birth-place on the Nile to his burial on Mt. Pisgah, we follow him from place to place with almost unfailing precision.

The Nile has been used by one of our writers not inaptly as a symbol of the gospel. May it not also be said to resemble the course of history, which starts in the unknown highlands of prehistoric times, and flowing onward with occasional obstructions, temporary arrests, with floods and storm, cataracts and eddies, has brought down to us immeasurable stores of wealth and resources of power. No treasure it has brought us is more precious than its evidence that God has not left himself without a witness, amid all the changes and apparent uncertainties of human affairs.

We have seen in the course of our Bible Studies, that the religion of the Bible, both in what we call the Old Testament and in the New, is thoroughly historical. Time as well as place is given constantly with great minuteness of detail, as if to challenge investigation. It is not this, but rather the simple truthfulness, the unsuspecting honesty of the writers that makes them tell just when and where events occurred. But none the less they lay themselves open to contradiction if they are not correct. They tell us when Jesus was in Bethlehem—in the days of Cæsar Augustus, “when Cyrenius was governor of Syria.” This may seem a very small matter. But for a long time it was thought Luke had made a mistake. It was supposed that Cyrenius, or Quirenius, as is the Latin form of the name, was not governor, or proprætor of Syria till four or five years after the beginning of the Christian era. But it has been shown conclusively that Cyrenius was probably twice sent as governor to Syria, and certainly filled that office about the time of the death of Herod the Great. To make the gospel story consistent, we know our Saviour must have been born some time before the death of Herod. There is some uncertainty, or at least difference of opinion, as to

the precise year (dating from the founding of Rome) in which the Christian era should begin. The widest difference of opinion does not exceed a period of six years. It is certain our Saviour was born in the reign of Augustus and died during that of Tiberias.

Contrast this now with what is known of Guatana Buddha. We select this great religious teacher, because of late his doctrine has awakened much curiosity. It seems to have for some minds a strange fascination. It is said also, and not altogether without reason, at some points to resemble Christianity. But its place in history is widely different. The most competent scholars differ as to the death of Buddha to the extent of almost two hundred years. The latest date assigned is about 343 B. C. But Dr. Hunter, the learned historian of India, tells us in the *Encyclopedia Britannica*, that there is no history of India before the invasion of India by Alexander the Great, 327 B. C. How dubious do the stories about Gautana Buddha become if you carry back the date of his death to more than five hundred years before the birth of our Saviour. The weight of authority is largely in favor of the earlier date.

We do not deny, or even doubt, the existence of such a teacher as Gautana, or, as he is sometimes called, Sakyamuni. But he lived in a land of myths, in a land of legends, a country that lay for ages outside of the current of history. The very character of their religions, whether they worshiped Buddha or Brahm, made them indifferent to historic accuracy. The clear light of history could not rest upon the career of Sakyamuni, as this volume shows it does upon the Life and Labors of our Saviour. We have our gospels, which were certainly written, the first three, not more than forty years after the death of Christ. The Buddhist has nothing like this, no biography of his teacher or contemporary record of the sayings of his master. We have “no contemporaneous history in India, whether written by friend or foe, which might directly or indirectly witness to so much as the existence of the Buddha, or the manner of the early propagation of his doctrine.” Even geographical details are, in the case of Sakyamuni, indistinct, if not perplexing. He was born in Kapilavasta, a city, we are told, a few days’ journey north of

Benares. It was visited in A. D. 632 (the year of the death of Mohammed), by a Chinese pilgrim, who was able to trace the remains of the ruined palace, and saw a room which had been occupied by Buddha. But its site is not marked at present on any map, and has been utterly lost for centuries.

Look now at our New Testament Map of Palestine. There is Bethlehem, where the Christ was born, where the angels sang their anthems above his manger-cradle. That too, was the city of David and of Ruth centuries before Sakyamuni was born. Let us turn back and read over again the opening sentence of our paper on the Life and Labors of our Saviour: "On one of the highest peaks of Judea's many hills stands Bethlehem, its white walls and houses of white stone glistening from among olive-trees as the sun strikes upon them." The whole paragraph illustrates the position so ably maintained in the opening pages of this volume, that history and geography combine to verify the Bible. These are little things, it may be said, these names, this identification of sites, this continuity of history reaching back to David, to Joshua, to Abraham. But their minuteness is their strength. They furnish confirmation, in some sense stronger than proofs from holy writ, that we have not followed cunningly devised fables in our BIBLE STUDIES. They are beyond the reach of collusion or invention.

We can not know too much of the topography and history of Palestine and adjacent lands. An erudite scholar, Prof. J. L. Porter, says with emphasis: "Bible stories are grafted upon local scenes, and as is always the case in real history, these scenes have moulded and regulated, to a greater or less extent, the course of events; consequently, the more full and graphic the descriptions of the scenes, the more vivid and life-like will the stories become. The imagery of Scripture, too, is eminently Eastern, it is a reflection of the country. The parables, metaphors and illustrations of the sacred writers were borrowed from the objects that met their eyes, and with which the first readers were familiar. Until we become equally familiar with these objects, much of the force and beauty of God's Word must be lost. The topography of Palestine can never be detailed with too great minuteness, its scenery

and natural products can never be studied with too much care. Bible metaphors and parables take the vividness of their own sunny clime when viewed among the hills of Palestine, and Bible history appears as if acted anew when read upon its old stage." Accordingly we have in this volume not only Bible Studies but also Bible Scenes, and not only maps and descriptions, but pictures,—pictures as fresh and clear as if one stood upon the spot. Our readers may look upon Nazareth and Bethany, Mt. Sinai and the Cedars of Lebanon. Nor do we stop here. We call in the aid of the imagination to give ideal portraiture of the great characters and scenes of Bible story. And all this for the same reason that St. Luke (whom, by the way, tradition represents as a painter of no mean skill), gives for writing his gospel, that the "most excellent Theophilus" might know the certainty of the things wherein he had been instructed.

There are no evidences of the truth and power of the Christian religion stronger than that drawn from the triumph it has achieved in the domain of art. It has subdued the imagination of man to its service, rather it has vivified and enriched that part of our being to an extent which may, without exaggeration, be called miraculous. There are no resurrections from the dead evincing more divine power than that shown by Christian faith in the new life it has put, for instance, into music with its

strains that might create a soul
Under the ribs of death.

We have already spoken of the hymns of the church. But the music to which this "immortal verse" has been "married," demands specific notice, though it must be brief. Music in its modern form is thoroughly Christian in its origin and inspiration. Up to the beginning of the 16th century, it was retained strictly in the service of the church. And since that time, with all the wide extension of its field, its greatest masters have done their noblest work upon sacred themes. It is hardly necessary to recall the names of Bach and Handel, Haydn and Beethoven, Mozart and Mendelssohn, to say nothing of eminent musicians now living or recently deceased. These men found ample scope and verge for their genius in the story of

St. Paul, of the Messiah, of Elijah, of Israel in Egypt, and of the Creation. To these must be added a long list of composers, not so famous, but it may be even more useful, who "chant their artless notes in simple guise." The use of music, both vocal and instrumental, has come down to us from the time of the Exode, or rather, "the Independence day of the Hebrews," just after their triumphant passage of the Red Sea, when "the aged prophetess, Miriam, sister of Moses and Aaron, came out with instruments of music, and the mothers and maidens of Israel in songs and dances in the ecstasy of their holy joy before the Lord." This strain was taken up by David, "the sweet psalmist of Israel," and prolonged by the sons of Asaph, whom David "set over the service of song in the house of the Lord after that the ark had rest." If the children of Israel hung their harps upon the willows by the rivers of Babylon, they did not leave them there. When the foundation of the second temple was laid, "they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord after the ordinance of David, the king of Israel; and they sang together by course, in praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever toward Israel." In the midst of all their vicissitudes, in spite of the oppression they endured, the voice of praise sounded on till the coming of Him, to whom "the highest praise belongs." Can we ever forget how, just before he went out to the agony and the betrayal, he "sang an hymn" with the faithful disciples who "had continued with him in his temptations"? After our Lord's ascension, the tide of song flowed on with a stronger current and in a broader channel, especially after the gospel was preached to the Gentiles. The psalms of David and the hymns of the Christian Church were chanted in tongues to which such melody had been before entirely foreign. This brought men together in unwonted fellowship. Jerome relates that at "the funeral of the famous lady, Paula, the psalms were sung in Syriac, Greek and Latin, because there were men of each language present at the solemnity." The great Christian teacher, Augustine, bears impressive testimony to the power of these simple melodies, as they were sung in the 4th century,

in the cathedral at Milan: "How greatly did I weep in Thy hymns and canticles, deeply moved by the voices of Thy sweet-speaking church! The voices flowed into my ears, and the truth was poured forth into my heart, whence the agitation of my piety overflowed, and my tears ran over, and blessed was I therein!" And how vastly has the sum of human happiness been increased by this ministry of song, of verse and music, in the worship of God, in the church, in the family, and even in solitude. Instrumental music also, in all its varied applications, owes its very being among us to the fostering care of the Christian religion.

The case is somewhat different with painting. The inferiority of the ancients, especially of the Greeks, is not so striking here as in music. Yet they have no names to put for a moment beside Michael Angelo and Raphael, Leonardo da Vinci, Titian and Murillo. (One hardly knows where to stop or whom to omit.) The Madonnas and Transfigurations and Holy Families of these great masters, by the very titles they bear in the history of art, proclaim the source from which their inspiration was derived. In sculpture certainly, and possibly in architecture, we must acknowledge the pre-eminence of Greece. But the Moses of Michael Angelo is only surpassed by the work of Phidias, the greatest of the Athenian sculptors.

In architecture, if the Parthenon and some other ancient heathen temples are unsurpassed in beauty and simplicity, in completeness and perfection, the pagan faiths have nothing to show to compare in sublimity and grandeur with the Gothic architecture of the middle ages. This was a thoroughly Christian creation. It was not modeled at all after the temple at Jerusalem. That of Herod had long before been leveled with the ground. As our Saviour foretold, one stone not left upon another. Of its predecessor, built by Solomon, and designed by David, the men who built the great cathedrals of Europe had scarcely any knowledge. Most of these structures antedate the art of printing. The Bible was a sealed book to the great body of the people. Copies of it were scarce and costly. It is doubtful if they could have understood the description of Solomon's temple if it had been read to them. Such a picture as we give in our BIBLE STUDIES

of Herod's temple would have given them much light. But they probably did their own specific work all the better, because they had to depend upon themselves. It is not clear where these Gothic builders got their ideas. Perhaps the crusaders brought the pointed arch with them from the East, but that is by no means certain. The cathedral seemed to grow like a tree. As Dr. Horace Bushnell has well said: "It was as if the stone itself, bedded in cruciform lines of foundation, had shot up into peaks and pinnacles, and pointed forms, and sprung its flying buttresses across in air, by some uplifting sense, or quickened aspiration." Some insist that the aisles and the pointed arch of Gothic architecture were suggested by the glades in the deep forests, with overhanging trees, which were for our ancestors "God's first temples." However originated, it is the outgrowth of Christian ideas, and was from the first consecrated to the services of Christian worship, as then prevailing among men. "Thus went up the magnificent minster of York, the grandly studied pile of Antwerp, the gossamer web of Strasburg, the mountain peak of St. Stephen's of Vienna, and the immortal beauty and unmatched miracle of St. Ouen; not to mention well-nigh a hundred other celebrated structures all over Germany, Belgium, France and England."

We can not pursue this theme any farther. Nor can we dwell upon the influence of the Bible in modern literature, either in poetry or prose. Its impress upon the former seems the deeper and stronger of the two. Dante, Shakespeare, Milton, Goethe and Wordsworth own its mighty spell, though Dante and Milton are the preëminently Christian poets. But to these master minds must be added, as in the case of music, a multitude, and in literature a larger multitude, whose lips have been touched with a live coal from off the altars of the God of Israel. Many of these may have been unconscious of their indebtedness to Christian influences. For in English literature the influence of the Bible is immeasurable, universal, and therefore often difficult to detect. We make particular mention of our own language, because of this we can all judge.

An ingenious writer on the Evidences of Christianity had some years since a curious dream,

something in the vein of John Bunyan. (And, by the way, what an immortal Christian classic and witness to the power of the Bible Pilgrim's Progress is.) Only in the case of the later writer the movement was not an advance—a progress. After conversing with a skeptical friend till late at night, he fell asleep, and dreamed that for some reason he wished to consult his Bible. He opened it and found it blank from cover to cover. He took up another copy with the same result. So far as the Scriptures were concerned the work of destruction was complete. Not a page of either the Old Testament or the New was to be found anywhere. But this was not all. In every book, poetry or prose, secular or religious, every quotation from the Bible was erased. Every allusion to "the book of books," however brief or faint, was blurred, if not removed. The Bible was literally obliterated. We need not, indeed can not, describe the effect of this. The fair and stately Kosmos of English literature had suddenly become a chaos. The books even of unbelievers were unintelligible. Reading was well-nigh a "lost art." We need not press the lesson of the fable. It applies, perhaps equally well, to all the languages of the modern civilized world.

If we narrow our view somewhat it may be more clear. Take the life and writings of the great "Apostle of the Gentiles." "For influence extensive and enduring; influence for good, social, intellectual, spiritual; he is unsurpassed if not unequaled." His influence upon the history, and especially the doctrine of the Christian church has been so decisive, that some would make him, and not our Saviour, the founder of Christianity. Paul himself would, of course, repudiate any such claim with the same indignant energy with which he rejected the divine honors the heathen sought to pay him while he was alive. With what impassioned fervor did he ask the Corinthians: "Was Paul crucified for you, or were ye baptized in the name of Paul?" But there is no grander figure in history than that of the tent-maker of Tarsus. It is impossible to imagine what the world would have been if he had never lived. Read the record of his work as given, briefly but clearly, in our BIBLE STUDIES, with the lights and shadows of contemporary history, and remember that St. Paul is the great typical preacher and theologian of the church.

The world owes much to its great preachers. And preaching is a peculiarly Christian institution. Nothing like it is found in any other religion except among the teachers of Buddhism. It is not an unusual thing to hear even professed Christians ridicule, and even sneer at, preachers and preaching. But they little know what a mighty power the pulpit has wielded. Sometimes, it is true (nor would we conceal the fact), it has been used to promote evil designs, and to inflame the worst passions of men. But its influence for good greatly preponderates. It has roused the conscience, quickened the intellect, and cultivated the imagination of multitudes, who could not otherwise have been reached. At certain critical points the influence of preaching has been decisive, has turned the current of history with irresistible force. Think of Peter the Hermit, "with the stature and ungainliness of a dwarf, emaciated by the austerities of his self-imposed discipline, with bare head and feet, mounted on an ass, carrying a huge crucifix, traversing the Teutonic lands," preaching the Crusade and rousing everywhere uncontrollable indignation against the Turk, who held despotic sway over the Holy Sepulchre. Then turn to Bernard of Clairvaux, in his old age, preaching the second Crusade, A. D. 1146, and by his marvellous eloquence kindling afresh the dying embers of the enthusiasm which had been lighted at first by Peter the Hermit fifty years before.

These instances from the middle ages show that preaching is neither a modern invention nor a primitive peculiarity of the church. It belongs to its entire history. It goes back to the days when Paul preached in Athens and Peter at Pentecost in Jerusalem. Nor is its influence to be restricted to famous orators and great occasions. Possibly the greatest good has been accomplished by the aggregate labors of the unknown multitude, whose names have been covered with oblivion, but whose works follow them. Among these we may reckon John Wiclif's "poor priests" of the 14th century. "Clad in commonest clothing, barefoot, and staff in hand, they wandered through England, preaching as they had opportunity. They opened the Scripture and summoned their hearers to repent. They exhorted them to live in Christian brotherhood, peace and beneficence." The career of John Wes-

ley illustrates the power of preaching. Though not perhaps what would be called an eloquent man, he was one of the greatest, most successful preachers the Lord has ever bestowed upon His church. But to the influence of his own sermons must be added that of the preachers he sent out. Some of these were illiterate men. And though some of them were like himself thoroughly educated, graduates of Oxford, there was but one John Wesley. Yet it is very probable the value of their labors in the aggregate more than equaled his. And to these must be added now the mighty theory of Wesleyan preachers, who in every quarter of the globe, and on every continent, have followed him, as he followed Christ, preaching the gospel of the kingdom of God.

Here we confront another element of power in the Christian church — its intense missionary zeal. And for this we go back to St. Paul as its earliest and most illustrious type. Because he would not build on another man's foundation, because he would preach Christ where He had not so much as been named, he became the apostle of the Gentiles. But this same fire has always burned in the hearts of some, though at times they be few, elect disciples. We do not assert this to be peculiar to the Christian religion. We are aware of the claims set up for the Buddhistic and Mussulman faiths (and in the case of Islam have elsewhere recognized the claim as just). But to neither of these faiths was it left as the last, supreme command: "Go ye therefore into all the world" and make disciples of all nations. Had we time to trace the history of the Church with care, we should find every age, even the darkest, giving evidence that this injunction was never entirely forgotten. This is true of Catholic and Protestant alike. There is no nobler example of self-denying zeal than St. Francis Xavier. Protestant missionaries might learn from him, and Protestant theologians have not hesitated, especially in our own day, to commend him. Nor is this latter circumstance strange, for our own is pre-eminently a missionary age, if not *the* missionary age of the church. Certainly it is unrivalled in its opportunities for spreading the gospel "to earth's remotest bound." We need not speak of railroads and steamships, and ocean-telegraphs, with the network of commercial relations that enircles the globe. Let us

consider for a moment how Christian faith is making use of these facilities. At the close of the last century there were only seven missionary societies in existence. At present there are in Europe and America not less than 71 such organizations, with 2,825 missionaries sent from Christian countries. The total income of these organizations is more than seven millions of dollars annually. (This includes, of course, only Protestant Missions, as we have no access to the statistics of the Roman Catholic church.)

To the previous and ordinary activity of the Christian church there has been added in our day, a "new departure," which is full of promise. Woman's Missionary Societies have been springing up in every direction. One direct and vital result of this movement is the sending out in large numbers of Christian women to labor among their heathen sisters with a freedom and power which man could rarely, if ever, hope to attain. Our age is marked distinctly by the extent to which it is amenable to the influence of woman. All the great reformatory movements of the day bear the impress of her hand, and feel the impulse of her zeal as never before. This is itself one of the richest, ripest fruits of Christian culture. It is in fulfillment of the promise that the meek shall inherit the earth. He who rightly apprehends the significance of this force which, if not making itself felt for the first time, is finding its way into new channels, will see in it the harbinger of a brighter day for the church, the home, and the world. But we note now its relation to the past.

It is the outgrowth, the late, perhaps, but sure harvest of the seed sown by the apostles and martyrs of the first century. And of these we take "Heroic Paul" as the typical preacher and missionary of the Christian religion. We might have rested the whole question as to the truth of the Christian religion upon his life,—his conversion and subsequent career as given in the New Testament. Lord Lyttleton, it is said, undertook to prove that the story of Paul's conversion was incredible. But his studies so convinced him of its truth, that he wrote a book, "Observations on the Conversion and Apostleship of St. Paul," which has been for more than a century one of the standard works in defence of Christianity. Modern skepticism has not shaken this strong-

hold. It is certain, if we can be certain of anything, that St. Paul wrote his first Epistle to the Corinthians not more than thirty years, at the farthest, after the death of our Saviour. Did he not know whereof he affirmed when he delivered unto them the gospel which he preached, and which he says they also received? But when we add to his personal witness the mighty stream of blessing and uplifting power derived from his writings and example, the force of the evidence from this one source is absolutely overwhelming. Nor must we forget that Paul, and with him the Saviour for whom he lived, or who rather, as Paul himself says, lived in him, is a witness to the truth of the older revelation. Nothing in the Scriptures is more marked, more sublime, more out of the reach of mere human contrivance than their continuity. Though written "at sundry times, and in divers manners," they have a "solidarity" (to borrow an expressive and much-needed word from modern socialism) which is peculiarly their own. There are books, such as Job and Ecclesiastes, that stand by themselves. Yet none the less, there is a main current of prophecy and history, that runs strong and clear, from the first promise to our first parents, yet lingering on the borders of Paradise, to the last vision of the beloved disciple, the divine Seer, who heard the glorified Redeemer say, "Behold, I come quickly."

With all this wealth of evidence (and the tithe has not been touched upon), with all these prophecies fulfilled, with all these hopes and promises more than met, renewed, exceeded, with what courage and abounding joy should the believer in Jesus Christ turn to the future. Neither for himself nor for the kingdom of God need he fear. To him who trusts the word of God, the future is as sure as the past. It is sure to be far more glorious. For do not we behold

The breaking day that tips
The golden-spired apocalypse?

Yet there are prayerful people who are timid, doubtful and hesitating, if not despondent. What they are afraid of, it would, very likely, be hard for them to tell. There is a clinging fear that in some way or other, the Bible is discredited, or will be. Its truthfulness, its accuracy, if not impaired, is made more difficult to maintain and

defend. And this in the face of the fact that modern research is constantly bringing to light fresh evidence to sustain the historic verity of the Bible. This is especially true of the Old Testament. In this year of our Lord, 1886, the embalmed body of Rameses II, the king of Egypt under whose reign Moses was probably born, has been identified. The cerements in which this mummy was enwrapped, were unfolded in the presence of the Khedive of Egypt, a Mohammedan, and of Sir Henry Drummond Wolff, Queen Victoria's High Commissioner, the latter the son of a distinguished missionary, Rev. Dr. Joseph Wolff. And this clergyman was himself a converted Jew. Is there not something significant in these coincidences?

To show how restless, incessant, penetrating, modern research is, let us note another fact. The editor of the Sunday School Times, Rev. Dr. Trumbull, claims that, in a recent visit to the region of Mt. Sinai, he has discovered, or recovered, the true site of Kadesh-barnea. This is, if it prove to be correct, of great importance. For the correct location of this place is the great difficulty in the geography of the period of Israel's desert wandering. Dr. J. L. Hurlburt, very high authority in Biblical geography, says, "it is yet too early to pronounce authoritative judgment in the matter." But he inclines to the opinion that Ain Quadis, as claimed by Dr. Trumbull, is to be identified with Kadesh-barnea. This would make necessary a change in the location of Mt. Hor upon our maps. It would not, however, could not, discredit the Biblical account of the Exode. It would only show how we had misread the record. This is what deeper study into the Word and its accessories always results in.

And so also modern science will perform the same office, though in a different way. The mutual relations of religion and science we do not propose to discuss. It is a tempting field, but one too large for us to enter now. Yet we suppose no small part of the alarm felt by many as to the continuance of Christianity, arises from an apprehension of danger from the scientific spirit of our day. And probably a still greater proportion of those who hope to see the Christian religion swept away, base their expectation upon the same foundation. These hopes and fears are

alike groundless. We would not care to assert that there is no danger. Some persons, perhaps many, may be in great danger of making shipwreck of the faith. The peril is not so much from, or to, thoroughly trained men of science, as from the sceptical tendencies which the scientific spirit is, rightly or wrongly, supposed to foster. Not that we would condemn scepticism, rightly defined, or pursued within proper limits. If by scepticism were meant inquiry into the foundation upon which belief and conduct rest, it is not only proper, but necessary, and indeed, a solemn obligation. But doubt, for the sake of doubt, is irrational. Doubt, disbelief, for the sake of indulgence in sin, is itself sin. This is the doubt that is "devil-born." It is the only real danger on the intellectual side of the spiritual life.

We concede that there is an "honest doubt," which may even have, as Tennyson claims, "more faith than half the creeds." But with this we do not at present deal. We ask rather, what is the prospect that doubt of any sort, honest or dishonest, will win the day. To this there is but one possible answer: Science will never extirpate religion. True science will never seek to, "science falsely so called" will never be able to. The deepest thinkers now concede that *religiosity*, as they call it, is an essential element of man's being. By this he is differenced from all other living creatures. It has been proposed by some scientists to set apart the human kingdom from the animal, to erect a separate domain of life, marked by these two characteristics—the use of language, and the capacity for worship. No tribe or race, claiming to be human, or in any way entitled to be so regarded, has yet been found so degraded, or so primitive, as not to have some form of speech and of religious belief and ceremony.

Nor does civilization destroy this tendency. In some of its forms it may weaken the religious sentiment. They are much more likely to corrupt and debase the religion of the people, unless it be of a pure and vigorous type. It must have resources within itself to maintain its integrity. The history of the world shows that religion is thus indestructible, but corruptible, possessing also an unlimited power to corrupt the moral life of man. We must have a relig-

ion. Even the great positivist (atheist) Comte, had to invent for his ideal society "the religion of humanity." He, in his own way, replied to the fundamental necessary question: "What shall our religion be?" We can not give even the briefest outline of his scheme. It is curious, in some respects amusing, and even pathetic in its aspirations and unconscious confessions of need.

But our aim is not speculation, it is practical and historic. So we have not hesitated to give our readers some account of the Religions of the World. What there was good in any of them, we have tried not to deny or obscure. So we are bold to ask would any of these ancient forms of faith answer now? Not even the religion of the Old Testament, except as it finds its completion in Christianity, could meet the demands of modern life. The great Hebrew captain Joshua asked the children of Israel if they wished to serve the gods whom their fathers served that were on the other side of the flood. Shall we go back to Odin and Thor, the gods of our ancestors, before they heard of the redeeming love of God revealed in Jesus Christ? Not for a moment would such an idea be tolerated. How much less could we be satisfied with Druidism, the faith of the ancient Britons, who preceded the Saxons in the occupation of our mother country. There was much in this faith that was noble and stimulating to the better nature of man. But it was stained with the blood of human sacrifices, though this practice rested among the Britons, as elsewhere, upon the idea that the higher the victim the more complete the atonement offered to the Deity for the sins of man.

As Druidism was omitted from our account of the religions of the world, it may interest our readers if we give a brief extract from the able article on this subject in the Encyclopedia Britannica: "Druidism declined and at last disappeared because one element was wanting in its system both of morals and religion, necessary to the true development of man and society—charity or love. The Druids aimed indeed at the improvement of both, but failed to prescribe the true means of promoting it. Christianity supplied what was needed, and Druidism disappeared." So before this conquering might of love went down all the old forms of nature-worship, never to be restored to life and power.

But what shall we say of existing non-Christian religions? Can any of these supplant Christianity? To the devout believer such an inquiry may well seem absurd. Yet the question has been raised by a certain class of thinkers, and deliberately examined. They have endeavored, apparently, to be impartial. Their faith in Christ, such as it is, does not seem to be so strong as to materially bias their judgment. The conclusion reached is substantially this. There are only three religions, or ever have been, that are capable of indefinite extension and universal reception. These are Mohammedanism, Buddhism, Christianity. They are called by some authorities "universalistic religious communities." All the other religions must be local or temporary in their influence. If local they must be temporary, must give way before the advancing power of the religions that can be, and aim to be, universal. The purest of these circumscribed faiths are *ethnic* or national—so identified with a particular race or people as to be incapable of adaptation to any and every period of history, every form of society. Under this head we should class, so say these scholars, the religion of the Old Testament, or, as they prefer to call it, Mo-saism. The religion of Zoroaster, the faith of ancient Persia, also belongs here. Here, too, they put modern Judaism, the Confucianism of China and the Brahmanism of India. But much the larger number of the faiths of the world, are only varieties of that nature-worship, which is sure to disappear before the onward march of science. Or, if science loiters or goes astray, their essential weakness is sure to be perceived by some gifted spirit, possessing unusual insight or discernment. Yet all these religions held and taught some truth. The time has gone by for classifying or labeling religions as "true" or "false." It is the truth a religion contains—however mixed with error, however small the truth in proportion to the error—it is still the truth that gives a faith its hold upon men. This is true even of the lowest possible forms of religion,—those loosely classed together as fetichism or animism, as they are sometimes called. In these religions any thing is, or may be, worshiped,—a tree, a stone, a post, an animal, whatever the worshiper fancies, or prefers. Sorcery is generally joined with fetichism. It is often diffi-

eult to recognize any religion at all in these degraded faiths. But they do none the less hold and preserve essential, vital religious truth. "There is a sense of nature being pervaded and of life being influenced by mysterious powers; a conviction that in all things and events there is more than can be seen and touched; a practical faith in mind above and around man, answering to the mind within him." Such a religion is infinitely better than none. Atheism, settled, unvarying skepticism even, is death. No wonder Wordsworth said:

Great God! I'd rather be
A Pagan, suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

Weakness and decay come from the superstition intermingled with the truth. It is the office of science to expose and discredit superstition. For superstition is but another name for the absurd and crude conceptions that cling to nature-worship. And science, even though "a child as yet, half-grown and vain," has done her work so well that superstition flees before her, as darkness before the light of day. So practically the world is left to choose between these three religions, Islam (or Mohammedanism) Buddhism, Christianity.

There is not much danger of a professed adherence to Mohammedanism on the part of the American people. The God of Islam can never be acknowledged as the deity of a free, self-governing, enterprising people. But there is at least a possibility that errors of that faith may be propagated under some more specious name. Mohammedanism is fatalism, the denial, the destruction of free will. It virtually teaches also that the gratification of bodily desires is the chief good. Put these two together, and what room is there for any nobility and energy of life? Abuses will not be removed, burdens will not be lifted off from the oppressed. Mohammedanism has had time to work itself out to its legitimate results. It has given us what Carlyle savagely called "the unspeakable Turk." "Ye shall know them by their fruits," is a test by which all religions must be judged. Renan, no friend (if not an insidious enemy) to Christianity, confesses that

Islam "has blasted Palestine," the home and birthplace of our Bible, "like a sirocco of death." Fatalism, under whatever name, is the deadly foe of freedom and civilization.

Buddhism is a more plausible, if not a more dangerous, rival to the Christian religion. We can not think that all our readers will be surprised by this statement. Those who know most of the doctrine of Buddha, and those best acquainted with certain currents of thought among ourselves, will most readily acknowledge the correctness of this assertion. This old Aryan faith, with its corruptions and impurities removed or overlooked, has a strange fascination for dreamy minds wherever found. There are some, more it may be than we suspect, who dream that with some improvements it might be made a substitute for the gospel of our Lord. By diligent search you might find a man, perhaps even a woman, disclaiming the Christian name and demanding to be called a Buddhist. It is a strange fancy, yet there is some foundation for it. Buddhism bears in not a few respects an apparently close resemblance to Christianity. At some points the resemblance, however accounted for, is unquestionably real. This is equivalent, of course, to an acknowledgment that Buddhism has some things true and commendable. This concession can be safely made. We wish that any of our readers who doubt it, knew more of Buddhistic teaching. And we wish too that some of our embryo Buddhists in Christendom knew more of the gospel. For some of these latter, though reared in a Christian land, betray strange ignorance of the real nature of the Christian religion. We do not wonder that recently, at a meeting of a Buddhist organization, in Japan, Mr. Nishimura delivered a lecture on "The Future of Religion in Japan," in which he declared his conviction that Buddhism was in its doctrinal teachings more sublime than Christianity, and that the moral teachings of Christianity the Japanese did not need, since they considered themselves in morals the peers of any Christian people. We do not wonder at this, because this man can not be expected to know what Christianity really is. Could he but come to a clear apprehension of the character and work of the Christ, the whole horizon of his life would be changed. In this volume we give the central

place and the largest space to the "Life and Labors of our Saviour," because he is the heart and life of the Christian faith. We do not deny that Sakyamuni—Guatana Buddha—said many beautiful things. Nay, he was a noble character, a loving, tender, self-denying spirit. But he did not do, and could not, for man, for humanity, what Jesus Christ has actually accomplished.

The most serious objection to Buddhism is that it despairs of humanity. It is a fatal objection. For a religion that does not make life more noble, better "worth living," can not be the one, final, absolute religion for the whole human family. That Buddhism does not, can not, do this, is clear beyond all question. It is essentially pessimistic. It teaches distinctly that life is not worth living. Existence anywhere, on earth or in heaven, is an evil. For to exist is to suffer. Pain is the only real evil, and the only way to escape pain is to cease to be. And while living, indifference, torpor, is the highest good. The wise man, the saint, is to have no emotion, no passion. Not even love for truth, justice, honor or purity. "Of high moral wrath and righteous indignation at the sight of sin, Buddhism knows nothing, and can know nothing. No cruelty or oppression, no enormity of wickedness, is to be allowed to ruffle the serenity of the Buddhist's composure." We would not do Buddhism the slightest injustice. We would acknowledge all its merits. "By its inculcation of charity, self-sacrifice, justice, purity, and all the passive and gentler virtues, and by the moral ideal which it presents as having been exemplified in the life and character of Buddha, it far surpasses on that side of the religious idea, all other heathen religions." But there is no call for battle with wrong, or even want and suffering. It does not call upon man to

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold
Ring out the thousand wars of old,
Ring in the thousand years of peace.

The whole history of Buddhism testifies to its inertness, its helplessness in the presence of sin and injustice. It has never abolished idolatry anywhere. It did not destroy caste in India, and could not. What could such a faith do in our restless, energetic age? How can it meet the

demands of our day and our land? Either in dealing with the harassing details of daily life, or in solving the problems of our complex civilization, what help can we expect from the agnostic disciples of Buddha, who are of our own tongue and kindred, whose highest wisdom is to ask whether life is worth living?

Will Christianity answer our purpose any better? Will it meet the needs of humanity more fully and with better success? "No," cries the sincere anarchist and the dishonest agitator. And they are right. It will not answer the immediate purpose of the former, nor the real and ultimate aim of the latter. For faith in God and obedience to his will form the strongest possible barrier against that complete and utter dissolution of society, which some honestly believe, and others wickedly pretend, is absolutely necessary for the lifting off of the heavy burdens under which, we acknowledge, too many groan. On the contrary we affirm that Christianity, and Christianity alone, knows how to preserve the peace and prosperity of the community, to maintain law and order, while relieving the woes both of individuals and of vast masses of men. "If religion really is the synthesis of dependence and liberty, we might say that Islam represents the former, Buddhism the latter element only, while Christianity does full justice to both of them. Christianity, the pure and unalloyed at least, has fused dependence and liberty, the divine and the human, religion and ethics into an indivisible unity." Its whole history confirms and illustrates this. It has dealt successfully with slavery, with feudalism, with the private wars of the middle ages. It may be trusted to deal as wisely with the conflict between labor and capital in our day. If ever the matters at issue in this contest are satisfactorily adjusted, it will be, and must be, upon the basis supplied by the Christian religion: "Political economy and social science," says Henry George, "can not teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by One who eighteen hundred years ago was crucified." These truths possess undying, unfailing power to regenerate and purify. They only need, and wait, to be more thoroughly applied. Christian principle, the Christian spirit, must control the industrial

and commercial life of society. Christian faith has a sovereign right to rule in this domain. The Son of man is Lord not only of the Sabbath, but also of the week day.

In the report of the French Commission on the Exposition of 1851 we find a manufacturer saying: "The Exposition has proved to all the world that industries really exist only in Christian countries." They, with all else that exalts and enriches our civilization, are the outgrowth of Christian influences. This brings with it an inevitable responsibility. The problems of the industrial situation not only can be adjusted on Christian principles—they must be. Or else the church must confess herself vanquished on the field of her own choice. By the very law of her being she is bound and impelled to preach glad tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives, the opening of the prison to them that are bound. It is not an easy task to apply the principles of the gospel of the Golden Rule to the intricate web of industrial and commercial intercourse. Let us not think our danger slight, or the menace of the hour unmeaning. There are wrongs to be righted, grievances to be redressed, wounds to be healed, grave perils, on this side and on that, to be carefully avoided. Let us apply, practically, not in word but in deed, the teachings of Christ. Let us, one and all, employer and employed, follow His example, freely, fearlessly, patiently. The result is certain, though it may be delayed. If the vision tarry, we must wait for it till it come. If the task set before us as Christians is difficult, our resources are ample, our advantages are numerous and manifest. Christianity has always been the friend of the poor and the lowly, the oppressed and the aspiring. He whom men call its founder, our Lord and Master, our Elder Brother, was a "working-man," identified all his life with those who earned their bread with the sweat of their brow. No other religion has ever put such honor upon labor. This applies to the Old Testament as truly as to the New. But this dignity was carried to the highest possible degree, when God sent his Son into the world to be born in a home of poverty, and to be reared to a life of toil. How could the divinity of work, of labor with the hands, be more clearly displayed? Men are beginning to see

this, especially in connection with the labor troubles, to which we have referred. Is there not a Providential design in this? In the building up of the kingdom of God in the world, the trials and discipline through which each successive age is called to pass, the wisdom of God reveals more plainly and fully the grace and truth that came by Jesus Christ.

To help our readers to a better understanding of this gospel of the grace of God, is the aim, and we trust will be the result, of our "BIBLE SCENES AND STUDIES." With no favorite dogma to establish, in the interest of no peculiar tenet, but in the behalf of our common Christianity, we send this volume forth, to find its way, we hope, into many a Christian home. Our attitude toward the Bible is so well presented by Dr. Vincent, in his recent description of the "Chautauqua idea," that we venture to adopt his language as expressing our own view. "Chautauqua exalts the Bible. It may not trouble itself about the *modus*, the *quantum*, or the *qualitus* of inspiration. It simply takes the book in its entirety, as the book given to be studied, trusted, loved, and obeyed, as individual conscience and judgment respond to its contents after calm, devout, and diligent study of them; and not to be quarreled over or quibbled about, or forced to sustain preconceived or preaccepted notions by a string of separated texts on the cord of a curious fancy or an antiquated dogma. Chautauqua believes in the Bible as the revealed will of God. It therefore puts book and soul together, and trusts both thoroughly for fair treatment." This we too have sought to do, assured that the result will be a clearer idea of what the Christian religion is and does, and a stronger, more intelligent faith in the Bible as the word of God. The Bible was meant to be studied, and repays study as no other book does or can. The "Dedication" of our volume correctly asserts that Christianity "is the chief subject of learning and discussion to-day." We would cultivate that learning. Every page of this volume shows that we have no fears of free and thorough discussion. No well-grounded believer ever has. He knows what the result of candid, patient investigation always has been and will be. "My historical study," says the great Egyptologist, Ebers, "is more full of devotion, as every day leads me into deeper reverence for those

wonderful books." So say all who study the Old Testament, or the New, or both, in the light of history.

O, where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

And so it will be a thousand years hence, if the world shall last that long. Christianity, we believe, is only at the beginning of its career of blessed conquest. Its grandest triumphs are yet before it. It has latent powers and undeveloped resources, of which few, if any, of its most devoted disciples are aware. Its capacity for adaptation to the infinite diversities and swift developments of human society may be tested more severely in the future than was possible in the past. Again and again we affirm there need be, must be, no doubt as to the result. We must not fear each sudden start and shock. "'Tis of the wave and not the rock." And these waves are subject to him who of old walked upon the waters, and said to his bewildered disciples:

"It is I, be not afraid." There is no call, there is no place for fear, as to the fulfillment of God's purpose of grace in Jesus Christ. "He shall reign till he hath put all his enemies under his feet. Every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father." But there is room for thoughtful question as to our own personal relations to that kingdom of the ages. We have not sought in our BIBLE STUDIES to "point the moral" of these lessons. We have not assumed to exhort or catechise. This surely did not arise from indifference on the part of any writer in this volume to the effect of our united endeavor to awaken interest in, and to increase the knowledge of the Bible. We have been content to let these sublime truths and inspiring examples make their own proper, enduring impression. Yet, in parting with our readers, we can not forbear the expression of an earnest desire that the God of the Bible, the God of Abraham, Isaac, and Jacob, may be the strength of their hearts and their portion forever.—*Rev. Henry M. Bacon, D. D.*

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